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AN ANALYSIS OF THE PEDAGOGICAL METHODS
OF HINDU GURUS

by

Pearl Anjanee Gyan

A dissertation submitted in partial fulfillment
of the requirements for the degree of

Doctor of Education

University of San Diego

1998

Dissertation Committee

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ABSTRACT

The purpose of this study was to explore the pedagogical methods of Hindu gurus that could be applicable to elementary school teaching for the inner development of students. With severe cutbacks to classroom instruction and demands by economic, political, and educational leaders for education to produce a highly skilled work force for the future of the economy, teachers are forced to use precision teaching for measurable learning. The review of the literature in this study presented a historiography of Western pedagogical methods. It showed how Western teaching methods have been defined by the seventeenth-century Newtonian objectivistic-reductionistic-mechanistic paradigm and later enforced by Comte's positivistic ideology for education. Teaching continues to use this paradigm for both academic achievement and to solve the different problems that students face today. The perpetuation of these old teaching dogmas and practices means that teachers are unable to address the human dimension and the subjective needs of their students.

The study followed a qualitative inquiry design that used an analytic research methodology. It involved a library search for document sources on four Hindu gurus: three males, Ramakrishna (1836-1886), Ramana Maharshi (1879-1950), and Yogananda (1893-1952); and one female, Anandamayi (1896-1982). Interpretive analysis was utilized for the data collected.

The data indicated that Hindu gurus used two distinct pedagogies: direct and indirect teaching methods. Based on many years of spiritual discipline and their direct and total experiences with God--the Ultimate

Reality, Hindu gurus used a variety of techniques within these two methods to teach learners how to also experience God. The direct pedagogies were face-to-face instructional methods that used specific techniques such as analogies, illustrations, stories, puns, parables, games, songs, rites, rituals, and ceremonies. The indirect methods were subtle, silent methods that communicated spiritual advancement, such as the gurus' look, gaze, touch, and presence. The gurus believed that by experiencing God, learners would develop Godly qualities and also act from a moral and ethical perspective. A fundamental aspect of teaching and education is to recognize the needs of the whole child. This cannot be done in the absence of the spiritual dimension. Any new leadership vision for teaching is one that must include a shift to a new epistemology of science and a new ontology of wholeness. A Self-Awareness Teaching (SAT) Model was developed to provide preliminary steps for teaching toward the recognition and development of the inner self of students and teachers.

DEDICATION

The Vedas declare that one's mother is the first teacher,
then the father, followed by the guru and the guest.
Accordingly, I dedicate this book to my mother Goutam Gyan
and my father William Gyan (deceased),
my first teachers, guides and inspirers.

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I love you all.

October, 1998

Pearl Anjanee Gyan
Forestburg, Alberta

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CHAPTER 1

THE PROBLEM

Knowledge is power, but knowledge about oneself is the greatest power.
(Frieberg & Driscoll, 1996)

Background to the Problem

Classroom instruction is an exciting but complex interactive learning/teaching process in which specific goals of education must be fulfilled. During the past century, various models of teaching have been designed for teachers to help students develop diverse and multiple cognitive abilities. Joyce, Weil & Showers (1992) stated that models of teaching were really models of learning. This is evident from the emphasis on learning that has been generated from the learning theories of Western psychologists and sociologists, research of curricular designs and materials, educational aims, and pedagogical strategies. The preoccupation with education today is on models of teaching that deal with learning content while neglecting to offer teachers a knowledge of pedagogy in which both objective and subjective learning can take place. Pedagogy has been defined in various dictionaries as both the act or practice of teaching and the art or science of teaching. In this research, pedagogy is defined as the science of the teaching skills and techniques that lead to learning.

Many studies have been conducted that characterize pedagogy in terms of the traditional concerns of teaching that relate to curriculum, evaluation, organization, and environment. A variety of studies on pedagogy that emphasized the skill of teaching have been conducted by Stones (1978; 1979; 1981; 1983; 1986; 1987; 1989; 1994). He posited that teaching should involve pedagogical knowledge, in which generic teaching skills that cut across subject boundaries could be applicable to all fields of knowledge. He theorized that pedagogy is a problem-solving activity that is ongoing process between teacher and student. He found a desperate need for systematic bodies of pedagogical principles that could help classroom teaching.

Within the past thirty years, teaching methods have been influenced by political and economic ideologies and management theories that demand more effective teaching and greater student productivity. With such an educational aim, Joyce et al. (1992) pointed out that current teaching continues to involve "the acquisition of information, skills, values, ideas, attitudes, ways of thinking and expression, and how to learn" (p. 1). Educational researchers such as Giroux and McLaren (1986), Smith (1992), and Van Manen (1977), reported that teaching standards focused on techniques, control, effectiveness, efficiency, proficiency, productivity, performance, competition, competency, measurement and management.

Brown (1991), Hicks (1993), Schon (1983), Toh (1993), and Van Manen (1977) noted that these scientific means-ends criteria for teaching and learning have been applied to education from positivistic theory that transpired in the nineteenth century as a result of the rise of science, technology, and industrialism. Also, the psychological learning theories

that have been applied to education came from the behaviorism and cognitivism of the 1900's which used the positivistic epistemology of practice. Consequently, the various models of teaching that have been designed so far have focused mainly on the cognitive development of students and the presentation of knowledge and skills required. The underlying idea was that knowledge, specifically scientific-empirical knowledge and technology, is the only means "to create wealth, achieve national goals, improve human life, and solve social problems" (Schon, 1983, p. 38).

Education today continues to emphasize factual and rational aspects of learning that support a demand for more effective and productive schools, teachers, and students. Recent economic cutbacks and restructuring of education have forced larger systems and heterogeneous classes. This, together with mandated curricula, demands for educational excellence, and greater teacher accountability for student proficiency and individual differences, have made teachers continue to use old pedagogical methods. Most models of teaching perpetuate mastery of content so that teaching becomes parochial, standardized, and passive, rather than meaningful, creative, and mutually enjoyable.

Almost forty years ago, Chaudhuri and Spiegelburg (1960) wrote that we live in a world of increasing complexity in social, international, inter-racial and inter-ideological relationships. Humphreys (1998) noted that "globalization of the industrial machine has caused many lifestyle changes" (p. 25). As the second millennium quickly approaches, we see our world changing in dramatic ways that have never been seen before. Chaotic changes brought on by family breakdown, drugs, violence, suicide,

abuse, wars, population explosion and mobility, and the many advances in science, technology and communication affect individuals and all levels of society in one way or another. These changes have become an established feature of daily life. Today's classroom students now come from a diverse and multicultural world, in which complex social and cultural changes compound learning problems because they make it difficult for students to concentrate on academic achievement.

While the scientific method and its attendant learning/teaching theories may have been applicable at certain periods of time in human history, teachers are increasingly realizing that they need the knowledge of different teaching methods that they can draw on to help students cope with their world. The evidence of disruptive, callous, selfish, angry, frustrated, and violent students, and the increasing number of teachers who seek early retirement or experience "burn-out" suggests that current goals of education and pedagogical methods are no longer viable. To insist that old teaching methods could help meet the needs of diverse students is to promote stagnancy and gradual degeneration of pedagogy and deny the recognition and development of the human self.

Humphreys (1998) argued that in the business world, human needs are neglected. There is less human interaction, an absence of meaningful dialogue, a loss of self-worth, a lack of leadership, and a desperate need for "psychologists to assist in a paradigm shift away from the needs of the corporate entity towards the needs of the human being" (p. 28).

Postmodern writers such as Bergquist (1993), Robertson (1993), Harman (1988), Wheatley (1992) and others have suggested that our world is emerging from an industrial era into a post-industrial one. They reported

that the current chaos, unpredictability, and collapse of our economic, political, social, and environmental structures characterize a change in basic values and beliefs. According to Bergquist, "this transmutation is creating new forms, structures, and causing more complex social conditions" (p. 11). It is important to note that certain educators like Brown (1991), Hicks (1993), Selby (1993), Stoddard (1990) and Toh (1993) have called for education to be aimed at the transformation of individuals to higher levels of self-awareness and eventually a greater sense of being, identity or worth. Furthermore, Fullan (1993), Friere (1970), Purpel (1989), and Stones (1994) suggested the need for a critical pedagogy, one that is consistent with such a transformational aim.

A major step in education for the twenty-first century will need to be the development of models of teaching that can "make a difference in the lives of students regardless of their background, and help produce citizens who can live and work productively in increasingly dynamically complex societies" (Fullan, 1993, p. 4). Teachers need to know about pedagogical methods that can enhance learning in a genuinely meaningful way, other than what they currently use for teaching the mastery of content as traditional education demands.

Historically, Western education evolved from patterns of learning and teaching from the European (particularly German), British, and North American (European) cultures. The topic "Western Education" will be further dealt with in Chapter 2, but it must be noted that most educational research has been guided by Western scientific values of truth, rationality, and progress which have focused attention on certain kinds of problems, methods, and solutions, thereby stifling the exploration of alternative

educational methods. Western teaching methods may have been effective when they were formulated in the seventeenth century but today, as stated before, they are no longer as effective.

While other cultures such as ancient Greek, Native American, Aboriginal, and Oriental, demonstrated their own distinctive instructional methods, several educational researchers have introduced the ancient Eastern systems of knowledge and education which they believe are successful because the Eastern method of instruction continues even today. Recently, a few researchers like Cenken (1977; 1983), Das (1993), Elkind (1992), Murray (1989), and Snauwert (1992), explored Hindu literature and systems of knowledge for possible applicability to Western education since "ancient Hindu education was geared toward the transformation of the human person" (Cenken, 1982, p. 123).

From ancient Vedic times in India, Hindu educational philosophy recognized that human development moved simultaneously at both the empirical and transcendental levels. The religious quest was also a human quest in which the function of the teacher was significant for instructing students on both these levels at one and the same time (Cenken, 1976). Hindu gurus were distinguished from ordinary teachers by their capacity to teach both cognitive content and the transformative power of their respective tradition. It was of extreme importance and benefit for self-realization to be taught by a specially liberated teacher. The Sruti (the primary Vedic literature) stated "only the knowledge which is learnt from a teacher leads to the highest good. One who has a teacher knows Brahman" (Satprakashananda, 1965, p. 268). Cenken (1983) theorized that

the pedagogy of Hindu gurus created the conditions wherein wisdom emerged by the strength of its own nature.

Research on how Hindu gurus taught for inner development may well be a preliminary step for exploring the teaching techniques of role models. Accordingly, this study was an investigation into pedagogical methods that could help today's students develop their own sense of self just as the gurus attempted to do with their students. This study can therefore be considered exploratory and cross-cultural. It was designed to research the lives of four gurus in order to determine their pedagogical methods. This information was used for developing a model for teaching (see Chapter 5) that would help learners develop a sense of self and so find meaning in learning and fulfillment in their lives. This information might somewhat ameliorate the critical need for knowledge of complementary pedagogies. Information on pedagogical methods can be useful for teacher education, practicing teachers, as well as multicultural educators who are involved with teaching indigenous and immigrant children. This study provides useful information that could lead into the investigation of the pedagogical methods of other cultures.

The Need for the Study

Joyce and Weil (1972) have presented several models of teaching that have been designed in the past for specific cognitive learning outcomes. These have been adopted for classroom use in the last century and continue to be used to develop processes of thinking and acquiring knowledge. They include such models as Taba's "Inductive Model of Teaching" (Taba, 1966) and Bruner's "Concept Attainment." Skill in using

these and many other teaching strategies has been developed in teacher education workshops.

Since the late 1970's, as the structure of education changed to a "business enterprise", many governments and education systems in the Western world attempted radical changes to education that involved decentralization, emphasis on results of four core subjects, and technology. This move transferred much of the responsibility for education specifically to teachers. Ironically, decentralization included cutbacks in professional development for teachers. The advice to teachers by Jonson, Minister of Education in Alberta, regarding teaching methods, was "to use whatever pedagogical methods once results are provided" (1994, p. 6). With this direction, and not having knowledge of other methods of teaching, teachers continue to teach subject matter in the technicist fashion that they have been taught and follow the advice for results rather than what is meaningful for their students' needs. Fullan (1993) explicitly described how this came to be:

By the end of the 1970's, the effective schools movement had accumulated evidence, that schools can make a difference even under trying conditions. . . . By the 1980's, as problems in society worsened and doubt in education grew, large-scaled governmental action resulted in forms of structural solutions through top-down regulations, mandated curriculum, competencies for students and teachers that were detailed and tested, and increased salaries for teachers (woefully low at the time). . . . After 1985, the restructuring movement began that emphasized school-based management, enhanced roles for principals and teachers, and other decentralized components. . . .

At the present time, the 1990's are characterized by a combination of bifurcation and confusion. Bifurcation is represented by centralists who see greater top-down regulation, accountability and control of the educational establishment, and local management of schools (e.g. parent

council), as the answer. The other hand of bifurcation is represented by the reconstructionists who see greater control by school-based teachers and other educators as the basic solution. . . . In the early 1990's, confusion seems to be the most warranted state of mind. . . . We are no longer considering particular innovations one at a time but rather more comprehensive reforms in which the solution is seen as too important to leave to educators. Governments and business interests are major players. (pp. 2-3)

Various educational researchers (Field et al., 1989; Gang, 1990; Giroux & McLaren, 1986; McLaren, 1986; Sarason, 1991; Schon, 1982; Stoddard, 1990; Toh, 1993; and Van Manen, 1977) have described how the mechanistic and reductionistic paradigm came to be applied to curriculum and teaching methods. Giroux and McLaren maintained that positivistic ideologies are still upheld by governments and business and applied to education and classroom teaching:

Faulting schools for the growing economic and social crises, governments reformulated the purpose of public education around a set of interests and social relations that define academic success almost exclusively in terms of the accumulation of capital and the logic of the marketplace. This represents a shift away from teacher control of the curriculum and toward a fundamentally technicist form of education that is more directly tied to economic modes of production. . . . This ideological shift is also evident in the ways in which teacher preparation and classroom pedagogy are currently being defined. (pp. 217-218)

These researchers further explained that this new business and management-oriented discourse for education has resulted in the de-skilling of teachers that appears to go hand in hand with the increasing adoption of management-type pedagogies.

Psychoanalytical educators such as Brown (1991) and Field (1989), and global and holistic researchers like Hicks (1993), Selby (1993), Stoddard (1990) and Toh (1993) proposed that present education must involve a new

aim that can transform individuals to higher levels of consciousness, being, identity, or worth. The development of a critical, empathic or liberatory pedagogy, one based on the synchronicity of a sense of self and meaning, has also been expressed by Friere (1970) and Purpel (1989). Stones (1994) emphasized that "there is a desperate need for pedagogical studies for teaching students how to solve their problems in schools and in their lives outside" (p. 243). From extensive review of the need for pedagogical studies, he proposed a method of "psychopedagogy: a dialectical process of the theory of teaching and principles of human learning" (p. 249).

Concern for the neglect of pedagogical studies that aim at empowering students with self-knowledge and personal meaning for social responsibility, has been shared by many educationists such as Gage (1984); Goodlad (1970); Elkind (1992); Stones (1978; 1983; 1987; 1989); Van Manen (1977); and Weaver (1984). As postmodern perspectives begin to challenge the old epistemology of science and its hold on education, new ideas to create innovative teaching methods would be required. Research by Gage (1984) and Stones (1986) showed that changing teaching practices caused desirable changes in student achievement, attitude, and conduct.

Teachers today are concerned about meeting the needs of the increasing numbers of multicultural, dysfunctional, maladapted children in their classrooms; students who do not respond to traditional content-oriented teaching practices. They must, however, have the knowledge of effective pedagogical techniques that respond to students' feelings, insights, culture, and inner experiences. Frieberg and Driscoll (1996) explained that "effective teaching for the twenty-first century demands teaching strategies

that can accommodate the variety of contexts in which teachers will teach, the variety of contents that must be taught, and the variety of learners of different backgrounds, needs, and problems" (p. 5). This study attempted to provide information on the pedagogy of Hindu gurus who taught students how to connect with their inner self to develop the fundamental human qualities of wholeness, meaning, and connection. This knowledge of pedagogy will be helpful to Western teaching practice.

