
TOWARDS A NEW EDUCATIONAL ORDER AND A NEW PARADIGM

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Abstract: In this article, Albert Ferrer culminates a long series of articles published in the Catalan review *Ars Brevis*, edited by the Blanquerna Foundation of the Ramon Llull University, Barcelona. In his previous exposition, Prof. Ferrer outlined the development of holistic and spiritually-based education in India and Europe until the advent of the materialistic pedagogy of the modern school system. In this paper, Prof. Ferrer delves further into a philosophical understanding of this integral kind of education on spiritual grounds, focusing on the teachings of the greatest spiritual master of contemporary India, Sathya Sai Baba, who recently passed away after 86 years of service to humanity. In particular, Prof. Ferrer elucidates the transition from the modern utilitarian approach to values and ethics to the new paradigm emerging from the dialogue between quantum/ new physics and mystical philosophy. Through this fascinating dialogue, ethics reveals its mystical roots and the ethical or axiological perspective turns into ontology and metaphysics. From the liberal vision of moral choice and tolerance, we evolve towards an exploration of Reality, a holistic and multidimensional Man and Cosmos in interdependence. Integral education in human values becomes the natural pedagogy of this new paradigm, the merger between science and spirituality.

Keywords: Ethics, Metaphysics, Quantum physics, Mystical philosophy, Indian philosophy/ spirituality, Integral/ holistic education, Education in human values, Sathya Sai Baba

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Back in the 1970s, the International Commission on the Development of Education, known as the Faure Commission, 1972, stressed the importance of the ethical and emotional dimensions of the human being along with the intellectual or strictly academic aspects. At the end of the 1990s, the Jacques Delors Commission made one significant step further and explicitly added the aesthetic and spiritual domains. This historical tendency towards official acknowledgement of the spiritual dimension and integral education has been consolidated at the beginning of the 21st century.

In Europe, the National Curriculum for the United Kingdom includes spiritual education, while the government of the Principality of Catalunya has incorporated values education in the textbooks and is beginning to contemplate practices like relaxation or meditation in the classroom. In Asia, the government of Thailand wants to build a society based upon morality and wisdom through the National Education Plan. Not surprisingly, the Indian authorities have recognized the need for values education on spiritual grounds. Here, the work undertaken by Sri Sathya Sai Organization has been praised and enshrined as an example. In Australia, the Adelaide Declaration on the objectives of schooling has emphasized spiritual development. Even in a small and remote place like Fargo/ Moorhead, on the border between North Dakota and Minnesota, near the frontier with Canada, the school authorities have introduced the values perspective in education.

It is clear today that the typical school where many of us studied, with only language, mathematics, science and social studies, has a dim future. As the Delors Commission warns, the survival of humanity depends on a truly holistic kind of education that integrates ethics, values, and a spiritual foundation.

Nevertheless, integral values education can never be a fixed program or system of beliefs. It is a process in which the realization of our deepest nature, which we dare to call spiritual, pairs together with worldly knowledge. As a process, it is open to dialogue and improvement, like the new paradigm ushered in by quantum physics, open to the endless re-creation of Life. Even if we use books and schedules, we should never enclose education in human values within a rigid system; this is precisely what must be overcome. The core of holistic values education is the very breath of Life.

Furthermore, integral values education goes far beyond mere ethical teaching and the utilitarian understanding of values typical of post-modern societies, still linked to a materialistic pattern. Holistic values education integrates all the dimensions of the human being, and hence the most profound, which we may call spiritual, from which universal human values emerge. In this article, we try to show that the spiritual process cannot be reduced to new forms of catechesis –we have already had too many of these in the past. Genuine education in human values implies a real, ontological transformation of the human being, and hence society, towards higher levels of consciousness, uplifting mankind towards higher stages of evolution. A loftier kind of human being can only be ethical and spiritual and will live in harmony and unity with his fellow beings and the cosmos.

From this point of view, mankind may once again learn from the great traditions of wisdom, mystical philosophy and philosophical Idealism, both in the West and the East, where this path of transformation is unraveled. The 21st century should also pursue the dialogue between mystical philosophy and new science, unfolding the unity of science and spirituality and a new paradigm for a new era of humanity. Education in human values is the pedagogy of this new paradigm, linking the material and the non-material and searching for a more meaningful Life.

