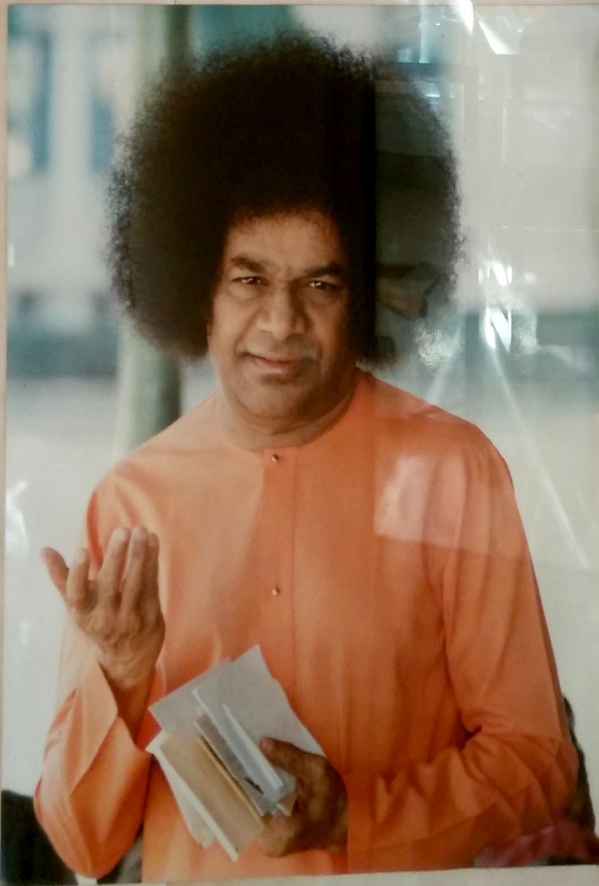


**Students are not equipped to face the fortunes of life, and to bring the best that is in them and place it at the service of the community... No effort is made to introduce the pupil to the sweet experiences of meditation, or of the joy of inquiry into one's own reality.'**



One can read or study at home  
Why, then, should it be necessary  
for students to attend schools  
and colleges? Students have to  
attend them, "in order to cultivate  
discipline, control emotions  
and canalise passions.  
Learning is just a small  
fraction of what can be  
gained from schools and colleges



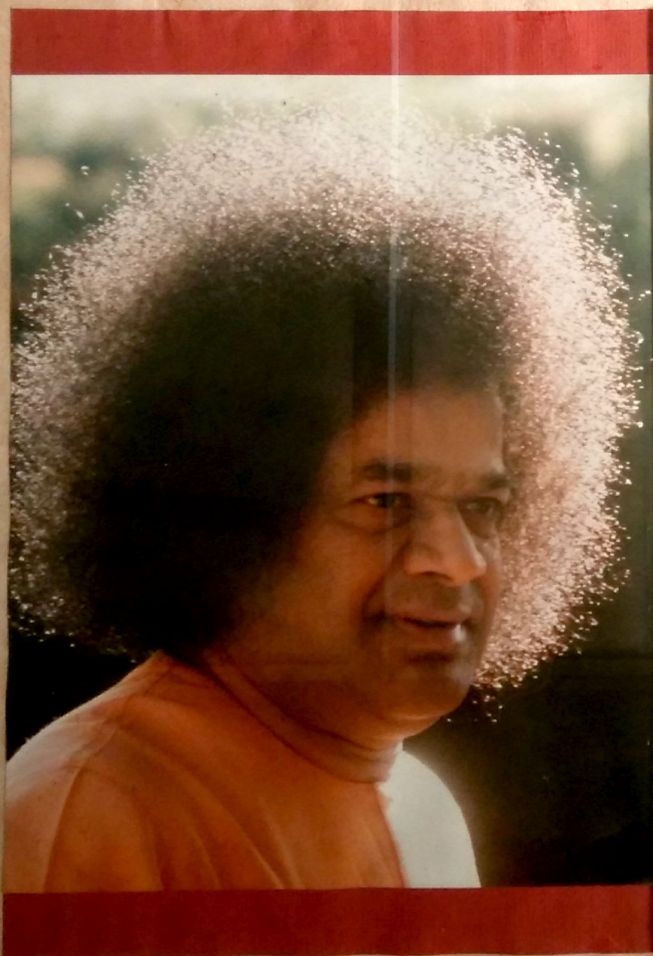
## THE AIMS OF SPIRITUAL EDUCATION

- (1) To place a student on the path of self-confidence, self-satisfaction, self-sacrifice and self-realisation.
- (2) To promote the spirit of dedication in all we do through earnestness, sincerity, humility and reverence.
- (3) To remove the illusion that happiness consists in accumulating money, knowledge, comforts or reputation, whereas happiness is a state of mind which can be cultivated and which is unaffected by fortune, good or bad
- (4) To enable students to bring the best in them and place it at the service of the community.
- (5) To see that a student is attracted to cultivate PRAGNAN along with VIGNAN or science.
- (6) To introduce the pupil to the sweet experiences of meditation and yoga or of the joy of inquiry into one's own reality.



## WAYS AND MEANS FOR ACHIEVING

- (1) The teachers themselves should be disinterested seekers of truth, on their Way to realising these aims.
- (2) There should be regular contacts With the sages, saints and spiritual heroes and heroines of the land through discourses or literary study where a personal contact is not possible.
- (3) The student should have his own SADHANA.
- (4) There should be an opening prayer each day in the College and all should pray together.
- (5) There should be a regular provision in the time-table each week for studying great spiritual classics, the psychology of spiritual development, biographies of saints and books on the essentials of Indian culture.