The Purpose of the Study

The purpose of this study was to explore and describe the pedagogies that were practiced by Hindu gurus for the inner development of their students. The hypothesis that the pedagogy of Hindu gurus could be useful to current classroom teaching, emerged from the researcher's cultural background, both as a Brahmin Hindu and a Presbyterian Christian, her education, religious philosophy, and leadership study as a graduate student. It appeared that the teaching practice of Hindu gurus seemed most effective and had redeeming qualities that were practical and applicable to today's educational and societal demands.

In the last few years, new ideas from Eastern Ayurvedic and Oriental medicine have brought healing and hope to patients (Remen, 1988; Chopra, 1991). "Fringe" programs have evolved to alternative and more recently, complementary medicine at the University of British Columbia, Canada, and other medical institutions. In education, the work by Alexander et al. (1990), Das (1993), Nelson (1993), Cenkner (1977), Murray (1989), and Snauwert (1992), demonstrated the viability of Eastern educational methods for classroom application.

Research on educational change suggested a need for studies on pedagogy, but most urgently, a need for an adequate pedagogy for teachers. Correspondingly, students need to develop skills to cope with problems and be able to transfer their learning to new situations. Implicit in such a pedagogical process is the educational purpose of developing students' self-awareness and consciousness. The psychological aspect of being aware of one's self relates to spiritual consciousness. According to Sharma (1981), "awareness can flow only from awareness not unawareness" (p. 42). Therefore, to know our inner self is to know the essence of our conscious self, the highest quality that helps to give us purpose in life and society.

From ancient times, Hindu education has focused on spiritual development and transformation in its tradition of teaching and learning through Hindu gurus. Extensive studies on Hindu gurus have been conducted by Cenknner (1975; 1976; 1977; 1979; 1982; 1983; 1985). Cenknner's research on Hindu gurus provided the basis in this study for further exploration on other gurus and their educational philosophy and pedagogy that could have applicability for Western classroom teachers. Using Eastern systems of knowledge, Murray (1989) and Snauwert (1992) also reported on the educational process for understanding the spiritual self and pedagogical principles implicit in the student-teacher relationship.

This study was confined to document sources and can be described as an analytic research in which a systematic process of describing, confirming, analyzing, interpreting, and synthesizing information is used. Data information was based on selected documentary sources as they related to the research. This research attempted to examine the lives of four contemporary Hindu gurus in order to analyze their pedagogical

methods. It attempted to answer to the needs of teachers today who desire techniques to meet the complex needs of their students, as well as to contribute information on pedagogy. This information will be useful for the development of a teaching model related to awareness of the self which could help classroom teachers build up their techniques for interpersonal development. Knowledge of pedagogical methods could also contribute information to multicultural education, teacher education, and education in the business field.

Research Questions

The following questions guided this study:

1. How were Hindu gurus identified?
2. How were these Hindu gurus taught?
3. How did these gurus teach their students?
4. Did these gurus' methods fit a particular pedagogical style and what was that style?
5. What was the purpose of the ashram? Could the concepts practiced there be applied to other models of teacher-learner interaction?
6. Did gurus share common tenets of educational philosophy and theory?
7. Were these tenets applicable to current Western systems of education?

Importance of the Study

This was an exploratory study on the pedagogies of Hindu gurus. It organized information to connect past teaching methods to those of the present, as a basis from which to design new methods. It was much like a road map that takes the traveler from a destination in the past to a present

location with probable routes for the rest of the journey. As the dominant Western scientific and materialistic paradigm becomes challenged by new insights into reality, consciousness, self, and meaning of life, methods of teaching that provide access to inner self development would become valuable. Ancient Hindu educational philosophers understood the importance of developing the inner self. Their spiritual knowledge and traditions of education are still being used for self-realization in many parts of the Western world.

This study is important for contributing knowledge toward a new epistemology of pedagogy. The study will inform Western classroom teachers about Eastern pedagogical methods for fostering spiritual development of students and how to apply this understanding to practical situations. The study could also add knowledge toward the postmodern view of a new epistemology of science and education involving consciousness, introspection, and human potential. This study could have implications for educational leaders in understanding the importance of the psychological meaning, function, scope and complexity of the teacher's role that Western education seems to neglect.

Assumptions of the Study

First, this study was based on the teaching methods of Hindu gurus in the assumption that as spiritual teachers of an ancient Eastern teaching tradition, the techniques they used for inner self-development could be applicable for similar development in children today.

Secondly, it is assumed that information on teaching and the improvement of teaching could be generated from documentary sources on the living experiences of Hindu gurus and their pedagogical methods.

Thirdly, Hindu gurus, as exemplars of teaching, have demonstrated their capability for transforming themselves and their students through a dialectical continuum of spiritual knowledge and the teaching and learning process. As role-models they exemplify an integration of theory and practice that informs an inner transformation of life. It was assumed that just as they brought about changes in human lives and society through their examples of teaching and learning, similarly, their teaching methods could help teachers to revolutionize their classroom practice.

Finally, a background assumption of the study was the belief that since the pedagogy of Hindu gurus arose from a traditional guru-shishya (disciple) relationship, information regarding this pairing could illuminate the special relationship between teacher and student, the role of the teacher and student, and the nature of the teaching and learning process that determines the ultimate learning outcome.

Limitations of the Study

This research focused on the pedagogical methods of Hindu gurus. The Hindu guru is a spiritual teacher, male or female, whose philosophy, educational theory and educational praxis followed the ancient Vedic system of India. The results of this study are not generalizable to other religious teachers and their methods of teaching. This was an analytic study and as such, it was confined to the availability of document sources on the Hindu gurus who were selected. While every effort was made by the

researcher to secure as many authentic and primary documents as possible, secondary document sources were also included when they provided reliable and valid information. Generalizations based on the results of this research are also limited due to the number of gurus and the specificity of themes for analysis that were selected.

The researcher's subjective analysis and occasional intuitive interpretation were a necessary part of the research from the onset of the data collection. The possibility of subjectivity regarding the researcher's values, interests and interpretations may be considered a limiting factor.

Research Bias

The researcher has been a classroom teacher for thirty years. Her interest in helping to solve human problems through teaching, and her observation that parochial teaching methods continue even when they have outlived their usefulness, initiated this study. Although a given study is colored by the researcher's views and values, the balance of objectivity and subjectivity in research inevitably reveals truth. To provide objectivity and avoid preconceived biases or prejudice, various measures were considered: 1) four experts in the field of Hinduism were chosen for their advice in the selection of the gurus, and for their guidance in researching for authentic information; 2) the methodology for document collection was systematically followed; and 3) three auditors checked the inquiry process and the justification of the findings. An explanation of the methodology for document collection is described in Chapter 3. Finally, the researcher's cultural background, interests, and interpretation regarding elements of teaching and Hinduism may suggest the possibility of subjectivity. She is a third generation descendant from India and a

product of the guru-teacher tradition. As stated earlier, she is East Indian of the Brahmin caste and was raised as both a Hindu and a Christian.

Ethical Considerations

The Committee on the Protection of Human Subjects at the University of San Diego, 1995, did not deem it necessary that this study be reviewed by the required protocol for working with human subjects. Since this study was almost entirely a document research, it was decided by the Committee on the Protection of Human Subjects that there were no risks involved. On this basis, this study has conformed to the ethical guidelines of the University of San Diego General Faculties Council and the School of Education. However, four experts in the field of Hinduism gave advice and suggestions regarding the ethics of the informal and unstructured interviews with one guru and two shishyas.

Organization of the Dissertation

This study was set out in six chapters. Chapter 1 addressed the background to the research problem, the need for and the purpose of the study. Seven research questions that guided the study are indicated. These were followed by the importance, assumptions and limitations of the study, researcher bias and ethical considerations. Chapter 2 provided the review of the literature that related to perspectives on pedagogies of the past and present pedagogical methods, and background information on Hinduism.

Chapter 3 established the design of the study in terms of the methodological framework and procedures for the data analysis. Chapter 4

related documentary accounts on Hindu philosophy, Hindu gurus, the guru-shishya relationship, and the lives, philosophy and pedagogy of the four Hindu gurus who were selected for the research.

In Chapter 5, the data analysis, findings of the research, discussion of the results, and a teaching model are presented. Chapter 6 summarized the study and established a number of conclusions and educational implications. Suggestions were offered for classroom practice, teacher education, educational training for leaders, and further research.

CHAPTER 2

REVIEW OF THE LITERATURE

The greatness of the ideals of the past is a promise
of the greater ideals of the future.
(Sri Aurobindo, 1959, p. 31)

Most teachers recognize the value of pedagogical methods in their teaching. Pedagogy is considered the *élan vital* that raises them to greatness or sinks them to oblivion. It could be stated that without the knowledge of a variety of pedagogical methods, the teacher becomes like an artist using only one color, one rhythm of stroke, and one type of medium; or as a musician playing only one note, in one rhythm, and on one type of instrument.

The word “pedagogy” has been defined in the Webster (1981) dictionary as the “art, science, or profession of teaching.” In this research, pedagogy is referred to as the method or skill used by a teacher to bring about a change in a student’s learning behavior.

In reviewing the literature related to pedagogy, much has been written on its importance and duplication in the classroom for the academic and intellectual growth of students. Upon examination, there was an indication that literature on the issue of pedagogy or pedagogical methods for developing the inner self of elementary-age school children

has not been well researched. In Great Teachers, Peterson (1946) wrote that "we of moderate abilities can get a distinct *lift* from a consideration of the exceptional teacher, and rise imperceptibly to new planes of energy and value" (p. xvii). He pointed out that "fine teachers are usually colorful but it is color operating through a subject matter and with a method" (p. xvii). The importance of the teacher, the teaching, and methods of teaching has been stressed by many educators and practicing teachers, but application for inner self-development has not been seriously recognized. Stones (1979) theorized that "without learning change would be very limited. People would not be able to survive without it. But without teaching, the appropriate conditions for learning to take place rarely obtain in human beings" (p. 8).

In order to provide an assessment of current pedagogy and the need for fresh and uplifting methods, a synthesis of past and present literature on pedagogy was required. In the following review of the literature, the researcher attempted to provide a historiography of past and present pedagogical methods. The chapter is divided into four sections. In the first section, past pedagogical methods were summarized in a chronological arrangement from around 400 B.C. until the twentieth century. The second section covered theories and research related to pedagogy that fitted the present time: late twentieth century. In light of the cross-cultural nature of the research, and to assist in understanding the data on the pedagogy of Hindu gurus, the third section summarized a description of Hinduism. The chapter concluded with a summary of the literature. In the summary, the discussion on pedagogy was synthesized for justification of the study.

Pedagogies of the Past

Socrates (5th Century B.C.)

The earliest Western pedagogical method was exemplified by Socrates with his wandering band of students. Socrates was a Greek philosopher and teacher. Socrates' credo, "know thyself," guided his method of teaching. For him, philosophy began when one learned to doubt—particularly to doubt one's cherished beliefs, one's dogmas and one's axioms (Durant, 1926). By continuous questioning, he pried into the human soul to uncover assumptions and question certainties. His demand for accurate definitions, clear thinking, and exact analysis, was objected to by those who suffered from this "Socratic method" (p. 9). His critics believed he asked more than he answered and left men's minds more confused than before.

Durant noted that Socrates had a sly fashion of continuous asking rather than answering. Osborne (1991) wrote that "there is something quite unpleasant in his non-stop probing of others' attempted definitions without ever attempting a definition himself. The Socratic method is relentlessly negative, and, when rigorously applied to children (which it rarely is), is clearly damaging" (p. 29). The Socratic pedagogy demonstrated an informal approach of questioning, discussing and careful analysis of moral and psychological issues that was applied to solving problems of that time.

Plato (4th Century B.C.)

Plato was a beloved student of Socrates. According to Durant (1926), "Plato found a new joy in the 'dialectic' game of Socrates; it was a delight to

behold the master deflating dogmas and puncturing presumptions with the sharp point of his questions. Plato entered into this sport as he had in a coarser kind of wrestling; and under the guidance of the old 'gad-fly' (as Socrates called himself) he passed from mere debate to careful analysis and fruitful discussion" (p. 13). When Socrates died, Plato was filled with such a scorn for democracy and hatred of the mob that he resolved that democracy must be destroyed, to be replaced by the rule of the wisest and the best. He left Athens in 399 B.C. to travel for about twelve years. Durant suggested that Plato "found his way to the banks of the Ganges, and learned the mystic meditations of the Hindus" (p. 14).

Plato returned a philosopher, a believer in God, and a teacher. In his philosophical analysis of political problems, he believed that psychological solutions could be obtained through an understanding of human nature. This provided the basis for his Doctrine of Ideas in which he outlined how children should be educated. In his Academe, philosophy and science were studied (Swisher, 1990). Plato would walk from group to group of students giving them problems and tasks to research. When he came to them again, they would report and answer (Durant, 1926). Unlike the Socratic method of questioning, Plato's love of jest and irony and myth guided his pedagogy. According to Durant, he did not teach except in parables. By using a conversational style, a lively war of pros and cons, and repetition of every important argument, Plato allowed students to inquire, analyze, reason, and refine concepts as well as reflect.

Plato's method of inquiry, discussion and discovery through dialogue empowered his students. They learned through active participation in conversation and logic. They loved him as he loved them;

he was their friend as well as their philosopher and guide (Swisher, 1990). He demonstrated a pedagogy of reasoning and analysis through playful and metaphorical dialogues. Plato's pedagogy also involved using literary sources for intellectual reasoning and inquiry; he guided his students to generate ideas and interests from the world around them.

Aristotle (4th Century B.C.)

Aristotle was a brilliant pupil of Plato. According to Durant, at fifty-three years of age, Aristotle established his school, the Lyceum. To facilitate the increasing number of students and maintain order, the students themselves determined the rules, and elected one of their number every ten days to supervise the school. Rather than a place of rigid discipline, Aristotle maintained a close relationship with his students. They ate together and learned from him even through informal walks.

The work of Aristotle dealt with "Logic, mathematics, political philosophy, biology, and physics. His strong belief in Logic: the art and method of correct thinking, was used to train his student's intellect to reasoning and subtlety" (Durant, 1926, p. 48). His dedication to science, especially biological classification and philosophy, contributed to the foundation for subsequent scientific thought. Barbour (1966) observed that "Aristotle's conclusions were based on common experience. . . . But the categories of teleology (purpose) did not in general lend themselves to theories that could be tested by further experiment" (p. 18). Durant noted that Aristotle's lack of appeal to experimentation as well as the non-appearance of mechanisms for experimentation at that time, provided the framework for his method of continuous observation in science.

In his teaching, Aristotle used his science of deductive logic because it

gave immediate accuracy (Durant, 1926). His pedagogical methods involved continuous observation, maddening insistence on definitions, reasoning, asking and answering puzzling questions. In this way, he and his assistants gathered a vast body of data that became the groundwork of the progress of science. The limitations and danger of Aristotle's method of instruction lie with his insistence on logical reasoning to persuade others and his supposition that thought begins with premises from which conclusions could be sought. But in actuality, as Durant explained, "thought begins with hypothetical conclusions and seeks their justifying premises, and seeks them best by the observation of particular events under the controlled and isolated conditions of experiment" (p. 71).

From the time of Aristotle until the tenth century, there seems to be a gap of information on pedagogy. By that time, the Greek civilization had faded. Knowledge of human life and society, and interest in learning and teaching appeared to be stagnant while superstitions about the world persisted. But by the twelfth century, with a growing awareness of the world, knowledge began to increase and with it an awareness of the importance of pedagogy. It is important to explain briefly the various factors that contributed to the rise of new knowledge, because although they are concerned with the influx of information, pedagogy, correspondingly, became recognized for its value in improving learning.

The 11th Century

In 1095 as the Arab world began their westward conquests, there was a call by the Pope for all Europe to help drive the Arabs out from the Holy Land of Palestine (Alberta Education, 1980). During the next three hundred years, Crusaders from all over Europe headed for the Eastern shores of the

Mediterranean. Durant (1926) stated that while the Crusades opened the routes to the East, they let in a stream of luxuries and heresies that doomed asceticism and dogma and had a widespread effect on life in Europe. Previously unknown ideas, knowledge, customs, and goods from faraway countries were brought to the Crusader states. During the Crusades, Europeans met Eastern people whose cultures were greatly advanced (Alberta Education, 1980). This seemed to have been a time not so much for teaching as it was for learning.