SATHYA SAI BABA'S TEACHINGS: THE TRANSFORMATION OF THE HUMAN BEING AND THE PARADIGM SHIFT

Sri Sathya Sai Education in Human Values is founded on the teachings of Sathya Sai Baba, a highly revered spiritual master from South India who is also world-renowned, with followers in virtually all the countries of the world, including the most unlikely –for an Indian master - such as Iran, Saudi Arabia, and the United Arab Emirates, while Tibetan Buddhist monks staying in India come to adore Him as a living Bodhisattva. The essence of His educational philosophy lies at the juncture between academic excellence and spiritual/ values-based/ character education. On this point, His illuminating teachings are both unique and fundamental for mankind, although another great spiritual master, Swami Vivekananda, already revealed that direction one century ago, anticipating the convergence between science and spirituality that the development of quantum physics has unquestionably confirmed.

In order to help the human mind more easily grasp the depth of His teachings, Sathya Sai Baba presented a simple exposition comprised of a double five-fold cornerstone.

The Five Fundamental Human Values, which can be further subdivided into more secondary values, are:

- Truth
- Love
- Peace
- Righteousness or Proper Conduct
- Non-Violence

The Five Fundamental Human Values can be put into practice through a practical pedagogy which is at the same time:

- integral
- experiential
- and transformational

This pedagogy can be practically implemented through different complementary ways; it has become customary to offer the following five-fold combination of Teaching Techniques:

- prayers and quotations
- story-telling
- group singing
- group activities
- and silent sitting or meditation

In the multifaceted and delicate field of meditative techniques, with so many kinds of practices in so many traditions, Sathya Sai Baba prefers to use what we call Meditation in the Light for children. While it avoids the more complicated aspects of Tantric schools, it also follows the simplicity and depth of Vedantic guidelines.

These basic teachings of Sathya Sai Baba pertain to both the individual domain –the process of transformation of each individual- and to the field of education –character/ values education on spiritual grounds from the point of view of mysticism, not from religious organizations. Needless to

say, the teachings have been not only theoretical but also practical, so the whole career of Sathya Sai Baba as a spiritual master can be summarized in his famous saying: “My life is my message”. We still do not know how many human beings the Master has helped at the material level or how many have transformed themselves under His loving and caring guidance. His work has been as vast as it is silent.

Sathya Sai Baba has given additional messages that relate to the social realm; here, He has encouraged intercultural and inter-religious dialogue, insisting on the unity of mankind. This means that only through the ontological process of transformation towards higher states of consciousness and vibration –purity, that is, purification as a process- can mankind reach a real state of moral, social and political unity above the present age of egoism, separation and conflict –Kali Yuga in Sanskrit. Unity is the very essence of that primordial state of being which is pure consciousness, and which is also unconditional love and joy with no cause. This higher state of consciousness corresponds to what we call Divinity. In particular, Sathya Sai Baba has stressed the unity of all religions, encouraging human beings with spiritual inclinations to find the common values among the different religious traditions instead of over-stressing the differences in doctrinal or dogmatic terms.

THE FIVE-FOLD PRESENTATION OF THE FUNDAMENTAL HUMAN VALUES REQUIRES SOME CLARIFICATION, ESPECIALLY FOR THE WESTERN PUBLIC

which often asks why there are only five values, and which always notices the absence of freedom among them.

In Sathya Sai Baba’s words: the factors that make an individual more worthy and more joyful are called human values. Good character increases the value of a person. Man does not truly become human merely by being endowed with the human form. We must display genuine human qualities. Only when human values are manifested can man claim to be truly human. Then, he is divine; real humanness reveals Divinity.

Moreover, Sathya Sai Baba has never said that there are only five human values; there are many, as many as we want, since any classification will ultimately be arbitrary and subjective. What the Master is suggesting is something more subtle. The multiplicity of values that we may identify can be organized through a simple system, helping us to understand and

implement values teaching. In this pedagogic system, Sathya Sai Baba differentiates five fundamental values that can be further developed into other secondary values.

The Master has never set up a closed system or a new form of catechesis. Some human beings following Him have produced the catechesis or the system –as is common in human history, as it has happened in all religions and cultures. In Sathya Sai Baba’s eyes, the core of education in human values consists in revealing the universal human values from the inside, from the Divine nature of Man. Human values constitute the very essence of our Divine source. This is an open process that cannot be rigidly organized into any fixed structure –that would immediately block the fluidity of the process. However, many followers of Sathya Sai Baba have put all their energy into rebuilding structures and systems that asphyxiate the flow of Life, while this, the stream of Life, not the bars of a system, is what the process of transformation releases until we become that first and last freedom in the words of J. Krishnamurti.