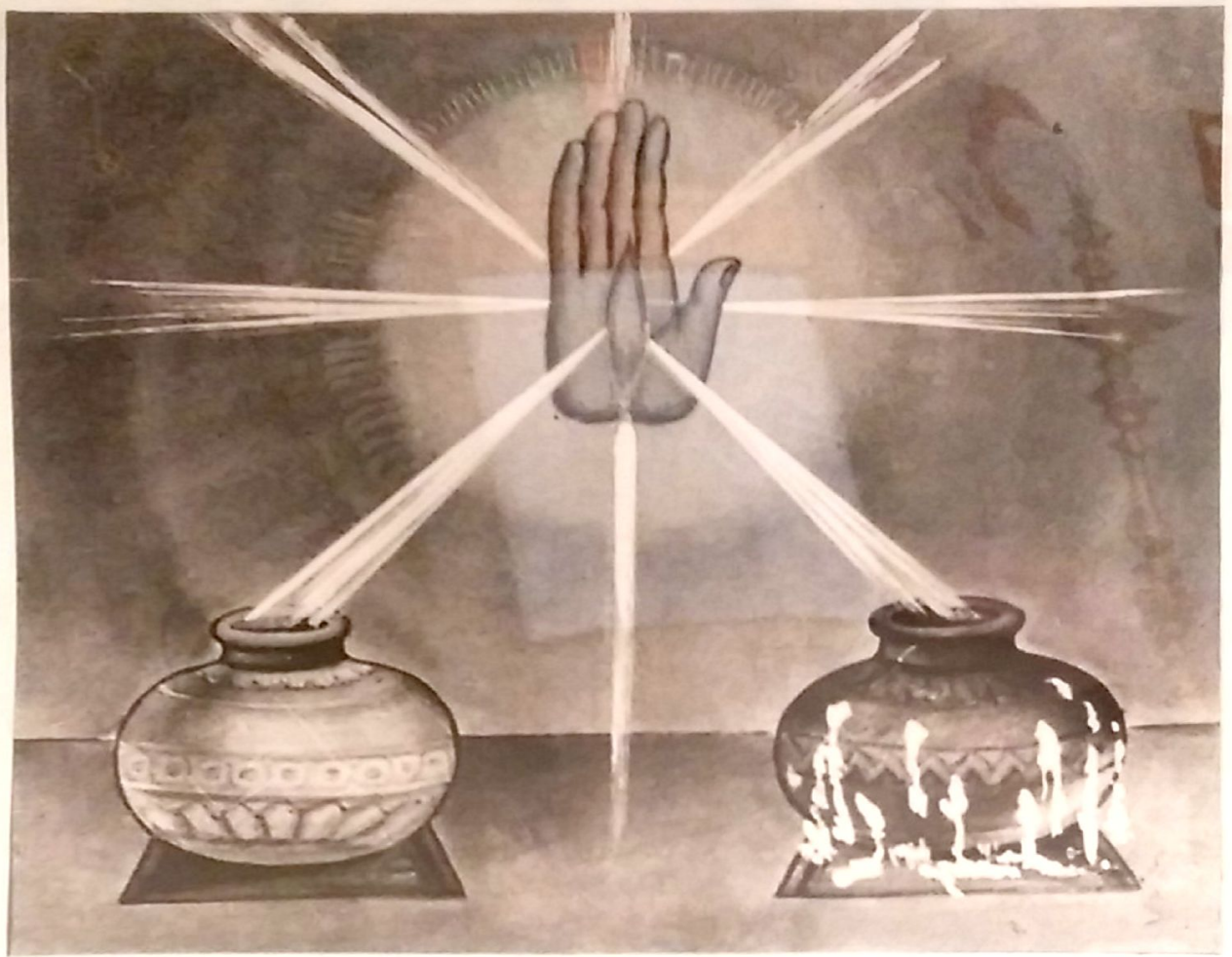


#### "SIGNS AND WONDERS"

"The signs and wonders that I manifest can be called **Chamathkars**, by means of Chamathkar, men are brought into the crucible of Samskar and made fit for **Paropakar** (Service to Man). Just as a two-anna-worth lump of stainless steel is made into a useful watch worth three hundred rupees by the process of reconstruction as nut, bolts, screw and springs, man too is made into a useful instrument for his own uplift and the betterment of the world by the Samskar I confer on him. We have chalked out various paths for Paropakar, and every one of them gives the person two vital faiths : faith in the Unity of all mankind and faith in the evils of ego-consciousness. Therefore, when he becomes more and more sincere in Paropakar, he becomes aware of the One that has manifested as All ; he becomes a candidate for **Sakshatkar** or Liberation through Realisation of the Reality. Thus, the aim of all Incarnations has been to attract through Chamathkar, put them through Samskar, and transmute them by means of Paropakar into liberated souls achieving Sakshatkar. So, the urge that induces me to Chamathkar is to draw you into Samskar and through paropakar confer sakshatkar".