The 13th Century

By the 1200's, "medieval thought was in general 'realistic' in the sense that it held the world to be real as perceived, experienced, and understood. The rational powers of the intellect were believed to be capable of grasping the true essence of the world. . . . The possibility of knowledge of the external world was never seriously questioned" (Barbour, 1966, p. 19). Knowledge consisted of transmitting moral, law-abiding values. As an improvement to medieval pedagogy which was an apparent transmission type, Abelard pointed out that "careful and frequent questioning is the basic key to wisdom" (in Osborne, 1991, p. 28).

The 14th and 15th Centuries

The church and with it, the papacy, became a powerful body in the 1300's. Monasteries became centers of learning. Education and teaching became contingent upon biblical learning which dealt with memorization and translating the Bible from Greek and Hebrew to Latin. This was also a time in which renewed interest in knowledge, the arts and the cultures of the world was awakening in Europe. This awakening or rebirth became known as 'The Renaissance.' Durant (1926) noted that:

Here and there, in universities, monasteries and hidden retreats, men ceased to dispute and began to search. . . . As knowledge grew, fear decreased. There was less thought of worshipping the unknown and more of overcoming it. Every vital spirit was lifted up with new confidence; barriers were broken down; there was no bound now to what people (man) can do. (p. 82)

With the quest for knowledge about the world, religious matters came to be challenged by new scientific ideas. Knowledge of mathematics, especially the concept of zero, came from India (Hermann, 1964), algebra from the Arabs, paper from Egypt, printing from China, and developments in geography and astronomy replaced Aristotle's earth-centered theory with the Copernican sun-centered universe. Gail (1968) observed that beginning in the fourteenth century in Italy, the explosion of interest in human learning and knowledge of this world saw the emergence of some eighty European universities. He noted that "to improve elementary education, Italian cities set up their own public schools where the children of any citizen could attend" (p. 94). Reading and writing in Latin, logic, rhetoric and poetry, music, arithmetic, geometry and astronomy were taught to students between fourteen to eighteen years of age for the purpose of instilling culture and preparing for university.

Gail (1968) noted the discipline was very harsh. Even small children were beaten, but there were a few exceptions to their harsh instructional methods. According to Gail, Vittorino da Feltre was a famous Italian educator who believed in education for girls as well as boys, which was very unusual for that time, and who was concerned about the welfare of all students. He taught from a curriculum that included Latin, Greek, mathematics, grammar, logic, philosophy, singing, dancing and lessons in character. Gail noted that "university students kept on making their texts

by writing down what their instructor read from his book. When he paused to comment on a passage, they would add this information as well" (pp. 92-93). On the whole, it was a transmission pedagogy. The teacher presented information and the students were guided to memorize it. Eventually, as Gail observed, the students would have built up a knowledge base for further learning and development of ideas.

The 16th Century

The 1500's saw the beginning of a change from a transmission pedagogy, when knowledge was believed to be finite, to one that dealt with observation, inquiry, and discovery. This period was significant for using the knowledge and science of Galileo for exploration and discoveries of uncharted areas of the Earth. It was stated in Hampshire (1956) that throughout the sixteenth century, human reason had, in different places and different subjects, asserted its independence of authority and challenged scholastic methods of thought, but basically, the way of thinking of sixteenth century philosophers was still of the old medieval world. Their canons of relevance and their constant appeals were to the authority of ancient Greece and Rome, and their vernacular was in Latin.

It was also the belief at this time that "all that was worth knowing had already been discovered in the literature of Greece and Rome. The chief intellectual tasks therefore were to understand and preserve it. Hence, for example the lecture, which in its Latin origin, literally means reading. The lecture originated in a pre-print age, when manuscript texts were scarce and expensive" (Osborne, 1991, p. 29). A picture of the lecturing method of teaching in the sixteenth century was described in Osborne as follows:

The task of the lecturer, was to read a text to students and to clarify it, by explaining its grammar, its surface meaning and its deeper, less

obvious implications. In the whole process, memorization was central. Lecturer and students used mnemonics, question and answer summaries and all kinds of memory-aids. Their shared purpose was to gain a command of a set body of knowledge. This, of course, did not preclude approaching the stock of knowledge in a critical spirit, looking for inconsistencies and contradictions and posing difficult questions. Nonetheless, fundamentally, learning meant becoming familiar with an existing tradition. (pp. 30-31)

The 17th Century

With the use of mathematics in the 1600's for explaining nature, the world began to appear more and more infinite. Rationalistic thinking and the scientific method for discerning factual information came into conflict with religious thought. The contributions of various philosophers suggested the uncertainty of human knowledge based on observations in contrast to the precise methods of science. Their thoughts developed vital concepts of knowledge, reality, certainty, mind and matter dualism, induction, deduction, and experiment, that eventually contributed to educational foundation, development, and pedagogy.

Francis Bacon was the earliest seventeenth-century proponent for the new scientific method that was based on the works of Galileo. Bacon had "an immense influence throughout Europe and his name became a symbol of the inductive method in science" (Hampshire, 1956, p. 20). The discoveries of Galileo were generated through his inductive methods (starting from general principles and reasoning to particular exemplifications of those principles), and deductive reasoning (starting from particular observations and generalizing from them) of theory and experimentation. Galileo demonstrated that the laws of nature could be expressed through mathematical relationships among measurable variables (Barbour, 1966). Barbour noted that "Galileo's work embodied the approach

typical of modern science, and led to a new ideal of what it means to explain something" (p. 26). Most likely, Galileo's approach to explaining nature through mathematics, and his scientific method: the methodology of reasoning back and forth between theory (observation) and practice (experimentation), led to a method of teaching where deductive and inductive inquiry, observations, and the combination of theory with experimentation could also lead to discovery. Today's pedagogy of inquiry is indicative of Galileo's scientific methodology of acquiring knowledge.

While Galileo's scientific method focused on mathematically explaining the external world, it was his contemporary, Descartes, whose central notion on "the primacy of consciousness" (Durant, 1926, p. 116) brought attention back from the world of nature to the human self and God. Descartes' dualistic theory of mind and matter not only influenced the world of scientific knowledge and its method for understanding matter, but the entire realm of humanistic psychology, education, and pedagogy. A brief explanation of Descartes' dualism was attempted because his theories have helped to guide current education and pedagogy.

Descartes believed that "the external world was self-sufficient matter extended in space. The mind, on the other hand, was unextended 'thinking substance,' so dissimilar to those of matter that any possible interaction between such diverse entities was difficult to imagine" (Barbour, 1966, p. 28). He expressed the view that it is "through the participation of man's mind in the realm of ideas that God is known" (p. 31). At the same time, Descartes surmised that "all the world, and everybody is a machine, but outside the world is God, and within the body is the spiritual soul" (Durant, 1926, p. 117). By upholding a distinction between the objective

world, which could be mathematically measured, and the subjectivity of the mind, Descartes formulated his radical dualistic theory of mind and matter.

For Descartes, "the whole range of life between mind and matter was put on the side of matter; he claimed that all animals are automatic, complex machines without intelligence and feeling. Even a person's body was to be treated as a machine" (Barbour, 1966, p. 28). Descartes allowed one exception, the human mind, where mental events were located and ideas about God was known. Descartes conceived the realm of the mind as wholly distinct from the realm of extended things. He believed that "only ideas which are entirely clear and distinct can be accepted into the structure of knowledge. And only the ideas which represent the true nature of external things, as this nature is made intelligible in mathematical physics, can be accepted as genuine knowledge" (Hampshire, 1956, p. 61).

Descartes' dualism of mind and matter do have a connection to education and pedagogy. First, by relegating the unexplainable aspects of nature to the human mind and its ability to grasp innate ideas, Descartes created an area of studies related to subjectivity that his colleagues, Spinoza and Leibniz investigated. Their ideas contributed toward the development of humanistic psychology in its understanding of the human mind, and its relationship with God and creation. Second, Descartes maintained that "the sequence of events in the world is determined by mechanical law and not divine action. The mechanical world of matter goes its own way in radical disjunction from the realms of God and the mind" (Barbour, 1966, pp. 31-32).

By emphasizing the human body as an aspect of matter that could follow exact mechanical laws, Descartes gave validity to the use of the

senses alone, rather than the mind, for observing the world for knowledge, because both observation and the mechanistic functions of nature could be measured. Descartes' mechanistic view of the human being, together with Galileo's earlier scientific and mechanical view of nature, became more fully developed in the latter half of the seventeenth century by Newton. His scientific method became the established means for acquiring knowledge and teaching it in schools even today.

This period saw the foundation of modern science in the works of Newton, especially in his Principia and Opticks. It was also a period that heralded "the modern conflict between science and religion" (Hampshire, 1956, p. 15) and the path that education and teaching was to take. As a background for understanding the development of pedagogy in the nineteenth century, it will be helpful to briefly present the rationalistic, mechanistic, and theological legacy of this scholar whose life and work reflected several kinds of familiar pedagogical methods.

At age twelve, Newton attended the Free Grammar School in Grantham, England, where he learned Latin grammar and basic arithmetic. As an undergraduate at Trinity College, Cambridge, he read logic, ethics, and rhetoric of ancient Greek, which, according to Fauvel et al. (1988), provided a superb training in argument techniques and logical presentations. In Principia, Newton constructed various mathematical laws to prove the forces and motions of bodies both on the earth and in the heavens (Roche, 1988, in Fauvel et al.). As a physicist, in Opticks, he used both experimentation and mathematics to prove his color and light theory.

The significance and value of Newton's work was his ingenuity in building on the work of Western European researchers over the previous

two centuries. According to Fauvel et al. (1988), Newton was influenced by Descartes, not only in the area of mathematics, but in the latter's insistence on the use of clear and distinct ideas. Newton knew what to reject and what to keep through systematic doubt, and so carefully defined and planned his experiments. Newton used a patient step-by-step approach to give easily-intelligible explanations of complex phenomena. Roche pointed out that Newton did not simply construct a theory: he created a method and a language, applied them superbly, and inspired others to follow his example (in Fauvel et al., 1988).

Newton's scientific method affected the way that concepts related to the material world were discovered. Rattansi noted that "the methods that Newton had discovered were being applied to every sphere of knowledge, leading to the transformation of government and society to make men wise and happy" (in Fauvel et al., 1988, p. 186). Because Newton's mechanistic and reductionist principles, derived from his mathematical and experimental ingenuity, provided a more replicable and factual approach of explaining nature than earlier qualitative-type research on the mind could, his scientific methodology provided the proof needed to explain the world that we could see. Newton also recognized that it was his creative imagination and patience that made his inquiry and discoveries possible.

Newton believed that nature revealed the presence of God. He wrote: "There exists an infinite and omnipresent spirit in which matter is moved to mathematical laws" (Brooke, in Fauvel et al., 1988, p. 172). According to Roche, Newton concluded Principia with an exuberant prose hymn to God the Creator. Newton's work laid the foundations for mathematics, optics, physics, mechanics, calculus, and chemistry, and even

though as Brooke noted, "the motif running throughout Newton's science, history, and theology, was of the power and freedom of the divine will" (p. 182), the pursuit of scientific values was much stronger. The problematic mind and imperceptible consciousness were pushed aside in favor of the measurable scientific knowledge.

Newton's invention of calculus, and his experimentation in mechanics and optics revolutionized earlier philosophical discourse for truth and ways of knowledge. It now suggested a scientific yet creative pedagogy that included not only making observations, logical reasoning, and methodical and accurate explanations of facts, but creative imagination, which Newton believed was also a necessary part of his methodology. However, in practice, using his imagination for problem-solving became less important in favor of his more pragmatic scientific method.

According to Osborne (1991), the Scientific Revolution reinforced the pedagogical tradition of inquiry and observation. Osborne's comments about Comenius, a seventeenth-century Czech educational theorist, demonstrated the awareness of pedagogy at that time. Comenius rejected the traditional emphasis on words and texts, which were generally pitched at a level beyond students' understanding and compelled a reliance on rote memory and coercive discipline. Instead, Comenius insisted on the importance of the senses, and especially of observation, the use of pictures and objects, and the value of the child's own ideas. He believed that:

Men (sic) must, as far as possible, be taught to become wise by studying the heavens, the earth, oaks, and beeches, but not by studying books: that is to say, they must learn to know and investigate the things themselves, and not the observations that other people have made about the things. He also made a general rule that stated: ". . . no information should be imparted on the grounds of bookish authority, but should be authorized by actual

demonstration for the senses and to the intellect." (Osborne, p. 31) According to Osborne, the seventeenth century saw the development of a pedagogy of inquiry and discovery based upon observation and experimentation, and upon the view of children as active learners whose knowledge and experience were to be respected and extended. These methods are certainly evident in Newton's life, labors and legacy.

As the rationalistic approach for positive knowledge came to be acceptable, Puritan schools in England in the seventeenth century began to put science courses in their curricula (Barbour, 1966). According to Barber, the Puritans believed that science was not antagonistic to religion but rather a firm basis of faith. They felt that since "good works were a sign, if not a proof, of election to salvation, and that since one could glorify God through social utilitarianism, then science was good because it was an efficient instrument to good works and social improvement" (in Barbour, pp. 49-50). Correspondingly, the scientific revolution impacted on the economic, social, cultural, and educational welfare of society.

With the rise of science and the Industrial Revolution in the seventeenth century, the invention of machines speeded up the production of goods. Aries (1962) observed that the emergence of a new mercantile capitalism required a more literate citizenry, so more children had to go to school (1962, p. 6). The extremely harsh conditions and suffering that children as young as four or five endured in the factory system and schools is reflective of the cruelties of this period. Factory owners believed that education was detrimental and unnecessary. The disciplined methods of teaching in schools were eventually described in various literary works in the following century. Unfortunately, the

seventeenth century's scientific philosophy failed to reflect on the human impact of its tenets, and the harshness of a transmission pedagogy became a common practice. Humanistic thinkers and educators in the eighteenth century criticized transmission pedagogy and suggested alternative ideas.

The 18th Century

The eighteenth century was a period of great debate between the scientific paradigm and a return of thoughts related to the human self. Previously, in the seventeenth century "the application of mathematical techniques--and language--to the measurable properties of what the senses revealed, became the sole true method of discovery and exposition" (Berlin, 1956, p. 15). This mood persisted in the eighteenth century, with Newton's influence as the strongest factor, while as Berlin noted "the ancient disciplines of metaphysics, logic, ethics, and all that related to the social life of people, still lay in chaos, governed by the confusions of thought and language of an earlier and unregenerate age" (p. 15). Berlin observed that while it was natural for those liberated by the new sciences to apply their methods and principles to understanding the human mind, it was of crucial importance to get a true and clear picture of the principal faculties and operations of the human mind. He argued that without this information, one could not be certain how much credence to give to various types of thought or reasoning, nor how to determine the sources and limits of human knowledge, nor the relationships between its varieties. The outcome of this epistemological debate between science and religion greatly influenced pedagogical practices in this period.

The eighteenth century saw itself as the Age of Enlightenment in which the philosophers at that time "tried to prove that everything--or

almost everything--in the world moved according to unchangeable and predictable physical laws" (Berlin, 1956, p. 1). Barbour (1966) explained that this was a period of transition, not from any specific new discovery, but from the spreading influence of the idea of science itself. Both Barbour and Berlin ascertained that in the period of the Enlightenment, the thinkers were confident of the power of reason, not only in science and religion, but in all human affairs. It was a period of intellectual transition in which the ideal of scientific rationality and methods could permeate and regulate all human affairs. Despite this emphasis on science and the need to change the environment by establishing a rational society, Barbour pointed out that "the eighteenth century featured a new outlook which was a liberating force for human creativity, for the dignity of the individual, and for the legitimate autonomy of inquiry which is a valid aspect of secularization. This century showed a passion for social justice and humanitarian reform " (p. 64). Osborne (1991) noted that under the Enlightenment rationalists, the seventeenth century's pedagogy of inquiry, observation, and child-centeredness, was further promoted.