I. Among the five primary values, the Master would start with Truth, warning that this truth is not exactly what most of modern materialistic philosophy would have in mind. It is helpful to examine the original Sanskrit word Satya, which is ambivalent, since it can be translated either as truth or reality. In Indian philosophy, like in the Pythagorean and Platonist lineage of ancient Greece, truth and reality go together in a metaphysical vision close to quantum/ new physics today, but far from the mechanism and materialism prevailing in the Modern Age. Mankind is in a catastrophic situation today; nobody with common sense dares to deny it. But the most important thing is to realize the deepest cause of it: in the last few centuries, human civilization has increasingly alienated itself from reality –from this multidimensional and interdependent cosmos, which has very little to do with the mechanistic epistemology of the Modern Age, but has been clearly understood by quantum/ new physics, relational theory and transpersonal psychology.

In conclusion, the human values taught by a spiritual master like Sathya Sai Baba cannot be grasped through a modern frame of mind based on subjectivism and relativism. It is indispensable to comprehend that Sathya Sai Baba is pointing towards a new paradigm; otherwise, we will totally misunderstand His message, and we will just re-create new versions of catechism with good intentions but in the framework of the materialistic paradigm. Sathya Sai Baba shows the pathway towards

this new paradigm that the dialogue between new science and mystical philosophy started outlining some decades back. This paradigm shift is the most important undertaking of the 21st century. A continuation of the former modern model would end in the self-destruction of mankind -which is more than plausible if we observe the state of the planet Earth today. Far from the mechanistic or utilitarian frame of mind prevailing in the modern world, Sathya Sai Baba defines truth as the life-principle within each of us, without which we cease to exist. This life-principle would be identified with the human soul, Atman in Sanskrit, which in turn would be the Divinity residing within each individual.

The role of the human intellect is to find this truth, and then to act in accordance with it: coherence between thought, word and deed. However, truth shows three distinct levels:

- Truth as a sense of perception: corresponding to the empirical reality perceived by the senses and the basic functions of human intelligence; it is true that fire burns.
- Truth by inference: rendered by the logical capacities of the human intellect; from observation, the rational mind can reach more general conclusions. Even though we have not seen all human beings die, it is nonetheless true that man is mortal.
- Ultimate or metaphysical truth: inseparable from self-realization, attained when the ordinary mind is transformed and purified until it becomes that pure consciousness that is One.

The third level of truth is not a theory as materialistic epistemology would understand it; it is neither a belief nor a matter of faith as outer religions would regard it. So, it is not a dogma or a system. As Lord Buddha emphasized, it is an experience; that is why we can call it realization. It is something alive, always fresh and new, as J. Krishnamurti insisted so many times; it is the very breath of Life.

From this point of view, we could make an additional distinction between:

- human truth, which can be relative and contextual (according to culture, society, history, etc)
- and metaphysical truth, which is beyond the ordinary mind, and hence, ineffable.

There is a metaphysical dimension of truth that is immortal, says Sathya Sai Baba, incapable of being destroyed or harmed by human beings in their limitations or imperfections. This eternal truth, which is the foundation of everything, persists and pervades all things and the whole cosmos. It is both static and dynamic, Being and Becoming. In any case, Sathya Sai Baba suggests that this higher kind of truth should never be harsh; it should never be used to demean or harm others. Truth should be spoken wisely and with love. If truth must cause more damage than good, it is better to be silent. Wise men often remain silent: the silence of Buddha, for instance.

II. From Satya (truth/ reality), Sathya Sai Baba would underline the importance of Dharma, in Sanskrit. Dharma, like Rita in the archaic Sanskrit of the Rig Veda, would be first of all the cosmic order itself, Being and Becoming, the very foundation of this multidimensional and interdependent cosmos that new science is discovering now.

At a second level, Dharma would be the philosophy or teachings of wisdom here in our world, reminding us of that fundamental cosmic order. In spite of the imperfection of human language and the ineffable nature of the most profound, this human dimension of Dharma would provide mankind with hints for understanding and guidelines for proper action.

At a third level, Dharma would be the proper or right action, righteousness, that is, human behavior in accordance with the teachings of wisdom, and therefore in harmony with the cosmos. Needless to say, modern civilization has devastated this harmony; hence, the catastrophe we are facing today.

III. Sathya Sai Baba would also attach tremendous importance to Prema, Love. This cardinal human value has received many names throughout the centuries, and some have been especially prominent in cultural history: *philia*, *eros*, *agape*, *prema*, *kama*, *karuna*, love, unconditional love, pedagogic love, friendship, compassion, empathy, sympathy, altruism, etc. In all mystical traditions, it has been understood not only as a vital human value, but more specifically as a cosmic force. First, because it is the very nature of that which or whom we call God –the foundation and origin of everything, and the very essence of ourselves. Hence, love would be the first human quality. Secondly, all human beings have the experience of love; even if ordinary human love is limited and conditional, it is still a reflection of that unconditional love, inseparable from that pure

consciousness without cause or explanation, the nameless mystery that has been called God. The first thing that comes from the human condition is love. The human being starts loving his mother, father, brothers or sisters, relatives, friends, educators, etc. Then, he may feel a special love for some animals or Nature in general, like the Romantics. So everybody can experience and understand the language of love. Finally, the expansion of love will embrace all humans and living beings and everything, and will melt into that cosmic consciousness which can be called Divine.