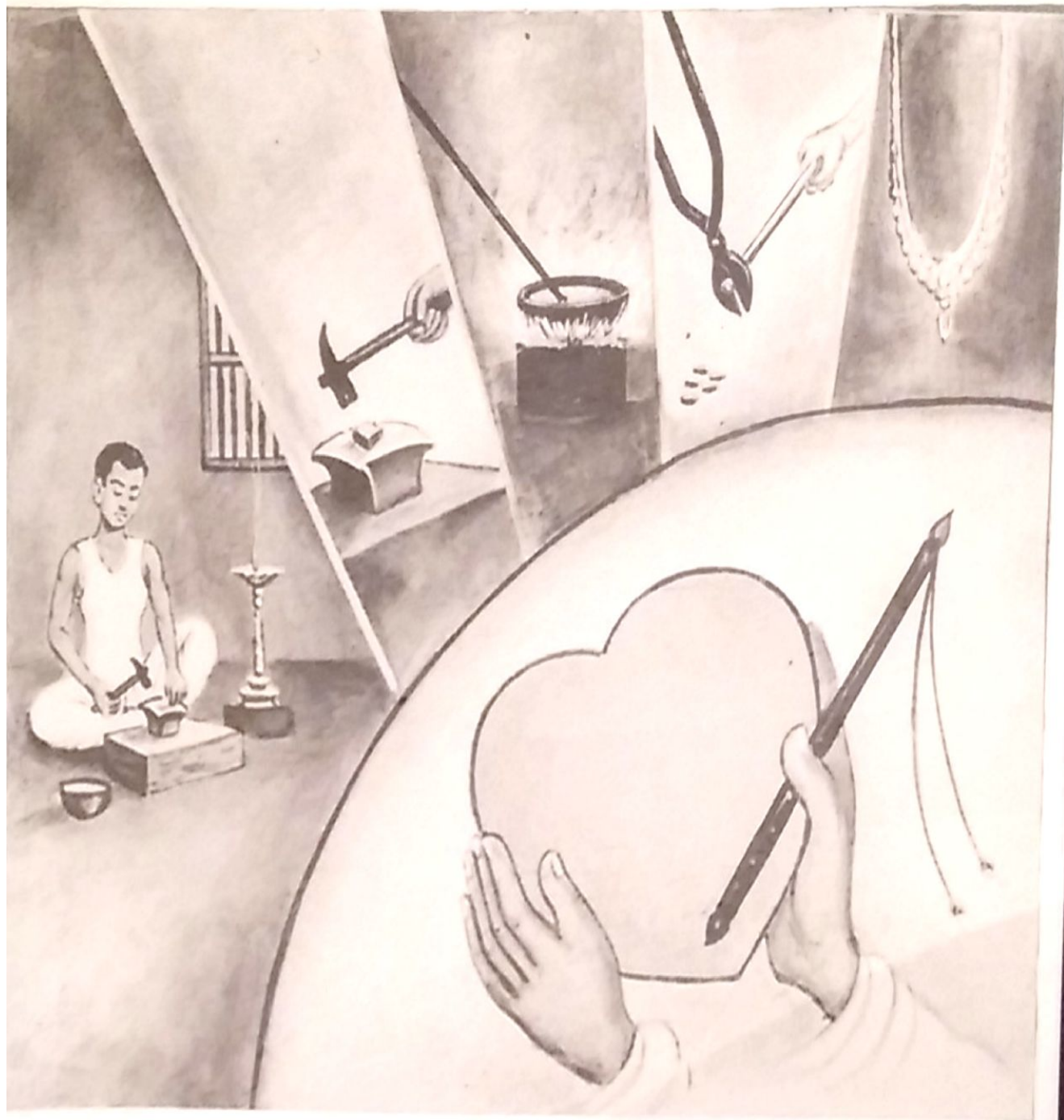
— Sri Sathya Sai Baba.