The emergence of the Romantic Movement, with its emphasis on the emotions and instinct, also valued the experience of childhood and favored a pedagogy that made teaching subordinate to the needs of children (Osborne, 1991). The contributions of various Romantic writers revitalized introspection, the awareness of human consciousness, and "the importance of feeling and imagination in human understanding" (Barbour, 1966, p. 66). Osborne pointed out that both the Enlightenment and Romanticism valued a child-centered pedagogy. One emphasized reason, the other the emotions, but both rejected any view of pedagogy as transmission. The dissension

between the rationality of the Enlightenment and individuality of Romanticism created an awareness of the development of the human mind and its role in education and pedagogy.

A major contribution to the theory of human learning and teaching was developed by John Locke. In his Essay on Human Understanding, Locke postulated that all ideas and knowledge came from experience and observations through our senses (Berlin, 1956). He theorized that experience was the necessary condition for the growth of the mind, for reason as well as for all knowledge (Berlin, 1956; Zimbardo, 1988). Locke described an infant's mind like a blank tablet—a tabula rasa—on which experience etched its messages. He argued:

"Let us then, suppose the mind to be as we say, white paper, void of all characters, without any ideas; how comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? To this I answer, in one word, experience. In that all our knowledge is founded; and from that it ultimately derives itself." (In Berlin, 1956, pp. 40-41)

Locke's analysis of knowledge reduced the mind to a simplistic relation of ideas rather than an inquiry: "How does the mind know?" His theory of associating ideas for introspection and knowledge-gathering contributed to child-centered learning and empirical psychology.

The contributions of Jean Jacques Rousseau, an eighteenth-century Romanticist, became fundamental to a pedagogy of empathy. He fought against the materialism and atheism of the Enlightenment. In his novel La Nouvelle Héloïse (1761), he illustrated at great length the superiority of feeling to intellect (Durant, 1926). As an advocate for child education, Rousseau's work affirmed his idea that "man is naturally virtuous and evil arises from social institutions; we can protect the child's inherent goodness

by allowing him to grow without restraints" (Barbour, 1966, p. 63). His famous essay on education, Emile (1762), reflected his views on helping his imaginary pupil, Emile, to learn through different ways when it became necessary to do so, rather than by forcing knowledge. Against Rousseau's pedagogy of play, creativity, inquiry, and discovery, the Enlightenment thinkers pursued "education as the means to spread reason for the liberation of man" (Barbour, p. 63).

Froebel was another eighteenth-century child educator whose teaching methods were reflective of his empathic and subjective ideas. His views on children contradicted Locke's concept of a child's mind as a blank tablet—a tabula rasa. Froebel believed that children were like "plants who contained within themselves the potential for further growth" (Osborne, 1991, p. 32). In 1837, he opened his first kindergarten where his pedagogical methods involved nurturance and sensory learning that could provide fulfillment in the child's life.

The 19th Century

Aiken (1956) described the nineteenth century as one of the most complex, lacking one great theme or issue. This was the Age of Ideology, and the thinkers had definite beliefs on how to solve mounting social problems. The nineteenth-century philosopher who historically has been most linked to pedagogy because of his definite ideas was Auguste Comte, the Father of Positivism. Comte regarded the scientific method as the only method of human knowledge because only reasoning and observation provide real knowledge.

Comte refused to go outside science in order to provide his positive philosophy with a critical justification as the only form of knowledge. He

refused to regard the human mind, theology or metaphysics as domains of knowledge because their cognitive claims could not be justified by scientific methods of inquiry (Aiken, 1956). In his "Law of Three Stages," Comte explained his positive science in a manner that appeared to be confusing and contradictory. In the first "theological stage", his thoughts about aspects of the world were explained in terms of gods who presided over phenomena. His second great stage, termed "the metaphysical stage", was his attempt to explain nature through reasoning and abstractions. His third "positive stage" was using "precise observation, hypothesis, and experiment, and its phenomena were explained through the regularities of natural cause and effect" (Durant, 1926, p. 266).

Comte believed that his positivistic philosophy had advantages for human progress, being the only rational means of exhibiting the logical laws of the human mind. This rationality came to be applied to the development of the new sciences of psychology and sociology. He emphasized the application of his positive philosophy of the scientific method to education. This was seen in the development of psychology which is further elaborated in the section on the twentieth century. Comte also proposed the application of his philosophy to reorganize society (Aiken, 1956). His first two positivistic ideas became the foundation for today's pedagogy.

Comte argued that the "isolation of the sciences spoil our teaching" (Aiken, 1956, p. 135) and suggested that scientific knowledge should renovate education and re-establish order throughout society. His view that there should be one scientific method for teaching all subjects is explained in his *Positive Philosophy to Education*:

The best minds are agreed that our European education, still essentially theological, metaphysical, and literary, must be superseded by a Positive training, conformable to our time and needs. Even the governments of our day have shared, where they have not originated, the attempts to establish positive instruction; and this is a striking indication of the prevalent sense of what is wanted. While encouraging such endeavours to the utmost, we must not however conceal from ourselves that everything yet done is inadequate to the subject. The present exclusive specialty of our pursuits, and the consequent isolation of the sciences, spoil our TEACHING. . . . The specialties of science can be pursued by those whose vocation lies in that direction. They are indispensable; and they are not likely to be neglected; but they can never of themselves renovate our system of Education; and, to be of their full use, they must rest upon the basis of that general instruction which is a direct result of the Positive Philosophy. (Aiken, 1956, pp. 135-136)

Comte's Positive Method was regarded by Aiken as having serious errors, but ones which could at least be located. For example, moot questions such as, "How could the mind be observed?" or "How do we know?" are unanswered in Comte's simplistic method of observation. At the same time, new developments in science revolutionized the Aristotelian doctrine "that all individual beings are embodiments of eternal forms or unchanging essences" (Barbour, 1966, p. 83). In particular, Darwin's evolutionary theories in his Origin of Species (1859) and Descent of Man (1871), recognized the evolutionary status of human beings. Darwin's work reinforced the scientific methods of empirical observation and theoretical hypothesis. Consequently, Comte's emphasis on his Positive Method supported by Darwin's evolutionary theories, made the scientific method a definite instrument for acquiring knowledge. It now provided a valid way for studying about the mind, the self, and consciousness, especially in terms of Darwin's evolutionary ideas which related to hereditary and environmental influences. The scientific method became deeply rooted in the development of the new field of psychology

and its concern with the nature/nurture question and human learning. The discipline of psychology became more formalized in the twentieth century, but its emergence in the 1800's is worth noting for its subsequent impact on pedagogy.

In 1879, the first formal laboratory devoted to experimental psychology was developed in Leipzig, Germany by Wilhelm Wundt. Soon afterward, psychological laboratories appeared in North America starting at Johns Hopkins University; by 1900, there were more than forty such laboratories (Zimbardo, 1988). By applying Comte's positivistic idealism to the traditional mind/matter dualistic controversy, psychology began to provide scientific claims for human learning from which educational procedures were generated.

Pedagogy also underwent various transitions. The discovery, inquiry, and observational methods of learning from Newton's work suggested a similar pedagogy, while the subjective child-centered pedagogy that both the Enlightenment and Romanticists valued was rejected in favor of the earlier transmission pedagogy. Osborne (1991) noted that "in the nineteenth century, the state systems of public education were created. Schools were intended not to educate children but to train them: to turn them into loyal, obedient, rational citizens with approved knowledge and values. Schools were intended not for the welfare of the children but the good of the state" (p. 33). In the United States, educational reform was initially carried out by Horace Mann around the 1840's. He transformed the state of Massachusetts' charity schools into a system of free public schooling, which was gradually incorporated into the American school system. Mann (1846) advocated for an education that was guided by his

principle of natural law. It involved teaching intellectual, social, civic, moral and ethical development to students of all ethnic, religious and social backgrounds. Most likely, a transmission pedagogy provided the basic strategy for teachers to transmit curricular knowledge.

The 20th Century

The uniqueness of twentieth-century thinkers was that, contrary to early philosophy as a way of thinking about the world, "their conviction was that the whole function of thought was to produce habits of action" (Aiken, 1956, p. 264). The new pragmatic and realistic philosophies that were beginning to emerge attempted to bring philosophy itself into closer relation with mathematics and empirical science. In the twentieth century, the new field of psychology provided the depth for using the scientific method to study the mind, human learning, and human nature. Using both psychological theories and their own philosophical assumptions, early psychologists developed a variety of conceptual models for learning which have guided educational practice. Foremost to current teaching were the pragmatic ideas of John Dewey.

Dewey's educational reforms in the twentieth century resulted from his observation of schools where teaching was conducted according to the traditions of "drill and catechistic recitation" instead of using the early findings of child psychology (Tyler, in Field et al., 1989, p. 129). In his works on education, The School and Society (1900) and The Child and the Curriculum (1902), Dewey suggested a child-centered pedagogy, one based on children's interests, purposes and continuity. He viewed the teacher as a guide and helper rather than a disciplinarian transmitting information for students to memorize and recall. He held that the goal of education

was for the growth of the child in all aspects of being.

Dewey believed that "in an industrial society the school should be a miniature workshop and a miniature community; it should teach through practice, and through trial and error, the arts and discipline necessary for economic and social order. . . . Education must be re-conceived, not as merely a preparation for maturity. . . but as a continuous growth of the mind and a continuous illumination of life" (Durant, 1926, pp. 390-391). Dewey insisted that education had to be appropriate to children's levels of development, to their abilities and needs, and that pedagogy must provide children with the opportunity for experience and observation. He held that since learning arises from activity and problem-solving, pedagogy must provide children with both (Osborne, 1991).

His child-centered pedagogy focused on children's learning from activities, experience, and observation (Dewey, 1939). He believed that scientific subject matter could be adapted to suit children's abilities, development, experiences and needs. He described how the scientific method could be applied to educational practice to help students become better citizens, resulting in a democratic society. According to Osborne (1991), Dewey's problem-solving through methods of discussion, participation, cooperation, and discovery, suggested "a pedagogy of discovery and inquiry" (p. 34) which could be used for Dewey's ideas for democratic citizenship. Dewey's five-step pedagogical model for problem-solving is presented from Osborne:

1. Recognizing that a problem exists.
2. Defining the exact nature of the problem.
3. Formulating possible solutions.

4. Testing the most likely solutions.
5. Arriving at the most satisfactory solution.

Osborne (1991) wrote that Dewey's pedagogy demanded a very high level of skill on the part of teachers, who must not only have a rich general knowledge, but also an ability to assess students' needs and abilities and to design instruction accordingly. Osborne noted that Dewey's pedagogy was more difficult to practice properly than the transmission pedagogy and placed much greater demands on the teacher. Another criticism of Dewey's educational methods was noted by Sarason (1990). He argued that Dewey's lab school was conducted under favorable conditions, and that Dewey ignored the culture of schools and the predictable problems that the change process engenders.

Dewey's writings encouraged the development of a methodology for teaching by William Heard Kilpatrick in 1929. Kilpatrick's "Project Method" for teaching provided students with the opportunity of using particular skills and information to create an activity of interest on their own (Tyler, in Field et al., 1989). Although the Project Method was highly criticized for "leading to a considerable waste of time and a serious loss of learning" (p. 134), Tyler noted that it is still used in classrooms today. Osborne (1991) also observed that "despite popular mythology, Dewey had little influence on most schools, which either carried on unchanged in their attachment to transmission pedagogy, or misunderstood his message and resorted to an unthinking reliance of student activity for its own sake, regardless of underlying purpose" (p. 36).

In contrast to Dewey's child-centered pedagogy derived from his functional psychology, the work of William James on issues of the self

helped to contribute a new perspective of learning and human development to psychology. His knowledge about the human self provided an understanding about the development of the whole person. He reintroduced issues of the mind, consciousness, and God, and particularly, an analysis of the self that the early seventeenth-century philosophers had pushed aside in favor of knowledge about the world.

James believed that everything and every person were a reflection of God and that in every individual there were "reserve energies" which are brought forth by circumstances in life (Durant, 1926). He observed that the true test for the recognition of God was by actions that involved making this world a better place. Based on his concern for individuality and one's ability to learn to adapt to one's environment, James advocated a theory of learning in which one learns through one's activities rather than passive instruction (Tyler, in Field et al., 1989). His pragmatic work, Talk to Teachers on Psychology and to Students on Some of Life's Ideals (1889), reflected ways of teaching and learning for the betterment of society. He believed that "only the individual has value" (Durant, p. 387). James renewed the latent interest on mind and consciousness and the need for the recognition and teaching of the whole self. With the expansion of science to the new field of psychology, these areas would finally be awakened by researchers in their quest for studying the human mind and applying their theories to teaching.

The twentieth century saw two major factors leading to developments in current classroom pedagogy. The first factor was the adoption of Comte's positivistic idealism at universities. According to Schon (1983), positivism was applied to education first at Johns Hopkins

University around the early 1900's and then to other universities in the United States. By accepting the Positivist epistemology of practice, it became the business of university-based scientists and scholars to create the fundamental theory which professionals and technicians would apply to practice. Schon pointed out that basically the function of the professional school would be the transmission to its students of the generalized and systematic knowledge that is the basis of professional performance.

The second factor was the emergence of psychology as a discipline. According to Schon (1983), with the advancement of science and technology, and research in the twentieth century, it was the belief that the production of new scientific knowledge could be used to create wealth, achieve national goals, improve human life, and solve social problems. The university became the research center for psychology in which the Positivistic epistemology of practice provided the means for generating scientific knowledge. Psychology became the science for studying the mind and behavior of human beings and guided education by imparting its knowledge to its philosophy and practice. Thus, teaching became the means for imparting this knowledge through curriculum development. How to be able to do so became confirmed by psychology. This was the second major development that affected today's pedagogical methods.

As previously stated, psychology started in 1879 in Leipzig, Germany by Wilhelm Wundt. Using the scientific method and a variety of philosophical ideas, psychology emerged as a field of study for scientifically understanding the human mind and nature. Zimbardo (1988) noted that in its quest, psychology pursued a variety of approaches which provided the foundation for five basic psychological models. From these, learning

theories developed and models for teaching were created. The importance of a model for teaching is in its systematic structure for guiding the teacher's pedagogy toward a specific classroom goal. Since teaching theories have historically followed learning theories, it is important to briefly discuss each of the five basic psychological models that have guided and still guide current classroom pedagogy. These models are : (1) psychodynamic; (2) behaviorist; (3) psychophysiological; (4) cognitive ; and (5) humanistic.

The Psychodynamic Model

Psychodynamic theories are generally concerned with the development of a person and the various internal (emotional) and external (environmental) forces that motivate the individual. In the 1900's, Sigmund Freud pioneered research in this area and on child development. Freud's view of learning was based on his genetic interest in the study of human development. He theorized that "irrational and unconscious psychological forces were what governed behavior" (Monte, 1991, p. 14). He believed that the past experience of the child determines the child's capability to learn at school. Freud's retrospective approach to learning suggested a pedagogy that reflected a sense of resignation. His genetic theory gave recognition to a child's nature as unchangeable through teaching, and simply resigns one to fate. It fails to take into consideration the importance of environment and the area of subjectivity such as feeling and meaning in the process of teaching and learning. It delimits instruction to one's past rather than to the future in which affective development and awareness of one's self are inherent.

A major contribution of Freud's work to the study of pedagogy were

his theories related to levels of consciousness and the mind. Freud raised these concepts and attempted to clarify them; earlier philosophers in the seventeenth century had not wanted to deal with them. While Freud's research found that certain levels of the mind and consciousness affect human development and behavior, recent studies on adult development (Alexander & Langer, 1990) described deeper levels of human consciousness and their importance for the development of the whole self. There are no studies to date on teaching methods to develop one's sense of self.