Sathya Sai Baba has emphasized something that the Romantics grasped very clearly: love is the mightiest force in the universe, and it is truly representative of human nature and God. The psychic domain of the human being is the source of love, which is like a form of Energy/Consciousness that every individual transmits and receives. It is the power of the Soul, the deepest Self in us; it is the expression of the individual Divinity within each of us. Love is the principle that creates and sustains the entire cosmos, human community and relationships. Moreover, love positively affects all forms of life, especially children. That is why it is so important in education. Mystics and sages have always spoken about the importance of love, and recent empirical research, like M. Emoto's experiments on water crystals, or all the experiments on the effects of music on plants and the nervous system, have provided the scientific confirmation for our rationalistic age.

IV. Sathya Sai Baba also praises the value of Shanti, Peace, in a world so deeply dominated by violence, and where violence has become structural and apparently normal. Violence disrupts the very rhythm of the Being. Here, the Master makes it clear that peace is not a pause between two wars, nor is it an international treaty that could be violated any time by any state. Nor is peace the absence of violence since it is not a negation; it is positive, it is a state of being, our most profound nature. Only in peace can we find ourselves. Violence is ultimately the deepest alienation of the human being and the shattering of the cosmos itself. In Sathya Sai Baba's words, peace is the end purpose of all human endeavors. Whatever he thinks or does, man is ultimately searching for peace and happiness. Only through inner transformation, looking inwards, can peace become a sound reality within us. Thus, it is not a mere idea or word.

The Master also warns about a crucial point: we must finally recognize some day that nothing in this world or in the universe is ever responsible for the absence of peace within us. An extreme example would be those

men and women who, even in the horror of the extermination camps of the Third Reich, showed an imperturbable inner peace. Nobody or nothing can shatter the peace within. It is our responsibility only, which means that we can become the masters of our own destiny. Furthermore, Sathya Sai Baba reminds us that this profound state of peace is not inert or vegetative. It is a dynamic process, just as everything else in the spiritual path towards realization. Likewise, sound peace follows the awareness that the source of human fulfillment is not outside, in things, but inside, in the realization of our own nature.

V. Finally, Sathya Sai Baba would renew the old tradition of Ahimsa of India, Non-violence, from Buddhism and Jainism to Mahatma Gandhi. However, the Master indicates that non-violence is much more than the absence of violence since, like peace, it is something positive, not merely a negation. The Master suggests that the plenitude of non-violence is reached when our whole life is imbued with a Dharmic spirit, with coherence between what we think, what we say and what we do. In that sense, non-violence would be the culmination of all the fundamental human values in a coherent life in harmony with the cosmos; it is respect and reverence for all Creation.

In His illuminating words, non-violence is the zenith of human achievement and perfection. It goes far beyond us through our relationship with our fellow beings and instead embraces all living and non-living things. When our spirit is awakened, we feel a natural kinship with all beings and oneness with the entire cosmos. It is much more than merely not hurting or harming, although that is undoubtedly the first step. When we experience the essential oneness of all Creation, there is awareness, realization, which is translated into an attitude of non-violence as a lifestyle. Then, not only we do not damage anybody or anything, but we extend our sphere of love to all.

Humanity is fulfilled. This true humanity is also Divinity. Only this is human perfection. According to Sathya Sai Baba, the human values cannot be separated from each other, and their intrinsic interconnectedness is filled with love. Interdependence in love constitutes the core of humanity and reality. In His own poetical expression:

The first thing that comes out from man is Love.
 The same Love is expanded in our words, actions and thoughts.
 The reflection and spark that come from Love are called Truth.

The same Love, when expressed in action, is called Proper Conduct.
When Love is contemplated, the mind attains supreme Peace.
When we inquire whence this Love has come and understand its very source, then we realize the great principle of Non-violence.
Therefore, the undercurrent that flows through Truth, Proper Conduct, Peace and Non-violence, is only Love.

Love in feeling is Peace.
Love in understanding is Non-violence: respect and reverence for all Creation.
Love in action is Proper Conduct.
Truth, Peace, Proper Conduct and Non-violence do not exist separately.
They are essentially dependent on Love.