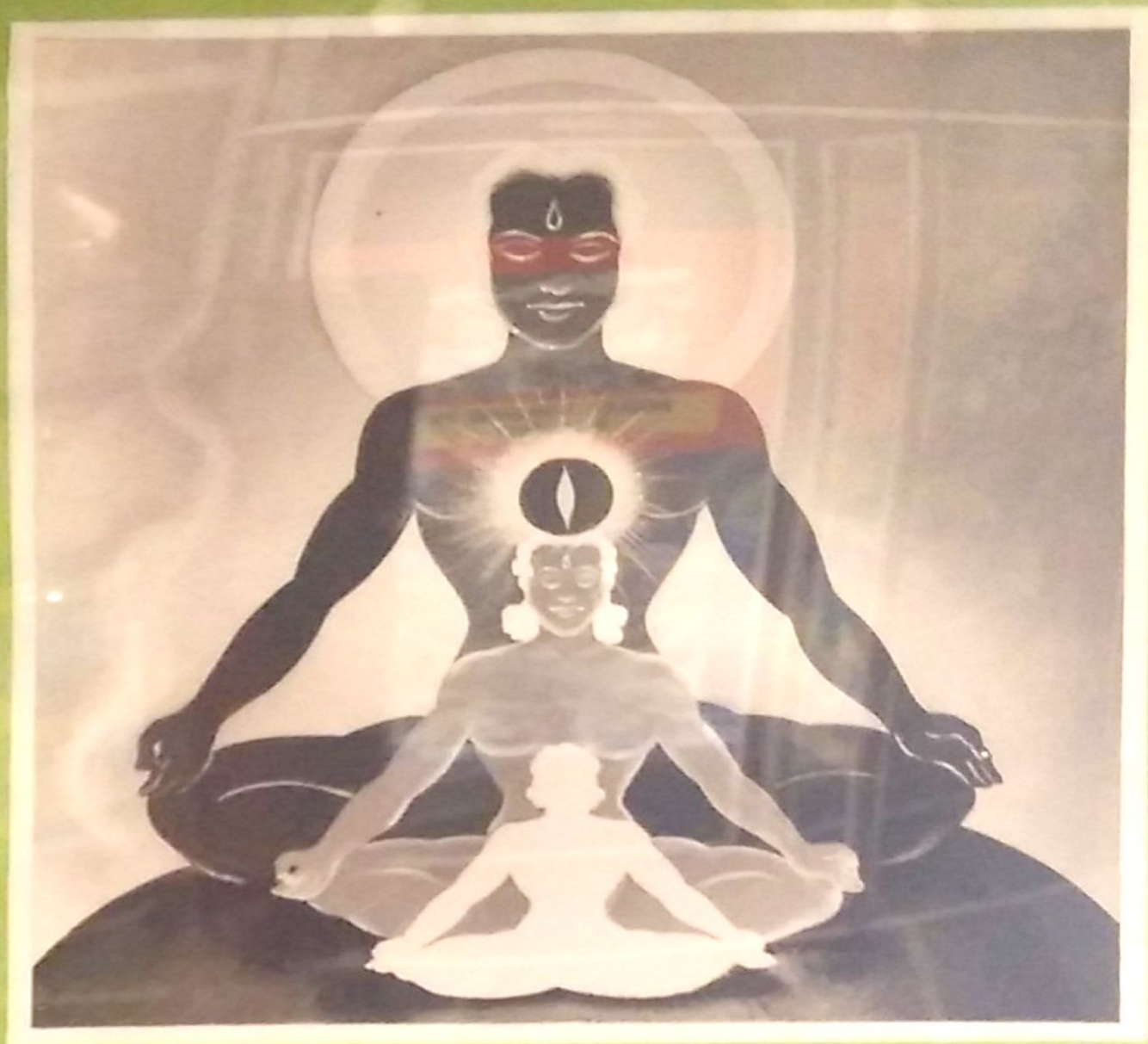


**Grace of God is equal on all But it leaks through the holes of Anger, Ego, Lust, Greed and Desires- Fill the holes with Truth, Kindness, Love, Patience and Gratefulness.**



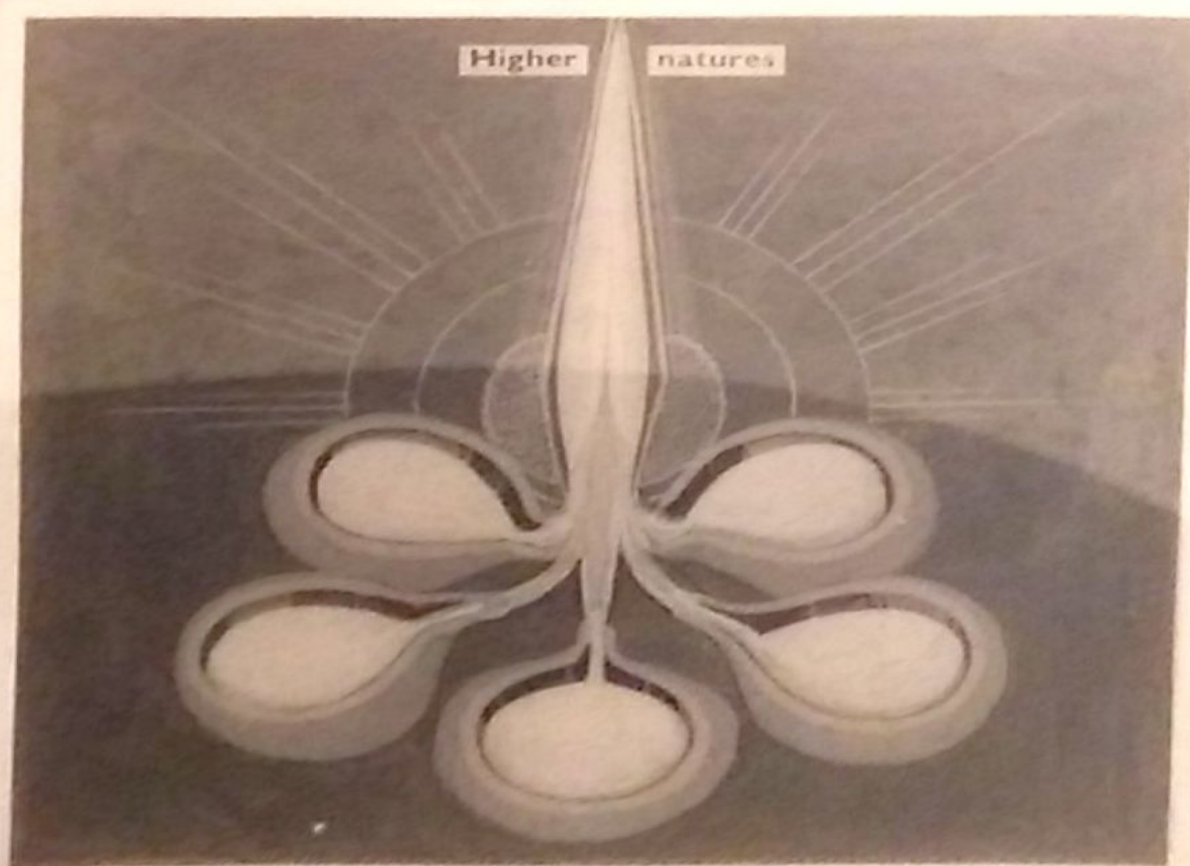


We go to the goldsmith and ask him to prepare certain ornaments. He takes the Gold and shapes, melts, hammers and prepares the designs required. Similarly we go to God for moksha and give our heart. But we tell God, don't give us trouble and hardships. But if trouble and grief are to be avoided, how can God give you liberation?



**Man's heart is the Temple Divine, Don't inflame  
it with ideas of mine and Thine.**





Higher natures of students will have to be fostered and encouraged to blossom, by means of Study, prayer and sadhana, contacts with the sages, saints and spiritual heroes and heroines of their land.