The Behaviorist Model

Behaviorist theory has been one of the strongest influences on teaching. Behavioral theorists, E. Thorndike, J. Watson, and B.F. Skinner, posited that learning was basically a permanent change of behavior that could be reinforced by environmental control. Using laboratory-controlled conditions, they simulated stimulus-response connections that were influenced by positive or negative reinforcements. They developed an operant learning paradigm on how learning new behaviors could occur. Skinner used his behavioral principles to create an "Operant Conditioning Model" for teaching (Joyce & Weil, 1972). In this teaching model, the teacher is concerned with academic behavior. This pedagogical approach is based on presenting a knowledge-related concept for students to respond to.

Behavioral pedagogy parallels a transmission pedagogy which Osborne (1991) defined as "a one-way sending of a message from expert to novice, in which the receiver's job is to take in the message as accurately as possible without distortion or alteration" (p. 26). A behavioral or transmission pedagogy covertly encourages the acquisition of subject

matter or certain skill development under controlled conditions. This method of teaching does not consider the subjective experiences and relationship of both teacher and student, nor does it consider the development of one's inner self or consciousness through teaching.

The Psychophysiological Model

Psychophysiological theory involves an understanding of the mental processes of the brain and nervous system. Research on the human brain has particular significance to understanding human nature as well as to methods of teaching and learning. To show how an idea can generate from an assumption and logically be accepted without scientific research, the seventeenth-century thinker, Descartes, attempted to distinguish the mind from the body. He decided that consciousness had to be located in the tiny pineal gland. It belonged there, he felt, because there was an "undeniable unity" of consciousness, and the pineal gland was the only single organ he saw in a brain that consisted mostly of pairs of similar parts (Zimbardo, 1988, p. 232).

Today, brain research shows that the left and right hemispheres have specialized learning functions. Although they have certain functions on their own, they interact all the time in response to the environment for the physical, mental, and creative growth of the human being. According to Ferguson (1980), the left side of the brain is said to be analytical, logical and verbal while the right side relates to visual, spatial, and holistic awareness. She noted that the left brain can organize new information into the existing scheme of things, but it cannot generate new ideas. She argued that whole-brain knowing is significant for developing personal transformation, and saw the need for teaching activities that would balance the use of both brain

hemispheres.

Lee (1986) stated that "the brain's neural activity is hidden from a teacher's view so that most teaching practice is based on observation of a student's behavior following teaching input" (p. 30). He explained that "the human brain does not develop on a straight-line continuum of mental and chronological growth. Instead it appears to grow in a series of clearly recognizable and predictable cycles of brain growth spurts and plateaus" (p. 32). He noted that students can become frustrated when they are pressured into tasks beyond the level to which the brain has matured. Lee argued that today's emphasis on the "basics" favors the left hemisphere of the brain which could leave students with a one-sided view of the world. Ornstein also observed that "Western educational systems overemphasize abilities that favor dominance of the left hemispheres—verbal fluency, logical reasoning, and a future orientation, among others. By contrast, in societies influenced by Eastern religious practices, there is likely to be greater development of the intuition, holism, and timelessness, which are characteristics of the right side of the brain" (in Zimbardo, 1988, p. 236).

Research (Myers & Briggs, 1971; Silvernail, 1986; Silver & Hanson, 1982; Galloway, 1984; Musston & Ashworth, 1990) on the relationship of learning styles and left and right brain functions has attempted to provide information on classroom pedagogy. However, the confinement of teaching to left brain learning, with very little time devoted to the right brain, undermines the pedagogical attempt to balance the intellect of the left brain and the emotion of the right brain. Another drawback for the application of whole-brain teaching is that it has been left up to individual teachers, rather than being implemented school-wide or system-wide.

Silver and Hanson (1982) have identified four types of learning styles. They have suggested certain teaching strategies to help students within each of those four learning styles. The danger with this focus to teaching is the tendency to permanently place students within a single style and not recognize the flux and flow of learning. As well, it can limit learning to a view that relates to what the brain knows. The present emphasis of preparing students for the work force emphasizes left-brain learning and subsequently a transmission pedagogy. Since the brain depends on environmental stimulus for its productive growth, research by Alexander and Langer (1990) has shown a correlation between transcendental meditation and brain activity that affects one's behavior. It can be surmised that right- and left-brain functions provide some capabilities, but as Roberts (1989) noted, the development of inner awareness could provide access to many others.

The Cognitive Model

Cognition is the process by which human beings gain knowledge about the world in various ways such as reasoning, remembering, using all of the senses, and by the use of symbols. Since acquiring knowledge is considered the main goal in Western education, the cognitive development of children is given very high importance. The work of cognitive theorists provided the foundation for teaching. Piaget was the earliest cognitive theorist. His research on the successive stages of cognitive development are well known. Phillips (1969) pointed out that Piaget's writings were not addressed to educators. Rather, Piaget's study of genetic epistemology was concerned with understanding the cognitive growth in his sample of children. According to Phillips, Piaget was

concerned with "how cognition developed, not with developing cognitions" (p. 107). His ideas have been applied to education and curriculum design by researchers who have developed his theories into a developmental model of teaching. Joyce and Weil (1972) provided such a model for classroom application. This Piagetian teaching model consolidated the nature of the learner with environmental strategies for intellectual development. Henderson and Kegan (1989) pointed out that Piaget did not take into account the knower and the meaning that the knower applies and receives in the learning process. For Piaget, learning involved being objective or reflecting on how one knows and what supported and challenged one's knowing.

Other cognitive theorists whose work has influenced teaching, other than John Dewey and his child-centered pedagogy which has been discussed earlier, include Jerome Bruner, Benjamin Bloom, and Hilda Taba. These researchers were concerned with the acquisition and processing of information through a pedagogy of inquiry and discovery which continues to influence pedagogy. A brief reference to their learning theories is discussed.

Jerome Bruner's principal area of research was with children in the knowledge acquisition processes: perception, memory, learning, thought, and literary and scientific creation (Fletcher-Janzen, 1987). His studies identify the psychological processes that occur during cognitive development (Anglin, 1973). According to Anglin, these processes, in particular perception, provide several modes of acquiring knowledge. The process included: the perception of an event, the attainment of a concept, the solution of a problem, the discovery of a scientific theory, and the

mastery of a skill. Bruner believed that the theory of development should go hand in hand with the theory of instruction. His cognitive theories for learning and suggestions for a cognitive pedagogy are evident in his book The Process of Education (1977) which has been fundamental to contemporary educational practices in mathematics and science. Goodlad (1976) noted that Bruner's hypothesis that "any subject can be taught effectively in some intellectually honest form to any child at any stage of development" (p. 136) had a powerful impact on education; the school was again thought of as a significant place of instruction where cognitive powers might be developed.

Benjamin Bloom's study of the intellectual development of children had a widespread impact on curriculum during the educational decade of 1957-67. His research showed that intelligence was a developing function and that the stability of measured intelligence increases with age. His findings on the impact of environmental factors on young children and their intellectual development led to teaching that involved mastery learning and teaching material on a trial/test/feedback process to help students discover their learning errors and to correct them. Bloom's famous Taxonomy of Educational Objectives (1956) initiated an objective-oriented pedagogy toward intellectual, affective and physiological development which guided curricular reforms in mathematics and science in the 1950's "Sputnik" era. Current administrators still insist that teachers teach by curriculum and student-learning objectives. With today's emphasis on content and results, pedagogical methods give more attention to intellectual development and teaching by objectives.

Another proponent of teaching by objectives was Hilda Taba. She

developed a teaching strategy from research findings in her work Teaching Strategies and Cognitive Functioning in Elementary School Children (1966). She believed that thinking could be taught through a logical sequence involving concepts from data, interpretation of the data, and applying the formulation of new principles to new situations. Taba's inductive-thinking pedagogy provided an avenue for creativity and imagination to the teaching of social studies and revolutionized its transmission method. The success of Taba's cognitive tasks seems to depend on the knowledge of each of her three teaching phases and the ability of the teacher to guide the students. Without this background knowledge, the teaching tasks in social studies could change to a transmission pedagogy.

Joyce and Weil (1972) provided an excellent source for viewing the approaches to teaching by the above theorists. Cognitive theorists' main concern in education is teaching for the acquisition of factual knowledge. Their model for teaching provides a system of inquiry and information for students' learning. It does not take into account methods of teaching that recognize the subjective experience of the students or teacher, the relational aspect of the teacher-student relationship or any other aspect of human nature that has to do with meaning, feeling, or the conscious self. The area of subjectivity in teaching has been given attention in the following model.

The Humanistic Model

The humanistic model focused on the subjective world of the individual in contrast to the objective world of the behaviorist and the cognitivist. In its attempt to recognize the self and its importance for the

potential growth and development of the whole person, this model has provided a theoretical basis for further understanding the human self and consciousness, and the need for the development of a pedagogy that recognizes this human characteristic. It is important to provide a brief background of this model.

The humanistic model saw the human self in terms of inner subjective processes that led to new insights and value choices (Zimbardo, 1988). Its basic theory was that "human beings are innately good and that they strive for growth and development of their potentials, seek change, and plan and restructure their lives to achieve optimal self-fulfillment" (p. 20).

Humanists viewed success in learning in relation to the perception of the self, the cultivation of one's individuality, and discovering ways to realize one's full potential. According to Zimbardo, humanistic psychologists defined the self as "the irreducible unit out of which the coherence and stability of the personality emerge" (1988, p. 445). This understanding of the self, while vague and still in reference to the cognitive processes of knowing, has generated the awareness of an important aspect of human nature and the need for methods of subjective learning and teaching.

The earliest concern for analysis of the self was provided by William James. His idea of the self has revolutionized earlier concepts of the mind as a passive receiver. In his psychology, he saw a place for human consciousness, the mind, the emotions, the self, the will, values, and even religious and mystical experience (Zimbardo, 1988). He recognized the dimensions of consciousness, not in terms of perception, but as a state of

awareness:

Our normal waking consciousness, rational consciousness as we call it, is but one type of consciousness, while all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness, entirely different. We may go through life without suspecting their existence, but apply the requisite stimulus, and at a touch they are there in all their completeness. No account of the universe in its totality can be found which leaves these other forms of consciousness quite disregarded. (In Ferguson, 1980, p. 71)

James identified three components of self-experience: the material me (the bodily self, along with physical objects one is surrounded by); the social me (one's awareness of his or her reputation in the eyes of others); and the spiritual me (the self that monitors private thoughts and feelings) (Zimbardo, 1988).

The application of the humanist model to education and teaching has been based on a theoretical foundation by Carl Rogers and Abraham Maslow. They believed that there was an innate need in human beings to grow and change in a positive direction toward actualizing one's highest potential (Zimbardo, 1988). In practice, they conceptualized a whole person as continually changing and becoming: the process of being free to choose what we will become by creating our own values and committing ourselves to them through our decisions.

Although Rogers and Maslow differed in respect to how a person achieved the goal of self-actualization and the need to fully develop one's capacities and talents, or transcendence (Maslow's highest level of need), both of their theories have implication for education and teaching. Rogers' theory on developing a positive self-concept contributed to a pedagogy for emotional development. For Maslow, it was an education based on the growth of personality. He theorized that in order to reach the higher stages

of self-actualization or transcendence, a successive sequence of stages from basic needs, safety, love and belonging, esteem, cognitive, and aesthetic needs must first be met. Maslow's theory of self-actualization has provided some schools with a philosophy to prioritize basic needs of students by providing meals, showers, and community of friendship and love before teaching cognitive skills. Since cognitive growth is the emphasis of current education, Maslow's highest level, the need for transcendence, has not been widely accepted. Except for the recognition of his basic human needs concept, his higher level concepts appear vague and not well-defined.

Rogers developed a non-directive teaching model that focused on student-centered teaching. Using his "Client-Centered Therapy" and his self-concept view, he developed an approach for teaching whereby the teacher was a support, counselor, and facilitator and the student was responsible for his/her own learning and evaluation. Rogers' non-directive teaching was a satisfactory model for a nurturing pedagogy to "improve the general functioning of the individual and to develop oneself on one's own terms" (Joyce & Weil, 1972, p. 220). His definition of the self is elusive, but he felt that the growth of the self depended on a teacher qualified in the non-directive principles who is more like a counselor and facilitator. His pedagogical theory expected students to direct their learning from feelings and problems. Since Rogers' theory focused on social and academic development as determined by the emotional growth and responsibility of the child, it characterizes a cognitive pedagogy. The work of both Rogers and Maslow suggested a nurturing or subjective pedagogy, but one that is limited to concern with developing a sense of self based on the cognition of external and environmental factors alone. The work of

James, Rogers, and Maslow on the theory of self has led to a variety of recent studies in education in the subjective areas of self-concept and self-esteem. These will be discussed further in the Present Pedagogical Methods section.

As the new millennium approaches, past pedagogical methods have been criticized for not meeting the realities of the multidimensional human being, and for their inability to cope with problems. Some pedagogies evolved from old psychological models, while others attempted to be innovative, yet did not provide the skills necessary for building the human spirit. With greater awareness now of the importance of the self, consciousness, and inner development, and the potential for self-empowerment and ethical responsibility, more attention has been given to pedagogical approaches that could help both students and teachers. The following section attempted to report on more recent pedagogical approaches that are presently practiced or recommended for practice. These could be representative of early twenty-first century pedagogies.

Present Pedagogical Methods

Therapeutic Pedagogy

A pedagogical practice to help students become more responsible and able to make effective choices that would help them in their lives has been theorized by William Glasser (1984). He posited a control theory that could be used in the classroom. He believed that individuals have problems because of their failure to meet five basic needs: survival, love, power, fun, and freedom. He contended that people have certain images in their minds to satisfy those needs. When those images are met, people are satisfied, but

when they are not, a variety of psychological problems occur. Glasser (1990) felt that by changing a person's thinking and changing mental images, new behaviors could be created and emotional problems could be resolved. He argued that if schools were to use his control theory in answer to society's problems, quality work and quality schools could result.

Glasser's therapeutic pedagogy was based on his control therapy which has been described as a "Classroom Meeting Model" by Joyce and Weil (1972). In this teaching model, given that the teacher is still concerned with teaching the curriculum, it will appear that direct instruction and transmission of content are the main pedagogical methods. However, the teacher's main technique seemed more like a therapist whose aim is to help students use thinking processes to solve problems of emotion, and to develop responsibility and understanding through daily, open-ended, nonjudgmental "classroom meetings".

The teacher is the key personality in therapeutic pedagogy. Glasser (1990) described the teacher as "a lead-manager who never uses cohesive messages but instead tries to give the workers the kind of information that will persuade them to do as they are directed because it is as much or more to their benefit as it is to the managers" (pp. 41-42). Through the influential role of the lead-teacher, therapeutic pedagogy emphasizes quality work through discussion, student input, evaluation of one's own work for quality, and exemplary behavior by the teacher/leader.

Therapeutic pedagogy insists on a friendly, conversational type of atmosphere but there are collaborative rules between students and the teacher to allow for cooperative learning. For the disruptive student, there is provision for a time-out room and an optional resident teacher/

counselor to help the student solve a problem. Glasser's therapeutic pedagogy suggested management practices for the instruction and transmission of subject matter where students demonstrate their competence through projects, etc. instead of traditional evaluation. Discussion, dialogue, and discipline are other techniques to make students more responsible and in control of their class performance.

While Glasser's pedagogy seemed designed to help students understand themselves and take responsibility for their own learning, it can be criticized for its focus on treating the symptoms of emotional and behavioral problems as the main problem. His control theory oversimplified concepts of basic needs by indicating that cognitive behavior modification could solve underlying problems. There is little concern with unconscious processes or with the student's subjective experiences, insight, the development of relational skills, and early history. Rather, it suggested the importance of cognitive development by a pedagogy that focuses on the effect of behavior on performance and the application of reinforcement contingencies to increase production and results. Glasser's control theory has become the fundamental philosophy for many schools in California and other parts of the United States.

Self-Esteem Pedagogy

While Glasser's cognitive therapy in teaching was believed to determine self-worth, there has been a growing recognition in education about the impact of students' self-concept and self-esteem on classroom performance. The understanding of a sense of self for the development of the whole person has been strongly advocated by various humanistic psychologists, as discussed earlier. So far, views of the self have been

related to self-concept, the image one has of oneself, and self-esteem, the value people place on various aspects of their self (Kaplan, 1988). There is a general belief that learning is enhanced by positive self-esteem and the feedback of teachers influences students' self-esteem. According to Zimbardo (1988) and Skube (1994), the belief in the impact of self-esteem on performance across many situations led to a congressional appropriation in California in 1987 establishing a Self-Esteem Commission. Skube reported that "after three years of study the Task Force found that self-concept was the most important predictor of academic achievement" (p. 1).