When Love is associated with thoughts, it becomes Truth.
When Love is introduced into your activities, your actions become Proper Conduct.
When your feelings are saturated with Love, your heart is filled with supreme Peace.
When you allow Love to guide your understanding and reasoning, then your intelligence becomes saturated with Non-violence.
It is this kind of spontaneous Love which is the hallmark of humanness.

However, the main question for many honest seekers would be: How do we reach it?

The answer is not easy, even though the different mystical traditions have evolved their own paths and instruments for practice, which together with notions and theories for understanding, are more easily available for mankind nowadays. Most importantly, everybody must be warned that what Sathya Sai Baba calls Constant Integrated Awareness constitutes a process, one that we do not traverse in a weekend seminar by paying 200 euros, as has become so fashionable now in Europe. In global terms, it is a historical process of all of mankind, the undercurrent of human evolution. This process of transformation involves:

- peak experiences
- and cleansing –catharsis

Besides, the human process requires:

- understanding at the intellectual level, consciousness-raising
- inspiration by teachings, masters, traditions, positive values, etc, that can elevate the vibration
- and real practice through different paths and techniques that can efficiently put the energy in motion

Another fundamental point about this process towards Constant Integrated Awareness would be the coherence between thought, word and deed so often stressed by Sathya Sai Baba. Regardless of our present stage in the process, we can honestly try to be coherent in our personal and professional life with the values that we aspire to. As Jesus said, you shall know them by their fruits.

Finally, Sathya Sai Baba reminds us of the last step, the most difficult one for the ego: Surrender –total renunciation and giving totally oneself to something superior, which becomes an integral part of ourselves only through this surrender. Again, we can refer to the paradigmatic life of Jesus Christ, who embodies and symbolizes surrender when He accepts the Crucifixion –Your will only, and not mine. Surrender is the key and the peak of the process of human transformation.

SATHYA SAI BABA'S MESSAGE ON HUMAN VALUES IN THE CONTEXT OF WESTERN CIVILIZATION. FROM ENLIGHTENMENT TO MYSTICISM: THE TWO STAGES OF HUMANISM

It is obvious that the axiology presented by Sathya Sai Baba is very far from the utilitarianism and materialism of the modern age of Liberalism. But this era, brutally violent and devastating, is not sustainable any more, not only economically. The emergence of a new paradigm is imperative and urgent, a new paradigm that will reflect Satya, the cosmic reality that is both outside and inside us, since the micro and the macro-cosmos are interconnected. From the main ideology of the Modern Age, Liberalism, there has sprung a discourse on values. However, in the liberal frame of mind values have been regarded as human or cultural constructs changing through time and space and therefore subjective and relative. These two principles, relativism and subjectivism, do not deny, of course, the functional necessity for some common assumptions in social life, although these common assumptions may also evolve. In spite of assaulting Capitalism at the social level, Communism, Socialism

and Anarchism share the main premises of the liberal cosmivision, and in that respect, they were totally modern, perhaps even the paroxysm of modernity. Only one cultural movement of the Modern Age has offered a real alternative: Romanticism. Not surprisingly, it is the last heir of the millenary traditions of philosophical idealism and mystical philosophy. For the Romantics, love and beauty constituted the two supreme values. Furthermore, they were viewed not as relative products of culture or subjective constructions of the mind but as cosmic forces that ultimately reside inside us and bring us to the threshold of the Absolute.

Sathya Sai Baba would not deny that some values may be subjective and relative, as constructs of the human mind and culture. But the spiritual master of India would unveil deeper dimensions of reality not taken into account by the materialism of the Modern Age. Only from this more profound vision can we comprehend that there are fundamental human values which are universal, since they lie not in the mind but in the deepest domain of the human being, what the Sanskrit tradition of India would call *Atmic* and what we may call spiritual in modern languages. Because they form the very texture of the Divine nature of Man, these values are universal, not relative or subjective. What can be relative is their cultural expression. This is what the Romantics already grasped two centuries back; and this is why they found themselves isolated in a predominantly materialistic and technocratic world. The exposition of Sathya Sai Baba about the five fundamental human values revives the ancient teachings of wisdom and mystical philosophy for our world, offering clear language and understanding for all, even for new science, in dialogue with wisdom and mysticism, in order to reveal this new paradigm for the future of mankind. Very few know, even in Puttaparthi (South India), that Sathya Sai Baba has given instruction to eminent physicists of the Western world and Russia about the future of science in this new cosmivision. More people know that many personalities and dignitaries from prominent countries have come to see Him privately seeking for advice, including many presidents, prime ministers, chief ministers and ministers of India.