## ATMA RAMAYANA

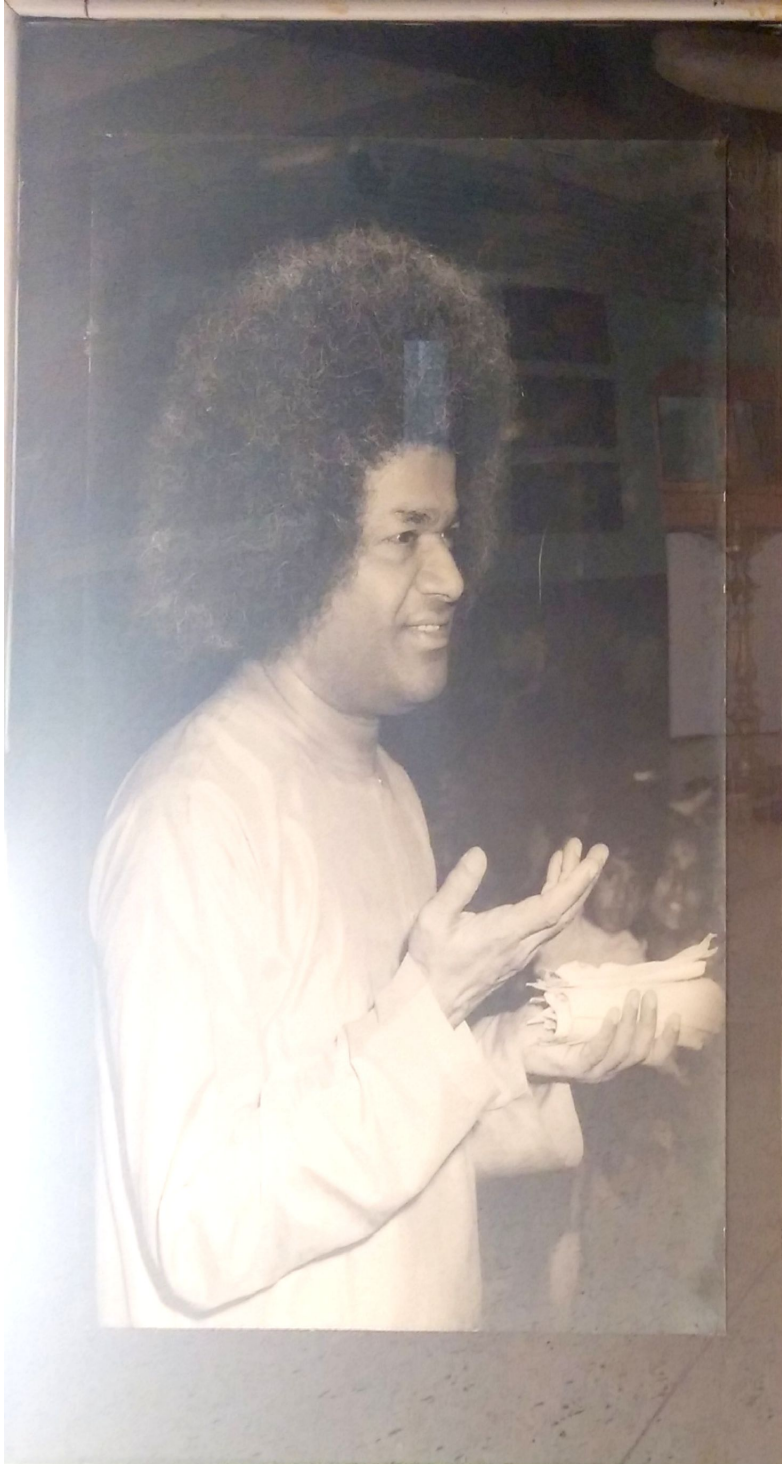
Das-rath (he, who rides in ten chariots, the ten senses, five Karma-Indriyas and five Janana-Indriyas) has four sons, Rama (Sathya), Bharatha (Dharma), Sathrughna (Santhi), and Lakshmana (Prem). Rama (the Atma, the Soul) wanders long in the trackless jungle of Ajnana (illusion) in search of Sita (knowledge of Brahman, which he had and lost). Lakshmana (Manas, Mind, the means of achieving the goal) is ever by his side. He overcame Vali (despair), allying himself with Sugriva (Viveka, discrimination), he secured Hanuman (courage based on faith) to help him win Sita back. He crossed the sea of delusion and duality, challenged the foe Kumbhakarna (the quality of dullness, thamas), whom he killed, his brother Ravana (the quality of passionate activity, Rajas) whom he destroyed, and he secured as his ally and helper, Vibhishana (the third brother, the quality of humility and devotion, Sathwa); he won back Sita (Brahma-Janana, steadier and more intense, because it was now rooted in experience; Anubhava-Jnana). Thus the Atma (Rama) was crowned, and established on the throne of Spiritual Victory, (Pattabhisheka). Atma has fulfilled its "Ramayana". Baba expects each individual to consummate the Ramayan of life thus, in Victory.