It has been suggested that schools should provide for the self-esteem needs of students, if it is a significant factor for students' success. Various studies (Branden, 1969; Sarokan, 1986; Battle, 1989; Battle, 1990; Skube, 1994) have been conducted that have reported on the correlation between self-esteem and classroom achievement.

Battle (1990) noted that "self-esteem (the perception the individual possesses of his/her own worth) develops gradually as a child matures and interacts with other people who are important to him or her. The development of self-esteem commences during the first year of life. It becomes stable about age ten and as one gets older, it becomes more stabilized and differentiated" (p. 25). While parents exert the greatest influence on the development of a child's self-esteem, Battle stated that teachers also have a strong effect because once the child enters school the teacher functions "in loco parentis," sharing many of the responsibilities of parents.

Skube (1994) conducted a study on the level of self-esteem of students in a large urban school district. She examined the changes in

levels of self-esteem in students of grades 4, 6, 8, 10 and 12, who have moved through the school system. She compared students' self-esteem by gender, ethnicity, academic achievement and current exposure to school-based self-esteem intervention across age. While her findings indicated that there was no significant changes in self-esteem of students from grades four through twelve, her study had relevance to pedagogy. She observed that the teachers she interviewed were interested in teaching self-esteem in their classrooms. The teachers spoke of using general effective skills such as trust and mutual respect which they worked to develop in their students. Skube reported that no teacher was using specific self-esteem curricula or programs, but asked to be made aware as more information became available to promote self-esteem, and personal and social responsibility in students.

Sarokan (1986) reported on the contributing factor of self-esteem in the improvement of academic achievement of particular schools in Pennsylvania. He found that where self-esteem was an established goal together with other factors such as student involvement in decision-making and communications, students experienced success in school and their self-esteem.

Paananen and Trantner (1991) conducted a study on the impact of continuity of programming on student self-esteem. Their main finding indicated that retention lowered students' self-esteem and produced lower academic results. It was interesting to note that while the teachers in this study felt it important for them to decide on their students' retention, no indication was suggested as to how instructional methods could have been used "to teach students the benefits of character, motivation, and hard

work, attitude and work habits," rather than "punishment by failing students," as the writers indicated (pp. 6-7). Perhaps the decision to retain certain students may have been the only way the teachers knew to help students mature and develop their inner self.

Recent literature related to self-esteem has been reported by Hwang (1995). He identified the concept of "other-esteem." He believed that even though self-esteem is important for determining an appreciation of self and self-worth, we could be deluded into an illusion of self-importance and self-centeredness. He recommended that human beings go beyond self-esteem into another mental structure which he described as "other-esteem". He defined "other-esteem" as "the respect, acceptance, caring, valuing and promoting of others who may think, feel and act differently from us" (p. 15). He surmised that by moving toward accepting the equality of all people and relating to them in a positive way, we become less self-focused and so develop a balanced relationship of self to others around us.

Hwang suggested that a balanced sense of self has implications for multicultural values. He theorized that "a truly self-assured person, one who accepts his or her culture, can better accept diversity and multiculturalism" (p. 128). He pointed out that the first step in this esteem of others in our multicultural world started with knowledge of the self. He did not elaborate or explain what knowledge of the self meant, but his theory of "other-esteem" seemed to suggest the need for a pedagogy of social action, empowerment or transformation.

The areas of self-concept and self-esteem have been generated from the humanistic tradition, but by dealing with conscious processes such as motivation, interpreting and organizing one's actions, and mediating

intrapersonal and interpersonal behaviors, they imply cognitive processes. As cognitive concepts, the views of self-concept and self-esteem, while relating to subjective development, do not recognize the area of self or inner consciousness and its value for self-empowerment. As operational theories for the classroom, self-concept or self-esteem pedagogy pays attention to cognitive achievement rather than the recognition of inner dispositions and outer situations towards producing a sense of wholeness, meaning, and purpose. Zimbardo (1988) noted that "although the sense of self has to do with individuals, full development of the self enables an individual to relate effectively to other people" (p. 446). There is a lack of information on pedagogical methods for full development of the human self.

Empathic Pedagogy

Empathic pedagogy is a new proposition by contemporary psychoanalysts who believe that problems in adulthood could be solved in the classroom first. Their discourses on empathic pedagogy also brought to light their understanding about the issue of self which has been noted. Recent changes within the field of psychoanalysis have provided new information regarding the issue of sense of self of students and the complex interaction of learning and self-esteem. According to Field et al. (1989), issues of the self have implications for enhancing instruction in school.

In contrast to Freud's genetic approach to human learning which suggested a retrospective and inferential approach to a person's past life in order to solve their present problems, these psychoanalysts (Field et al., 1989) have shifted to a clinical and developmental theory especially for

education. Their approach focused on issues of the self or person, which could enhance the capacity to learn in school and to see oneself as a competent student, able to learn and to feel satisfied with scholarly accomplishments, not just during the years of elementary and secondary school, but also across the years of college and graduate or professional education (Cohler, 1989).

Concerned with the low morale of the teaching profession and, as Cohler (1989) observed, "the extent to which teachers are burdened and overwhelmed by the demands and expectations of a society which values product more than process and media reports on the recruitment of less able teachers to the profession" (p. 12), these contemporary psychoanalysts believed that it is imperative to understand the importance of a sense of self and one's subjective experience since they provide meaning to one's life and will therefore enhance both teaching and learning. Their idea of an empathic pedagogy reported on their understanding of the self and subjective methods of teaching for development of the self.

Cohler (1989) wrote that "contemporary psychoanalytic approach focuses upon the subjective world and upon the manner in which interpersonal relations are experienced It fosters concern with the students' experience of schooling and with the ways in which problems in learning, such as reading, writing and calculation, enhance or threaten the sense of self coherence" (p. 40). He recognized that the concept of "self" has been difficult to understand, and it is just as difficult to make a clear distinction between "ego" and "self". In agreement with Basch's (1989) definition of the self: the uniqueness that separates the experiences of an individual from all others while at the same time conferring a sense of

cohesion and continuity on the disparate experiences of that individual throughout life, Cohler then defined the self as an expression of feelings of coherence and integration; a sense of personal integration that is shaped from earliest childhood with attainment of a sense that tension states could be modulated. Cohler argued that a sense of self, such as defined above, was a possible determinant of self-esteem:

Students with a positive sense of self may feel able to tackle complex mathematical operations, and even take a chance on initial failure, while those with greater uncertainty regarding their own competence may view initial failures as confirmation of the inability to succeed, even though both children may have attained the same level of cognitive development. (p. 49)

Cohler, Muslin and Val, Elson, Field, and Bernstein (in Field et al., 1989) proposed an empathic pedagogy based on the idea of a sense of self and subjective understanding. Muslin and Val described empathic pedagogy as involving the capacity of the teacher to "think himself/herself into the inner mental life of another person" (p. 170). Cohler (1989) theorized that by using an empathic mode of observation, elementary students could feel understood and, as a result, become more integrated and able to learn. Bernstein pointed out that "the assessment of how well one functions for one's self is the real basis of self-esteem" (p. 147).

Other psychoanalytical writers (Ekstein; Anthony; Piers and Piers; Greenspan; Sussman; Henderson and Kegan; Wolf; Kaufman; Wool; Basch; Elson; Littner; and others, in Field et al. , 1989) emphasized the need for an empathic pedagogy. They believed that the empathic approach took into account issues such as the importance of self as understood in psychoanalytic terms, a personal significance of the curriculum, a mutually reciprocal teaching-learning process, empathic sensitivity, thorough

grounding in the theory and practice of the teacher's mission, and the treatment of teachers in the same way as the teachers treat their students. They argued that an empathic pedagogy was one that was psychoanalytically informed and therefore, one that would reflect teaching and learning as a process and which would include teaching techniques such as dialogue, observation, reflection on the teacher's subjective reactions to individual students and the group, subjective interpretation of curriculum, spontaneity, creativeness, imagination, solidarity and cohesion.

Like the humanistic branch of psychology, contemporary psychoanalysts proposed a pedagogy that was different from previous models of teaching which were based on early psychology. A psychoanalytically-informed pedagogy attempted to operationalize teaching and learning as meaningful processes in which mastery of one's self and learning between teacher and student could only be realized within a mutually responsive, active relationship. The concern of psychoanalysts for a subjective pedagogy was to help students and teachers recognize the importance of life experiences in the learning and teaching process. These contemporary psychoanalysts believed that the development of a sense of self was a significant factor in self-esteem and teaching and learning.

Defining and identifying the self has been a difficult task in the field of psychology. Various thinkers have conceptualized and operationalized the construct of self in a variety of ways that dealt with the reality and dynamics of the individual. Cohler believed the sense of self to be related to "the subjective world and the manner in which interpersonal relations are experienced" (in Field et al., p. 40). For him and other psychoanalysts,

the self seemed to deal with aspects related to the mind and human experiences. In this regard, the understanding of self appeared vague and restricted to aspects of the mind. Their proposal of a subjective pedagogy seemed concerned with the effect of one's life experiences and cognitive development rather than addressing the self as an integral domain of spirit as various writers have suggested.

One writer, Smith (1976) noted the possibility of two selves which was also recognized by James, Jung, Kohut, Horney, and Allport. Smith conceptualized the human being in terms of body and spirit and explained the components of a person in terms of body, mind, soul, and spirit. He identified the soul as "the final locus of our individuality," or as he noted from Nietzsche, "it resembles a bridge more than a destination" (pp. 74-75). However, it is this identification of the spirit, and the methods of teaching for its awareness, that is of significance to this study.

In a study on human development, Alexander and Langer (1990) also reported on the idea of two selves of a human being. Using Vedic psychology of Maharishi Mahesh Yogi, they described Maharishi's theory of the self:

The Self has two connotations: lower self and higher Self. The lower self is that aspect of the personality which deals only with the relative aspect of existence. . . the mind that thinks, the intellect that decides, the ego that experiences. This lower self functions only in the relative states of existence—waking, dreaming, and deep sleep. . . . The higher Self is that aspect of the personality which never changes (the underlying unified state of consciousness). . . the very basis of the entire field of relativity, including the lower self. (p. 291)

According to the above explanation, contemporary psychoanalytical concept of "self" seemed to parallel Maharishi's meaning of "the lower self". Therefore, if the lower self is connected to the mind and the senses,

then the psychoanalytical concept of empathic pedagogy is limited to this field and not to the higher self which has an influence on the development of the whole person. Field, and other psychoanalysts, recognized the variability and complexity of human learning. They noted that "human beings are too complex to be fully understood by any one discipline. What a psychoanalytic perspective does do is deepen understanding of the learning process and broaden the base upon which further study can be based" (1989, p. 977). The work of Alexander and Langer introduced the relevance and application of cross-cultural information to Western psychology. Their epistemology went into the area of metaphysics to provide an ontological understanding of body, mind, and spirit, and the method by which the development of the spirit is possible.

Multicultural Pedagogy

Western classrooms increasingly reflect the diversity of each country's population. Classroom teaching has now become the focus for meeting the needs of this great range of multicultural and multiethnic students. Multicultural education was recognized in the United States as early as the 1800's with concern over the education of Native Americans; and during the Civil Rights Movement in the 1960's, over the education of African Americans (Banks, 1994; Young, 1995). Tiedt and Tiedt (1994) described multicultural teaching as an approach to teaching and learning to better understand the roles individuals and groups play within a diverse society. These authors noted that "teachers must know how to provide an equitable education for students from a wide variety of cultural backgrounds" (p. 6).

Young (1995) suggested that educators must promote skills needed

for living in a culturally diverse society. He recommended "communication skills to increase empathy, self-awareness and intercultural competence and the ability to process such information and apply it to ideals of fairness and equity; the ability to separate feelings of superiority from those of cultural pride in becoming aware of multiple-cultural perspectives; critical thinking to process increased self-awareness, cultural awareness, and multiple cultural perspectives; social action skills; and academic skills" (p. 18).

Giroux and McLaren (1986) and Grossman (1995) recognized the importance of understanding the cultures of students and the need for a pedagogy that would empower students and help them to resolve their cultural conflicts. Grossman provided a few pedagogical suggestions: 1) expose students to the fact that there are various ways they may function, and educate them about the possible advantages and disadvantages of each one; and 2) help them to select the solution that they themselves favor. He pointed out that while "many educators have reservations about accommodating teaching methods and techniques to the different cultural groups with whom they work. . . . They do not agree that each culture requires unique educational approaches" (p. 101). He provided several suggestions that could be applied to pedagogical approaches. These related to students' relationships, cognitive and motivational styles, time orientations, interests, degree of self-confidence, and comfort levels with certain educational activities.

Studies related to multicultural education emphasized the need to recognize cultural diversity in society and the classroom. Multicultural education discussed not only a growing awareness of a mobile world but

the need for pedagogical methods and the assessment of teachers in teaching diversity. Dwyer (1993), Reed (1993), and Falcone et al. (1994) reported that not only there is an urgent need for teaching cultural diversity in the classroom and preparing prospective teachers to do so, but there is a lack of pedagogical knowledge that would inform teachers about the nature of multicultural teaching. The development of pedagogy for multicultural education would help teachers to cultivate and nurture student differences as well as individuality.

For a long time, the values of society have forced a traditional transmission pedagogy. Multicultural teaching has provided an awareness of the need for different pedagogical methods to suit the culturally diverse settings in education. For Reed (1993), and Taylor, Allred and McCoy (1992), these methods would include fostering acceptance and respect for all students, and nurturing creativity and individuality. At the same time, teachers of multiculturalism will need information to change the biases and misconceptions of outdated pedagogies. In her address to school counselors regarding ways to help the various racial, cultural and ethnic groups of students, Zgliczynski recommended that they learn to develop cultural flexibility in students' relationships (in Holmgren, 1995). She pointed out that this could help classroom teachers develop a therapeutic stance, an idea that contemporary psychoanalysts had suggested earlier for empathic pedagogy. Zgliczynski stated that "counselors should develop an awareness of biases and stereotypes that they bring to counseling, for these biases can greatly affect our understanding of the world view that minorities bring with them into counseling" (p. 138). She urged counselors to develop cultural flexibility because "without it, it may be

discriminatory to treat all clients equally; not taking into account the cultural dimensions of their clients" (p. 138). The development of practical teaching methods for cultural diversity could make this process easier for practitioners.

The aim of multicultural education and multicultural teaching was to help students become intelligent, creative, critical, and responsible citizens. Taylor et al. (1992) argued that "academic excellence is not a good predictor of human excellence" (p. 80). They noted that it was important for citizens "to think for themselves and be willing to question and to dissent" (p. 80). In Marshall's (1994) analysis of four misconceptions about multicultural education, she encouraged reflective exploration of the various dimensions of multiculturalism through dialogue.

Research that has pedagogical implications for multicultural teaching has been described by Pinto (1995). She combined the "Bennett scale" and the "spiral of capacity building" for measuring the development and growth in intercultural competency levels of individuals in a multicultural training program in Alberta. The Bennett scale was a developmental approach for training intercultural sensitivity. The spiral of capacity building involved presenting ideas to generate knowledge and skills that would be transformed into a plan of action. Pinto theorized that the combination of the two models, when used in a developmental rather than evaluative capacity, demonstrated the need for learning on both cognitive and emotional (feeling) levels in developing intercultural competency, and became a measurable process for the development of intercultural competence.

Pinto's report was limited to learning and evaluation but she found

that the use of pedagogical knowledge, learning styles, and training increased the applicability of learning in the multicultural context. It will appear that Pinto's intercultural capacity building model is an advantageous plan for developing cognitive and affective skills for a communicative competency level. However, it does not encourage a synthetical development of such intrinsic levels as intuition and self-awareness which are valuable for developing sensitivity, caring, and love toward other human beings and service to others.