Thus, the major question arises for many Westerners with minds shaped by the heritage of liberal thought: What space is left for freedom, so important in Western philosophy?

Like all genuine masters of India, Sathya Sai Baba will never deny the inherent value and social significance of Human Rights, with all the legal procedures needed to make them effective; nor will He question the basic assumption of human freedom. What the Master will say is that freedom

is not playing our music at any volume if we have neighbors, nor is it selecting our favorite cheese for the evening pizza among different brands in the supermarket; it is also much more than going to vote when there are elections. In fact, the teachings of wisdom, as exemplified by Sathya Sai Baba, go to the very essence of freedom, and bring Human Dignity to its fulfillment. Mysticism is the culmination of Humanism.

Freedom is much more than market freedom, although the Master will acknowledge that market freedom in capitalistic economies is better than the restrictions and impositions of the communist systems, which did not work at all. Still, the Master will advise the government to effect some kind of supervision or control of the economy for the sake of social welfare and public interest. Finally, the Master will go beyond all these sociological levels of freedom, suggesting that the deepest plane lies inside each one of us. We are truly free when we have cleansed ourselves and we are internally transformed; we are truly free when we are free from all our inner evils, when we no longer reproduce inside what we criticize outside. Purity is the essence of genuine freedom. Freedom is another name for pure consciousness, like love.

Freedom is also connected with our own effort in the pathway towards this pure consciousness. There is certainly something like *karma*, destiny or fate. Everything is not in our hands, it is clear. Still, there is a certain space for what Western philosophy has called free will, which, when properly understood, could be defined in this way: whatever our destiny or fate may be, we can always bring our effort for our own human process, knowing that human effort can even change destiny, as has been beautifully stated in many stories and parables in all the traditions of wisdom. In this self-effort and free will, regardless of destiny or *karma*, lies the dignity of the human being, the value of his or her life and the most profound meaning of freedom. Thus, it is not so important which brand of cheese we select in the supermarket or even which political party we vote for when there are elections. Human dignity is above market freedom, and even above politics.

This was the original assumption of European Enlightenment, exemplified by the renowned philosopher Immanuel Kant, although such noble ideals were later distorted by mean ideologies like neo-liberalism. Mysticism and wisdom, as taught by Sathya Sai Baba, bring the Enlightened dream of human dignity to its fulfillment.

The great sage from the French Renaissance, Michel de Montaigne, cautioned: “Science sans conscience n’est que ruine de l’ame.” (“Science without conscience is but the ruin of the soul.”)

In the Modern Age, Western civilization has an illustrious tradition of ethical and axiological thought based upon human values as well as spiritual concerns. One of the highest products of the European Enlightenment is Human Rights, although they have been sometimes criticized by intercultural dialogue for not being universal in nature, which is partially true. The traditions of the mystical philosophy of Eastern cultures have had their own expressions of human dignity, like Ancient Greece. Still, Human Rights constitute one of the loftiest creations of modern culture and a direct translation of the most elevated currents of thought of the Modern Age: Humanism and Enlightenment. Moreover, they have somehow become universal since the Second World War through the United Nations, and given the massive and multiple forms of violation of human dignity in this world, they are totally indispensable, with all our respect and sympathy for the Hindu or Buddhist expression of human dignity.

The problem is that this kind of humanistic thinking has been more and more distorted and marginalized not only by dictatorships, revolutions or the abuse of power, but also by consumerism and materialism, so that the dominant trends have produced a pattern of civilization that is clearly opposed to the Vedic vision of India or the Platonic vision of Ancient Greece, as well as to the highest thinking of the Modern Age: Humanism, Enlightenment, Romanticism and Idealism. That is why the philosopher Raimon Panikkar has outlined the humanism of this ethical/ axiological thinking against the technocracy prevailing in today's civilization.

In the transition from the 20th to the 21st century, Sathya Sai Baba once again sounds the alarm already rung by the humanism of the modern world from Renaissance onwards, warning that mankind's scientific and technological progress has not come hand in hand with an ethical and spiritual development, which makes technocracy more dangerous than ever, and this is evident enough if we observe the state of mankind and the planet around us. In coherence with the mystical philosophy of India and Greece, and also with the most profound thinking of Europe and the West in the Modern Age, Sathya Sai Baba is repeatedly insisting that education must link academics and values, since academics or science without values will ultimately bring mankind towards self-destruction, which is truly plausible today. But Sathya Sai Baba is not contented with the surface of the waves and instead dives into the depths of the ocean. This means that the ethical/ axiological perspective is insufficient and doomed to fail without its foundation, which is essentially spiritual or metaphysical. It is only from that inner depth, from that Mystika as

the Greeks would call it, that true human values can evolve. Only this inner depth has an ontological consistency. All the rest is *maya*-illusion; it remains at a mere intellectual/emotional level and hence is as volatile as the air. That is why all the *emancipating* movements of the Modern Age have essentially been illusory to some extent, repeating all the evils and the same patterns of thought that they denounced.