# ATMA MAHABHARATA

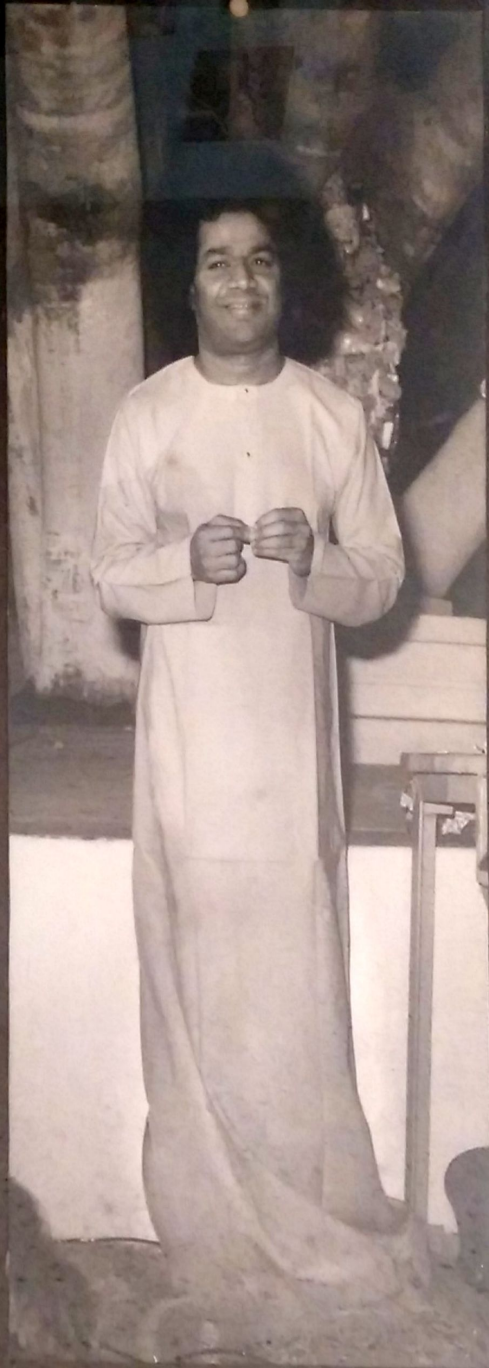
Dhrtha-rashtra (grasping the kingdom, attached too much to it, blind, with no strength of conviction) had (since he is ajnana personified) a brood of hundred sons, all with ominous names of the evils and vices that man is heir to. His brother, Pandu (without blemish, pure, white) had (since he is Jnana personified) five sons, all with auspicious names, (Dharmaja; born of righteousness; Bhim: Supreme; Arjuna: Pure, Spotless; Nakula: of unsurpassed splendour; Sahadeva: Divine) representing Sathya, Dharma, Santhi, Prema and Ahimsa. The cousins grew up together in Hastinapur, the physical body of man (Asthi: bone, hasthi; endowed with hands); there they fought for mastery, the hundred through wiles and wickedness, the five with prayers and purity. At last, the hour of decision came; the hundred and the five, the evil and the good arrayed themselves, with millions of supporting impulses and impressions (Cavalry, Chariotry, Elephantry and Infantry) on the plain of Kurukshetra (body-field of activities); the five secured the grace of God, whom they installed as the Charioteer, the guide and guardian. So, they could annihilate their foes, and gain mastery, making the field where they fought (the heart) a Dharma-Kshetra (field where righteousness reigns supreme); the eldest of the five, Sathya was enthroned. Baba expects each individual to consummate the Mahabharata of life, in victory.





"Through Devotion, flows Divine Love  
Through Divine Love, flows Divine Grace  
Through Divine Grace, flows Divine Wisdom  
Through Divine Wisdom, flows Divine Nector  
of Immortality"