In his report on multicultural policies and their implications for the 1990's, Alladin (1993) suggested the need for reflective teaching practices in which "the thinking process is constantly nourished and where problems, ideas and values, however controversial, can be freely examined" (p. 140). As presented later in this chapter in the section on reflective pedagogy, reflective teaching methodology focuses on the pursuit of continual problem solving. It does not provide for the refinement of students' inner natures which could influence the processes and problems of everyday living.

Tenets for multicultural pedagogy acknowledged the need in the classroom for fostering humanistic elements such as self-worth, self-concept, and self-esteem, as well as providing a meaningful teaching environment. In its regard for overall equality, multicultural pedagogy still suggested a cognitive approach for the development of "the talents, insights, and creativity that are inherently within the student" (Taylor et al., 1992, p. 83). Human beings may differ in physical features, values, beliefs, and attitudes, but all human beings have a basic nature that is physical, intellectual, emotional, and spiritual. Together, these comprise

the whole self. A pedagogy that recognizes the development of the spiritual dimension will be able to understand that beneath all differences there lies concealed the unalterable fact of oneness (Hodson, 1975).

Classroom pedagogy, influenced by past psychological models and the scientific method, separated the spiritual dimension from the other more quantifiable dimensions. Knowledge of teaching that relies on psychological principles of developing the mind through the acquisition of knowledge alone is insufficient for total human development. As human beings evolve in their levels of human awareness, pertinent knowledge of teaching techniques—the “how to teach”—will be required to relate to higher-level perceptions and understanding. Knowledge of teaching must include the development of the inner self of the human being. Through this recognition can the dimension of equity and diversity be fully understood. While multicultural pedagogy recognized the importance of developing the whole person, it was limited to cognitive applications. It can be criticized for its oversimplification of individual differences and its neglect of a full understanding of human personality, especially knowledge about human consciousness. It has much to say about teaching and understanding the world of the individual, but it neglected to account for recognition of the inner development of the individual. As an important aspect of the human organism, there are many capacities that could be developed by teaching for inner development. In this regard, multicultural pedagogy has created the awareness of such a need.

Feminist Pedagogy

A new awareness of pedagogical methods for today’s teaching has emerged through the feminist movement and feminists’ theories. The

work of Schneir (1972), Gilligan (1982), Sheehy (1974), and other feminist researchers, has brought forward an awareness of women's values, ways of learning, and relating. Feminist educational theory recognized the "unequal treatment of boys and girls and gender inequality in the educational system" (Osborne, 1991, p. 63). It has been reported by Osborne and Shrewsbury (1987) that feminist pedagogy could help in bringing some awareness of equality in the classroom that has been dominated for a long time by white-male preferences. This is especially so in culturally diverse classrooms where certain cultures have different values for males and females.

Feminist research has noted women's experiences, ways of inquiry and knowing as being embedded in human relationships, in terms of selflessness, meaning, caring, feeling, and connectedness. In their research, feminists theorized that women's ways of knowing differed from men's, and does so in ways that have been devalued and condemned as second-rate by the dominant (i.e. male) tradition. In education, feminist interest and theories of women's psychological development directed attention to gender inequality at all levels, but most importantly to areas of curriculum and learning styles of both boys and girls (Osborne, 1991). Feminist pedagogy, therefore, recognized the contributions of women in society as well as provided the dimension of teaching for subjective development, with concerns about feeling and caring, and human experience, particularly, the holistic connectedness.

According to Schniedewind (1983), feminist pedagogy meant to teach "progressively, democratically, and with feeling" (in Osborne, p. 76). Osborne made the point that feminist pedagogy aimed to reduce the

traditional power of teachers, to give more power to students, and to give more emphasis to subjective experience and emotion, and to make classrooms more cooperative and democratic. He viewed feminist pedagogy as emphasizing interactive teaching techniques with particular emphasis on dialogue, sharing and group work. Osborne suggested that by stressing techniques such as interviewing, the keeping of journals, dialogue and discussion, cognitive and affective learning could be integrated. Other techniques of feminist pedagogy showed the combination of the intellect and feelings through simulation, role-playing, drama, song, poetry, readings, brainstorming, and classroom celebrations. For Schniedewind, dialogue meant relating to students sensitively and learning with them in community. Osborne observed that feminist pedagogy saw a link between learning and action. He explained that the desire of the feminist movement to change society from its current male-dominated ways and beliefs indicated a connection between pedagogy and social action. He argued that teachers must enable students to see the connection between what they are learning and their own lives, and to act upon it.

The emphasis of feminist pedagogy on personal development for social awareness does not answer the question of spirit in which there is no gender differentiation. Remen (1988) postulated that it is in the spiritual domain where there is the deepest sense of belonging and participation. According to Remen, "the spiritual perspective would lead us both to act and to trust the larger natural processes around us. We uncover a natural process moving to a natural resolution" (p. 6). Feminist pedagogy was vague about the aspect of "the spirit" and its development that "guides us

to action" (p. 7). Correspondingly, Heshusius (1991) theorized that spirit is "the place of personal integrity which ultimately results in social integrity" (p. 59). Although emphasizing the traditional cognitive, affective, and psychosocial development, feminine pedagogy showed the need for expanding the framework of teaching to the development of the spiritual self and the possibilities of greater human capacity.

Reflective Pedagogy

Reflective teaching was first introduced by Schon in his work The Reflective Practitioner (1983). In an attempt to apply teaching methods for self-discovery and higher-order thinking to problematic teaching situations, Schon suggested a reflection-in-action pedagogy in contrast to the current positivistic pedagogy of content transmission. Like Stones (1978; 1979), who argued that the best teaching situation involves the convergence of theoretical principles of research with the practical application of those principles in teaching, Schon added that this dialectical process is enhanced through a reflective and tacit knowing of the practitioner. For Schon, a reflective pedagogy involved "using reflection of practice in order to make new sense of the situations of uncertainty or uniqueness which the practitioner may allow himself or herself to experience" (p. 61). Schon's concept of the reflective practitioner has added more importance to teachers' practice and the dimension of pedagogy. Various research on reflective teaching practices indicated its importance for improving teacher performance.

In their book Reflective Planning, Teaching, and Evaluation (1994), Eby and Kujawa defined the reflective teacher as "one who actively engages in an energetic search for information and solutions to problems that arise

in the classroom" (p. 6). They argued that many passive teachers fail to consider issues that confront them and their students. Drawing upon Dewey's (1933) reflective theory: the active, persistent and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it, and the work of Tom (1984), Kohlberg (1987), Gilligan (1987), Schon (1987), and Cruikshank (1987), on moral and ethical principles that guide one's actions, Eby and Kujawa outlined a model for reflective teaching to help teachers develop their own strategy to solve pedagogical problems. They suggested that by reflecting on the quality of teaching, the teacher would make pedagogical decisions which would be guided by moral principles and which would subsequently affect their students' accomplishments and satisfaction with school.

Eby and Kujawa's reflective thinking strategy is based on cognition: the process that the human mind uses to perceive, sort, organize, store, and recall information and knowledge. The authors provided a repertoire of teaching strategies for the reflective teacher to meet the diverse needs and learning styles of students. The teaching strategies they discussed included those that develop a knowledge base, those that promote comprehension, application to learning, analysis, synthesis, evaluation, Taba's concept formation, discovery learning, role playing, simulation, mastery learning, contracts for independent learning, learning centers, computer-aided instruction, and audio-visual technology.

A study on student teachers' reflective practice was conducted by Wedman, Martin, and Mahlios (1990). These researchers investigated the extent to which an inquiry-oriented student teaching program influenced student teachers' ability to reflect on their practice. Reflective practice was

viewed as "behavior which involves active, persistent, and careful consideration of teaching beliefs and practices and the possible consequences which may result from them. It involves analyzing teaching practices from curricular, instructional, social, and ethical perspectives" (p. 16).

Using an experimental group of twenty-three student teachers and a control group of twenty-six student teachers from two different universities, pre-tests and post-tests were administered during the first and last week of a nine-week period. A treatment period for the two groups occurred during the intervening seven weeks with each group given specific treatment. Treatment for the experimental group enabled participants to examine and analyze their own and others' schooling practices. The control group were provided with seminars to help them learn technical teaching skills. The findings revealed that although the control group scored higher on the learning variable, the experimental group produced significantly more routine and reflective thought units in their classroom practices. The researchers suggested the need for teacher educators to examine and identify what it is that fosters reflective thinking skills among teachers.

Another study by Wear and Harris (1994) investigated whether student teachers could reflect on and learn from their classroom experience. They theorized that the reflective teacher would be able to analyze his or her teaching practice to improve further performance. Fifteen education students under the age of twenty-five years participated in the project. A comparison was made of the students' ability to reflect on their teaching during three stages. In Stage One, students planned and

taught a lesson, making an audiotape as they did so. In Stage Two, the students wrote a journal of all they could remember of a "just-completed teaching experience" (p. 47). In Stage Three, "they used their journal, audiotape, and lesson plan to make entries on the data sheets, noting details of each deviation from their lesson" (p. 47).

Wear and Harris found that "the use of stimulated recall provided student teachers with an opportunity to be more reflective by recalling significant aspects of their teaching experience that would otherwise have been forgotten" (p. 49). It was noted that "without stimulation, the majority failed to recall more than half of their deviations from their lesson plan" (p. 49). They suggested the need for intern teachers to be guided and trained in the use of stimulated recall in their practice. They stated that "heightened awareness could lead to an improvement in the ability to recall and understand classroom events without the use of memory aids such as audio or videotapes" (p. 50).

McDermott, Gormley, Rothenberg, and Hammer (1995) investigated student teachers' thoughts about teaching from classroom practica experiences with the idea of generating information to better prepare new teachers. Their research involved two groups of student teachers: a graduate group of forty-five students and an undergraduate group of sixty-three students. According to the researchers, the two groups shared a common educational experience except for one difference. For several reasons which the authors explained, the graduate group did not require classroom practica hours before student teaching, but the undergraduate required many practica experiences in local elementary schools.

The results of this study demonstrated the effect of practical

experience on the thinking process of the undergraduate student teachers. The researchers found that the undergraduate students were able to reflect on whether children learn from their teaching more so than the graduate students who focused on teaching skills. According to McDermott et al. (1995), this finding confirmed previous developmental models of teacher thinking in which novice teachers moved from concerns of the self and basic teaching competencies to more sophisticated concerns about children's learning.

These studies have demonstrated that reflectivity about teaching could be taught, and when used as a pedagogical method, could have an effect on children's learning. Eby and Kujawa (1994) and Alladin (1993) argued that reflective thinking was not only a process of reflection, but also to take action and make moral decisions and judgments. However, the capacity for making moral decisions and judgments is not based on an inborn sense of justice as Kohlberg suggested (in Eby and Kujawa). Satprakashananda (1965) explained that the development of moral consciousness requires inner development, which is the recognition of the inner self and attunement of the individual self to the Supreme Self.

Research on reflective thinking demonstrated how the teacher thought about his/her teaching, and then made a pedagogical decision that related to a variety of teaching strategies such as direct instruction, inquiry, discovery, cooperative, role-playing and programmed learning approaches. Wear and Harris (1994) reported that reflective teaching did make a difference to student teachers who reflected on their teaching experience. Research on reflective thinking suggested that a deeper intuitive reflection was required for cognitive decisions to be translated to practical action.

This was noted in the awareness of the teacher recognizing his or her teaching practice, and then reflecting on it for improvement. This inference on subjectivity in reflective pedagogy is misleading. Reflective thinking does involve subjectivity, but it is a cognitive process as Satprakashananda explained.

Satprakashananda (1965) defined reflection in the process of self-realization in Hinduism as "a mental operation producing ratiocinative knowledge that leads to the refutation of any possible contradiction from other sources of knowledge regarding the meaning established by scriptural testimony (such as *That art Thou*)" (pp. 256-257). After hearing, reflection is the second step of the reasoning process toward meditation and self-realization. It helps the student to discover and grasp the true meaning of what has been heard in order to obtain guiding principles with inner conviction for the next meditative step. Therefore, before meditation, reflection led to certitude of the meaning of the unity of the individual self and Brahman or God. While hearing, reflection, and meditation are all mental processes, according to Satprakashananda, it was the student's intuitive experience that was the final proof or demonstration of the fundamental fact that her or his very self is identical with God. By itself, reflection is not a complete state or process. It is part of a mental process toward further awareness and development of one's consciousness.

Alexander and Langer explained that according to one's culture, reflective thinking is limited to adaptive tasks, but at a mature level, the reflective intellect and its thinking process could be transcended to higher levels of consciousness and to direct experience of one's inner foundation in Being. These researchers noted that identity with this inner self

provided a completely stable and expanded inner frame of reference which allowed for the development of a profound intimacy with others and with all of creation, as well as the cultivation of feelings of love which is the essence of relating to others.

Current teaching involves developing abilities of cognition and the intellect. Reflective pedagogy was suggested to be a subjective operation, but with the intent to be objective, and to separate and concretize results. In reality, reflectivity is a cognitive process. The literature related to reflective pedagogy provided an understanding of the expansion of awareness in levels of thinking to the teaching process. However, it lacked a fundamental understanding of human nature that includes the spiritual domain, and it does not explain the deeper purposes of teaching and learning.

Alternative Pedagogies

Given the legitimacy of cognitive development, classroom pedagogy has focused on the accumulation of certain amounts of knowledge and "right answers." Teachers are trained for the intellectual and cognitive development of students, yet they are expected to act from the heart and spirit. Teaching for the new millennium will require an awareness of the development of subjective-type behaviors. Therefore, the spiritual dimension and related pedagogical methods will need to be recognized. Several researchers have suggested alternative pedagogies that inform classroom practice on reflective and transformative actions.

McDaniel (1984) proposed a three-stage method for classroom discipline that involved pedagogy and management skills. He theorized that through the efficacy of the teacher's knowledge of subject matter and

pedagogy, methods of controlling student behavior, and humanistic skills, the discipline dilemma in schools could be solved. Haberman (1992) emphasized the need for "real teaching" instead of the current direct instruction that he described as "the pedagogy of poverty" (p. 18). He called for other pedagogical methods that derive from students' backgrounds and experience, and that empower students to act on their own behalf.

Brookhart and Rusnak (1993) conducted a study of twelve exemplary teachers to identify characteristics of successful urban teaching. They found out that these teachers planned methods of teaching in detail, to make lessons meaningful and create a climate of trust, respect, and a cooperative environment. The findings of this study indicated that the high-level thinking of the students was a result of effective teaching that was described as a pedagogy of enrichment. The researchers indicated the need for inquiry into the beliefs that are behind successful practice.

Cochrane, DeRuiter, and King (1993) introduced a pedagogical content knowledge (PCK) model based on the constructivist perspective in which "the constructive processes of knowledge growth and transformation occur in a social context as a result of interpersonal interactions" (p. 266). They theorized that PCK was significant for good teaching and student understanding, and proposed their model for teacher education. Their PCK model involved the development of pedagogical knowledge, subject matter knowledge, teachers' understanding of students, and the environmental context of learning. The authors explained that PCK concerns the manner in which teachers relate their subject matter knowledge (what they know about what they teach) to their pedagogical knowledge (what they know about teaching), and how subject matter

knowledge is a part of the process of pedagogical reasoning. They argued that through the integration of their PCK components, program experiences, and reflective activities, transformation related to subject matter knowledge and teaching would occur.

The concepts of context, content, and construction in the PCK model were not only inherently uncertain and incomplete as the authors noted, they were abstract and limited to cognitive knowledge and development. Knowledge is not actively created by the knower, as these writers suggested. "Knowledge is revelatory. It discovers, it does not create; it apprehends an object as it is, it does not construct or transform. Its sole purpose is to unveil what is" (Satprakashananda, 1965, p. 90). Changes in thinking about different kinds of knowledge is not transformation. Transformation results in the awareness of one's conscious self which is developed through repeated practice of hearing, reflection and meditation as later explained. The focus of the PCK model on developing pedagogical methods from teacher's knowledge, subject matter, student's experiences, and environment, neglected knowledge on consciousness and a sense of self, as well as the area of pedagogy which could foster the development of this knowledge in the individual.