Human Rights are very important, especially in view of oppression and the violation of human dignity; but there is something even more important: Human Values, which are the basis for Human Rights, and which constitute the real, ontological human qualities from which Human Rights can unfold. European Humanism and Enlightenment are highly valuable; but there is still something higher or deeper: mystical philosophy and wisdom, which point to the most essential part of the human being and emerge from it. Mysticism is the culmination of Humanism. Sathya Sai Baba wants not the clothes to be changed, but the person wearing the clothes to change. It is not a matter of ideologies; all ideologies are ultimately the same, since all repeat the same old tendencies of the human mind. It is a matter of states of consciousness and vibration, and therefore, it is the issue of a real, ontological transformation of the human being.

FROM SOCIAL REVOLUTIONS TO THE CHANGE WITHIN

The 19th century was crucially important for the history of mankind. It marked the transition from philosophy to social movements, from Enlightenment and Idealism (Kant, Hegel and Romanticism) to Karl Marx (communism/socialism and the proletarian revolutions). This historical turning point got its start back with the French Revolution, a decisive step in human history enthroning the Modern Age. The 20th century witnessed the apotheosis of social revolutions, Russia and China in particular, and the ascent of the masses, not only through left-wing revolutions but also through Fascism and finally the mass media.

At the beginning of the 21st century, the driving force of modernity seems to be declining: all the proletarian revolutions have failed, communism has disintegrated and turned into capitalism again, and the social policies of the welfare state are gradually being dismantled by neoliberalism, which is becoming the predominant ideology on its own. In parallel with that, the alienation produced by the mass media and technocracy is undermining the principles of democracy, which becomes empty

rhetoric at the masked service of economic interests under the neoliberal reign. There is still social conflict all around the world, even in Western countries, aggravated by the economic recession in the last few years, with outbursts of racism, galloping criminality and antisocial disorder, strikes and demonstrations. However, the protest is raging blindly in the midst of confusion and alienation.

From revolutionaries and intellectuals to sages and spiritual masters, this new paradigm, interconnected with higher states of consciousness and vibration, will define a new, more solid and authentic social model which will truly consolidate and extend social justice, something that modernity has never achieved beyond a minority of mankind. The foundation for a new kind of social justice will not be revolution with its intrinsic violence but love and compassion and hence, human values.

The paradigm shift will return to Idealism, mystical philosophy and wisdom, without forgetting Hegel: the movement of the Spirit through history, the Spirit in society and social action. A new idealism, inseparable from integral humanism, will be rooted on the Earth, here and now. Love and compassion will be set into motion in community life. The inner life of the Spirit will be translated into social action in the world in profound solidarity with all.

Humanism means human values, the real experience of human values from the inside which unfolds through the coherence between thought, word and deed. It is not an ideology; it is an experience, it is reality. This new humanism or idealism will be essentially holistic, integrating all the dimensions of the human being and the cosmos in interdependence, here and now, serving our fellow beings in harmony with everything. Hence, humanism is synonymous with mysticism: the inner transformation towards higher states of consciousness and vibration.

This is the essence of Sathya Sai Baba's message. Another matter is whether mankind listens to it or not.

CONCLUSION

Sri Sathya Sai Education in Human Values, together with similar pedagogies of integral education, goes far beyond the common usage of values in the modern Western world. In recent years it has become trendy to speak about values in education. But the most common value-based perspective does not exactly correspond to what Sathya Sai Baba

has expounded, and with Him, all the traditions of wisdom, mystical philosophy and philosophical Idealism, rediscovered by quantum physics and new science. Let us examine this in more detail.

The still-predominant discourse, visible in official statements about education, regards values from a basically materialistic point of view in intellectual, ethical, aesthetic and emotional terms. Even when spirituality is acknowledged, it is understood within the framework of conventional faith and organized religion; it is not yet mystical. In contrast, Sathya Sai Baba, and with Him philosophical Idealism, speak from the dimension of Mystika that the materialistic/mechanistic pattern of the modern world has overlooked. Quantum physics and new science have rediscovered the holistic and humanistic vision of philosophical Idealism, both Eastern and Western.