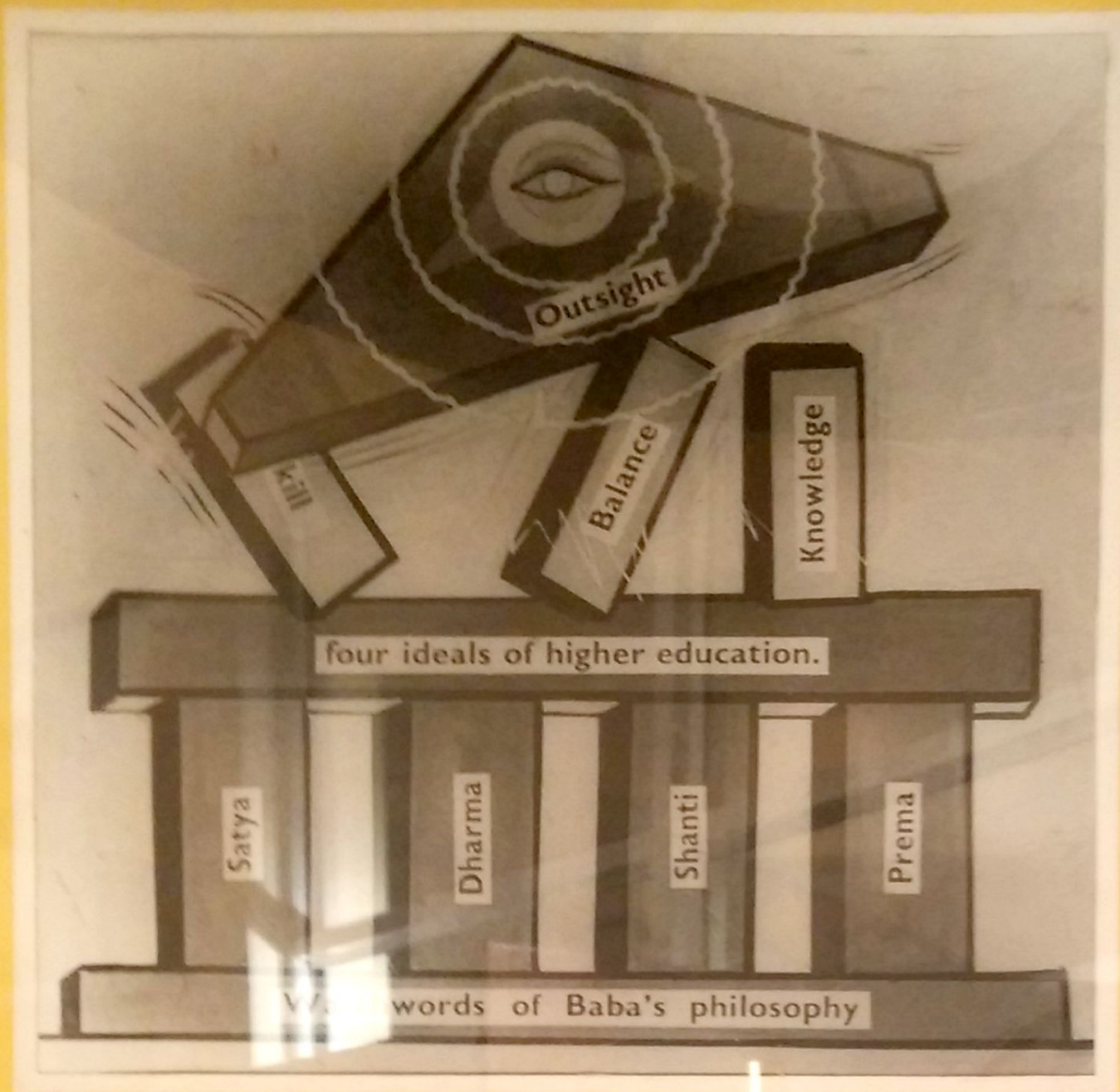
Baba



*“He who holds back rising anger  
I call a real driver; other people  
are but holding the reins”*

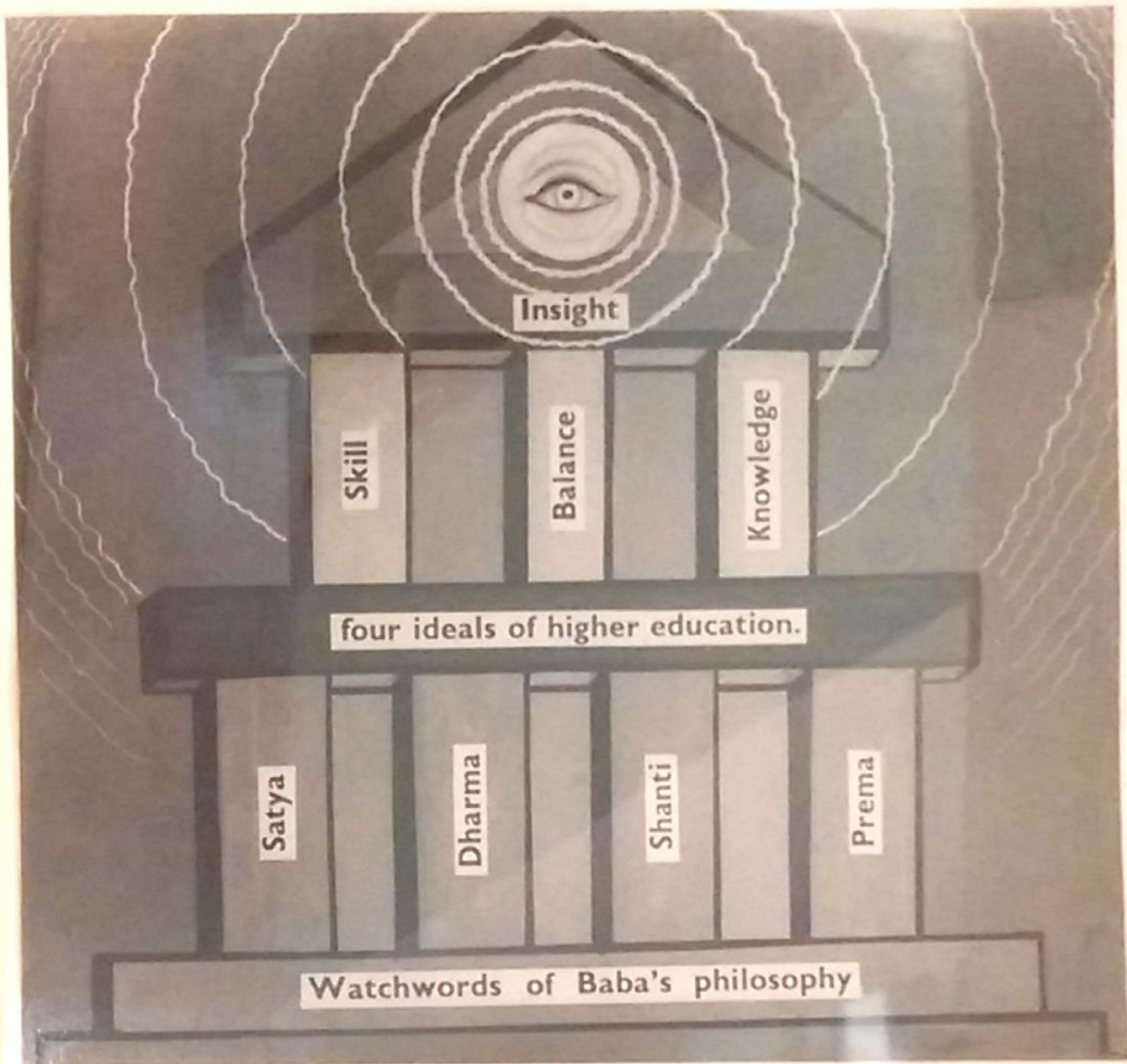
*Buddha*





One has to develop "knowledge" into "Skill." But instead turning "knowledge" into "Skill," we remove "S" and make it "kill." When we kill "knowledge" the "Balance" gets upset and when "Balance" gets upset, instead of "Insight" or "Vision," we have "Outsight." Remember whoever develops "Insight" develops "knowledge."





Watchwords of Baba's philosophy are Satya, Dharma, Shanti and Prema. These four pillars of Baba's philosophy yield the four ideals of higher education. - Knowledge, Skill, Balance and Insight or Vision.



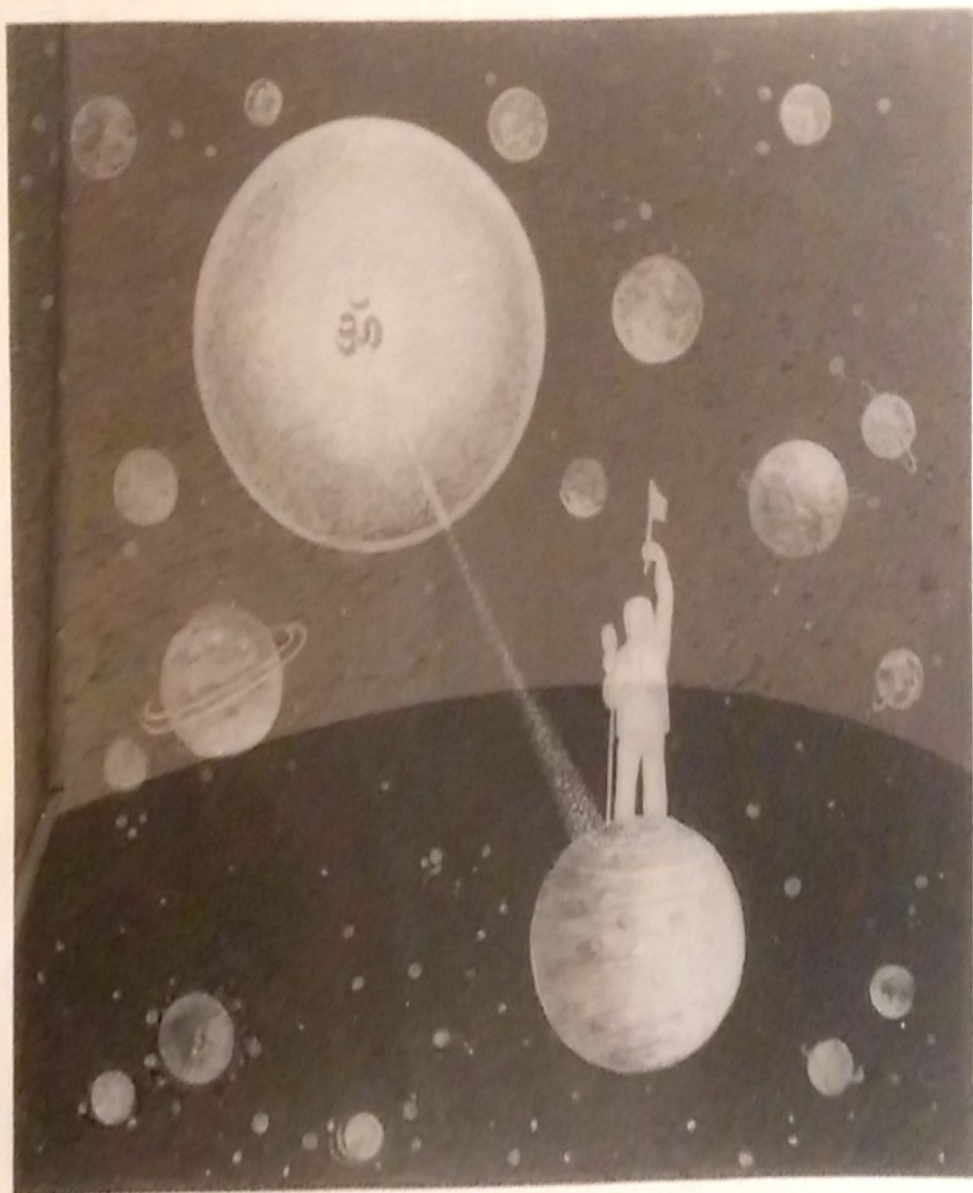


Politics without principles, education without character, science without humanity and commerce without morality are not only useless, but positively dangerous.



The schools and colleges, once revered by the entire population as temples of Saraswati as a means of attaining the supreme state of self-realisation, have degenerated into temples for the Goddess of wealth... the process of education has become a trade.





Students should be attracted to cultivating Vignan or science and Pragnan or spirituality, together. If science brings us into close communion with the empirical facts relating to this universe, spirituality takes up where science has come to a stop.

## THE AIMS OF SPIRITUAL EDUCATION

- (1) To place a student on the path of self-confidence, self-satisfaction, self-sacrifice and self-realisation.
- (2) To promote the spirit of dedication in all we do through earnestness, sincerity, humility and reverence.
- (3) To remove the illusion that happiness consists in accumulating money, knowledge, comforts or reputation, whereas happiness is a state of mind which can be cultivated and which is unaffected by fortune, good or bad
- (4) To enable students to bring the best in them and place it at the service of the community.
- (5) To see that a student is attracted to cultivate PRAGNAN or spirituality along with VIGNAN or science.
- (6) To introduce the pupil to the sweet experiences of meditation and yoga or of the joy of inquiry into one's own reality.



## WAYS AND MEANS FOR ACHIEVING

- (1) The teachers themselves should be disinterested seekers of truth, on their Way to realising these aims.
- (2) There should be regular contacts With the sages, saints and spiritual heroes and heroines of the land through discourses or your study where a personal contact is not possible.
- (3) The student should have his own SADHANA.
- (4) There should be an opening prayer each day in the College and all should pray together.
- (5) There should be a regular provision in the time-table each week for studying great spiritual classics, the psychology of spiritual development, biographies of saints and books on the essentials of Indian culture.