Moreover, the prevailing liberal ideology in the modern world regards values as subjective to a certain extent, although it can accept that there are some common assumptions and shared values in society. In the modern frame of mind, subjectivism is the corollary of relativism; many values would be relative in geographical and historical terms. That is why many parents and public authorities in the United States are reluctant to introduce values in school: the family teaches its own values at home within the boundaries of shared social assumptions.

In Sathya Sai Baba's teachings, the culmination of a long history of wisdom and mysticism, human values reside within each human being; more exactly, they are intrinsically linked to each facet of the human personality, and therefore, the main domains of education. This means that human values are universal, transcending distinctions of race, culture, religion, history, etc. They embrace all beings, as their origin lies within each individual. Comparative history can provide simple confirmation of this profound teaching. If we examine the lives and testimonies of mystics, sages and masters from different traditions, including Hinduism, Buddhism, Greece, Christianity, Sufism, etc., we realize that the values of love and peace are present in all of them, irrespective of time and place, race, culture or religion. We can find these fundamental values in all of them because they have all found the values within themselves.

Raimon Panikkar has been one of the most renowned scholars in the fields of comparative philosophy and religion, intercultural dialogue and mystical philosophy. In his celebrated *Invitation to Wisdom*, Panikkar retraces the lost steps of the main traditions of wisdom through the classical notion of *quaternitas perfecta*, that is, a four-fold path that integrates

all the dimensions of Man and the Cosmos in interdependence. In the *quaternitas perfecta*, the most essential aspect would be the sacred dignity of Man, who is a micro-cosmos, an image of the Whole, a spark of the Infinite Fire. Through the living reality of the *quaternitas perfecta*, we could overcome all the dualisms and divisions that currently fragment the modern human being.

The *quaternitas perfecta* consists of four centres:

- The first centre is the Earth and the body; action and will. This is the field of the awakening of consciousness and individuality; it is also the domain of ethics.
- The second centre deals with psychology in its deepest sense, and therefore, with relationships; it also constitutes the world of knowledge.
- The third centre would be primarily ontological, since it would embody Being itself. This is manifested through the *polis* in Greek or *civitas* in Latin: the community, seen as a meso-cosmos where the micro and macro-cosmos merge together. The *polis* includes its temples and gods, and the community means communion with our neighbors, all the beings, everything and the gods.
- The fourth centre is the realm of the Ether and the Spirit. It entails the Greek idea of Kosmos, knowing that in Greece, like in Ancient India, the Kosmos was the world and the beauty inherent to it: *kalos* in Greek, *sundaram* in Sanskrit. The fourth centre brings us to contemplation, to Life with no fragmentation between thought and action. This is the domain of *mystika* in Greek or *advaita* in Sanskrit, the Consciousness of non-duality above all the divisions of the ordinary mind and emotions. This higher state of consciousness unveils the real experience, not the mere concept, of Freedom and the fulfillment of Life.

This *quaternitas perfecta* would have a direct correspondence with the four-fold quintessence of Greek philosophy:

- Anthropos (Man)
- Polis (Community)
- Kosmos (Universe)
- Theos (God)

There is a host of sacred numbers in numerology, either Pythagorean in Europe or Vedic in India. Some schools of wisdom present a *quaternitas*

perfecta, while other sacred traditions reveal a five-fold vision. The same multi-dimensional Reality, richer and more beautiful than any human concept produced by the ordinary mind, can be apprehended and uttered in different complementary ways. In any case, the vision of wisdom offers an integral conception of Man and Cosmos in interdependence, from which education should be elucidated. In this holistic philosophy of education, the different dimensions of the human being and reality should be integrated in a harmonious way through the educational process, in the understanding that Man and Cosmos are ultimately inseparable, and that the entire Reality comes to its fulfillment through self-realization; this is the only true liberation or freedom.

This goes far beyond the liberal issue of moral choice and social tolerance. It is a matter of reality; it deals with ontology, where quantum physics and mystical philosophy meet in a holistic vision of interdependence and ethics reveals metaphysics.

In the glowing horizon lit by the traditions of wisdom from both the East and the West, integral education should combine the five fundamental domains of the human personality:

- physical development, education for health and contact with the environment
- relation, dialogue and community, positive values and service, ethics and the psychic dimension –love and compassion
- the intellect and the rational mind, and therefore, academic training orientated towards understanding, thinking and expression from an interdisciplinary perspective
- the aesthetic taste and the arts, creativity and emotional education
- the spiritual dimension and the awakening of human values from inside, that is, self-enquiry towards self-realization and the fulfillment of our deepest and most sacred nature

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This paper was received on June 24, 2011 and was approved on January 20, 2012.