An alternative pedagogy has been conceptualized by Balboa and Marshall (1994). They argued that traditional "schooling is reduced to a set of pedagogical practices which emphasize disciplinary control and one-sided character formation" (p. 172) and proposed a dialogical pedagogy for teacher education. They defined dialogue as "a process of sharing mutually held meanings, constructing new realities and knowledge, and ultimately creating opportunities for transformative actions" (p. 173). They referred to

dialogue as "an active process of serious continuing discussion which allows people's voices to develop and be heard," and theorized that "dialogue is not a mere technique to achieve some cognitive results; it is a means to transform social relations in the classroom, and to raise awareness about relations in society at large" (p. 173).

They explained that "using dialogical pedagogy, teachers can attend to both process and content at the same time. The learning of content through dialogical process enhances the understanding, retention and application of the content" (p. 174). They asserted that "dialogue enables individuals not only to tap into their human qualities of self-awareness, self-reflection, and self-criticism, which, in turn acquire a political dimension" (p. 175). By referring to Friere's (1976) conceptual ideas of empowerment, these authors noted that "dialogue creates the possibility for individuals to see power not external to them but something they possess. This internalization of power leads to the realization of the ability individuals possess to name and transform the world" (p. 175).

Dialogue, per se, as a method of reasoning and argumentation, cannot by itself lead to the internalization of power as the authors suggested. Dialogic pedagogy, as a process of discussion, is speculative knowledge. According to Satprakashananda (1965), "speculative knowledge depends on mental functioning and reasoning. In this process knowledge is varied and has a beginning and end. It lasts as long as the mental mode lasts. It is continuous and not successive. It is not a series of momentary points of consciousness" (p. 89).

According to Satprakashananda (1965), speculative knowledge is indecisive; it requires confirmation by intuitive perception based on the

scriptural knowledge of Vedanta which explains the knowledge of the non-dual perspective of God and one's identity with God. The process for this knowledge involves three steps: hearing, reasoning, and meditation, which must harmonize to carry full conviction to the seeker.

Satprakashananda argued that "reason, which is founded on common experience fails to unveil what is beyond it" (p. 194). Quoting from Swami Vivekananda, Satprakashananda explained that "the field of reason, or of the conscious working of the mind, is narrow and limited. There is little circle within which human reason must move. It cannot go beyond. Every attempt to go beyond is impossible, yet it is beyond this circle of reason that there lies all humanity holds most dear" (in Satprakashananda, p. 194). Through the next step of meditation, the identity of oneness of the individual self with the Supreme Self was possible and the only way to Universal Love, which Satprakashananda noted was the one goal of all ethical disciplines and the ultimate ground of all moral ideals. He reasoned that this identity removed forever all one's delusions, doubts, fears, bondage, and sufferings. One no longer found fault with anyone for "one who sees all beings as the very self and the Self in all beings in consequence thereof abhors none" (p. 214). Satprakashananda argued that "true knowledge cannot be regarded as a quality inherent in the mind for the mind is by nature devoid of consciousness. Nor can knowledge in itself be characterized as a mental state or function, which is an object of cognition. Mental states and functions are not conscious in themselves" (p. 89).

By being an operation of the mind, dialogical pedagogy, as defined by Balboa and Marshal (1994), was a continuous process that was limited and

structured rather than integrative. In dialogic pedagogy, transformation did not seem possible because, as the authors stated, participants continually constructed and reconstructed their own knowledge. Conversely, Satprakashananda (1965) explained that transformation became possible by introspection and an act of withdrawal through which a person could apprehend himself as the witness of his mental states. This aspect of the witness-self was described as Pure-Consciousness. By realizing this inner self, one became identified with it. Satprakashananda noted that this was the goal of human knowledge and the way of the very perfection of existence. The pedagogy of Hindu gurus provided the method for developing this identification.

A recent research in Eastern methods was conducted in one high school in Edmonton, Alberta (McKeen, 1996). The ancient Chinese exercise regimen known as Qi Gong (chee gong) was introduced to Archbishop O'Leary High School by Dr. Steven Aung. He was invited to talk to the class about acupuncture and natural healing. McKeen reported that Dr. Aung caused quite a stir by removing aches and pains and stiff necks on the spot with his intuitive treatments. Dr. Aung told the class about the benefits of Qi Gong which teaches disciplined, deep and slow breathing.

Dr. Aung agreed to teach the class, and taught more than one hundred students. He started in February 1996, every second Wednesday evening, while the school held noon-hour practice sessions twice a week. The teacher, Bill Adamoski, did not say what teaching methods Dr. Aung used but reported that the benefits were anecdotal; he could see both himself and his students more focused and relaxed.

In the field of nursing, the pedagogy of therapeutic touch was

proven beneficial to nurses in helping their patients recover from various illnesses. The therapeutic touch technique of healing was introduced by Dolores Krieger in 1975. This technique for healing was practiced in India twenty-five centuries ago (Doherty & Jackson, 1986). According to Abramson (1985), Krieger herself was a student in Eastern esoterica and turned to the ancient Indian principle of prana—life-force—for her healing technique, which she believed anyone could learn and which she taught to nurses. Central in teaching this ability was the skill of interiorization whereby one enters slightly different states of consciousness where this healing ability resides. If the recognition of one's inner state of consciousness could be useful in the modern healing process, perhaps the methods of teaching that have been used for the development of one's state of consciousness could be made known for developing other human potential.

Studies on alternative pedagogy dealt mostly with ways to help teachers teach content, but it introduced new Eastern practices that were useful for mental and physical healing. These practices reflected a subjective methodology. In ancient times in India, people who sought to attain the subjective experiences of realization and freedom approached Hindu gurus to teach them. Through the guru's knowledge and competence in teaching, self-realization was achieved. Self-realization is a state of consciousness which unfolds deeply inherent capacities that guide one's whole being (Hodson, 1976). For access to this inner self, Hindu gurus taught from a Vedic-Hindu philosophy and teaching tradition. A brief orientation on Hinduism is presented to provide an understanding of the pedagogical methods of Hindu gurus.

Hinduism

Hinduism was indigenously named to mean "eternal religion" (sanatana dharma) or "revealed religion" (Sivaraman, 1989, p. xviii). The term "Hindu" originated from the Persian misspelling of the Sanskrit word "Sindhu" which referred to the Indus river (Satprakashananda, 1965). Hinduism was defined by Aurobindo (1959) as an Indian spiritual philosophy put into action and experience. Sivaraman explained that Hinduism referred to the religious life of the people of India and viewed it as a locus for "meeting of traditions" (p. xviii) rather than a singular religious tradition. Nelson (1995) also pointed out that Hinduism has been difficult to define and wrote that "the word 'Hinduism' was an umbrella term for the large and diverse family of India's religious traditions" (p. 9).

According to Sivaraman (1989), Hinduism's source was the Vedas, and it culminates with the founding of Vedanta, the literature at the end of the four Vedas. The date of the Vedas has been controversial. According to Feuerstein, Kak, & Frawley (1998), Western historians have traditionally taught that the Vedic culture of India was brought to the subcontinent by "Aryans" invading from central Asia around 1500 B.C. However, these authors suggested in their work In Search of the Cradle of Civilization: New Light on Ancient India, that the Vedic culture could be traced as far back as 6500 B.C.

Aurobindo (1956) explained that the Vedas were revealed knowledge that was primarily intended for spiritual enlightenment in its four texts known as the Rig Veda (the oldest), the Yajur Veda, the Sama Veda, and the Atharva Veda. Through its symbolic descriptions of the sacrifice of

creation and principles of opposites, the Rig Veda provides the knowledge of God. Collectively, the Vedas form the basis of Hindu philosophical conceptions and cognitive inquiry about the nature of truth, reality, knowledge of the universe, human nature and existence, as well as the practical approaches for solving these problems and the problems of human suffering: physical, mental, and spiritual.

The Vedas were hymns written in a metrical form meant to be sung or chanted and also provided ritualistic prose interpretations (Theodore de Barry, 1958). According to Sivananda (1993), each Veda contains four parts: the Mantra-Samhitas, or hymns in praise of the Vedic God for attaining material prosperity here and happiness hereafter; the Brahmanas, which are the prose explanations of the method of using the Mantras in the Yajnas, or sacrifice; the Aranayakas, the forest books that give the philosophical interpretations of the rituals; and the Upanishads, which are the concluding portions of the Vedas. The teaching based on the Upanishads is called Vedanta. Its importance for spiritual development was explained by Pandeya (1989):

It has a fairly elaborate and penetrating cosmology, though couched in esoteric symbolism; it has a system of ethical norms to regulate life here and to prepare a human being for spiritual growth; it has evolved an elaborate religious ritual (yajna) satisfying both to its lay followers and intellectual leaders, and it has an eschatology, though a nebulous one, that explains the phenomenon of death and the possibility of final human destiny. Above all, the most unique and striking characteristic is the unshakable faith it has in the capacity and strength of humans to rise above all odds (natural, supernatural, or psychological) and reach up to the highest spiritual heights. (p. 27)

In contrast to the Rig Veda, the Yajur Veda, Sama Veda, and Atharva Veda provide knowledge of Vedic rituals and worship sacrifices that symbolize

cosmic creation and the interplay of finiteness and infiniteness and brings about "a second birth" (Sivaraman, 1989, p. xxxi). Hermann noted that the Vedic sacrifice was undertaken for the purpose of renewing cosmic life, and through it the Vedic person was renewed and secured material objects that made life meaningful.

The significance of the Vedas to Hinduism was its importance to education for the transmission of spiritual knowledge for a moral and ethical life and freedom. In contrast to the Vedic ritualisms and descriptions of symbolism of God, the Upanishads were considered the most important portion of the Vedas for education and teaching (Sivananda. 1993). Aurobindo (1956) noted that Upanishadic philosophy, in favor of personally experiencing God, emerged in revolt to the ritualistic materialism of the Vedas.

The Upanishads form the concluding portions of each of the four Vedas. Its climactic wisdom was twofold: it provided knowledge to teach the student to realize the Vedic assertion--"That Thou Art" --that is, to identify the individual self with the Supreme Self, which was the essence of Vedic philosophy of non-duality of God; and, to provide the method for this achievement (Satprakashananda, 1965; Arapura, 1989). Koller (1985) pointed out that the Upanishads supplied evidence for the seers' claims about ultimate external reality and the fundamental principles of existence. Koller asserted that "the Upanishads tend to emphasize the content of the vision of the seers more than the means whereby the vision can be justified. The claims in the Upanishads are taken to be reports of the experience of the seers, and not philosophical theories waiting to be justified. It is the experience of the seers that provides the evidence for the

truth of the claims being made" (p. 26). By translating the word "Upa-nishads" backwards to mean "sitting devotedly nearby," Arapura pointed out its deeply instructive intent (p. 65). By using the knowledge of the Vedas and the seers' spiritual experience in meditation, the Upanishads showed how to bring theory and practice together.

Aurobindo (1956) wrote that "the real work of the Upanishads was to found Vedanta: the rational analysis of knowledge and reality based on the Vedas. Vedanta subordinated the outer ritual and symbolic language of the Vedas for a clearer statement and philosophical language that leaned toward asceticism and renunciation. Just as the Vedas were inclined toward priestly rituals, Vedanta became distinctive for the sages" (pp. 13-14). They felt it their duty to teach those who earnestly wanted to learn.

Whillier (1989) noted that the oral transmission of knowledge from teacher to pupil, the symbolism of father to son in an unbroken succession, was the lifeline of the Vedic tradition. While the Vedas demonstrated that sacrifice had great power, it recognized the power of speech which carried an even greater psychological and vibrational force. According to Pandeya (1989), speech and sound were considered sacred and powerful to the extent that it was referred to as "the queen of the gods" (p. 7). Spiritual disposition and wisdom became possible only through her blessings. Because of the sacredness ascribed to speech, importance was given to the Hindu guru for exclusive delivery of Vedic knowledge for human enlightenment.

Aurobindo (1956) explained that:

The sacredness of the Vedic wisdom was thought by the mystics to be unfit, perhaps even dangerous to the ordinary minds or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified people. Consequently, the rishis or seers favored an outer worship for the profane and an inner discipline for

the initiate and clothed their language in words and images which had equally, a spiritual sense for the elect and a concrete sense for the mass of ordinary worshippers. The Vedic Hymns were conceived and conducted on this principle. Their formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature-worship which was then the common religion, and covertly, the sacred words were effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture. (p. 6)

In the evolution of Hinduism, Satprakashananda (1965) explained that between 400 B.C. to 500 A.D., there were twelve major schools of Indian philosophy: six Vedic and six Non-Vedic. According to Sivaraman (1989), modern Hinduism began between the sixth and the fourth century B.C. when the Vedic framework was lost. Koller (1985) added that from around 400 A.D. to 1700 A.D., a Commentary Period began in which scholars like Gaudapada, Shankara, and Ramanuj commented on the Sutras (textbooks on aphorisms). Aurobindo (1956) maintained that with the emergence of Buddhism around the sixth and fifth centuries B.C. and its strong emphasis on asceticism and renunciation, a revival of Hinduism in the Puranic religions simultaneously evolved. The Hinduism that emerged was based on Vedic and other scriptural literature known as the Smriti. Smriti means remembering and indirectly learning about the individual self and God. The Smriti included the Puranas which were selections from the Vedas, the epics of the Mahabharata and Ramayana, and the Dharma Shastras, and the ethical codes of laws by Manu. The Smriti became the foundation of the Vedic teachings around 800 B.C. and 200 A.D.

By the nineteenth century, a Renaissance Period began as Indian philosophers such as Ram Mohan Roy, Gandhi, Tagore, Ramakrishna, Aurobindo, Vivekananda, Radhakrishna, and other teachers, began to re-

examine the traditional Vedic philosophies in light of their Western influences (pp. 14-18). Kinsley (1982) stated that:

. . . throughout its long history, Hinduism has been highly decentralized. It has never insisted upon the necessity of a supreme figure in all religious matters and has never agreed upon certain articles of belief as essential for all Hindus. . . . It has accepted a variety of paths, spiritual techniques, and views of the spiritual quest that all succeed in helping people fulfill their religious destiny. (p. 6)

Today's version of Hinduism seemed to be the worship and meditative practice of the Vedic One-God principle within the juxtaposition of the dualistic principles purusha, the changeless intelligent conscious self, and prakriti, the changeful creative power. A simpler definition of the Hindu belief was that "the cosmos is given form and consciousness by the male principle (purusha), but given energy and substance by the female principle (prakriti)" (Kalidas, 1998, p. 74). In this understanding, God is pluralistically viewed as the Creator (Brahma), Preserver (Vishnu), and the Dissolver (Shiva). Each of these male aspects has his opposite female counterpart: Sarasvati, the Goddess of learning; Lakshmi, the Goddess of wealth; and Uma, the Goddess of creative power (Chinmayananda, 1965). According to their personal preference, Hindus or followers of Sanatana Dharma follow the One-God principle or by any of His thousands of names that correspond to His divine qualities or forces. Sivaraman (1989) explained that "while Hinduism retains a conservative core, it never ceases to envision unequivocally directions for new development conducive to the growth of spirit" (pp. xxv-xxvi). Sivananda (1993) postulated that as society advances, it outgrows certain laws which were once valid and helpful at a particular stage of its growth. He suggested that a new Smriti is necessary that would suit the requirements

of this present age.

Central to the spiritual praxis of the Upanishads was the means of education for inquiry into the knowledge of God and self-realization. This was grounded in the dimensions of study and teaching, through the approach of the teacher and the student (Arapura, 1989). Education was considered a lifelong process in which the function of the teacher and the method of teaching were fundamental to the goal of liberation. The approach of the guru or teacher was characterized not by information and logical reasoning but by intuitive inspiration using Vedic knowledge (Coward, 1989). From the spiritual perspective, Hindu philosophy recognized God as the real guru, but from a practical perspective, the Hindu guru was the ordained individual to instruct others toward spiritual wisdom.

By taking a retrospective glance at the teaching methods of Hindu gurus, it seemed instructive to look at its terrain and prepare teachers and educators for their future bearings. Berman (1982) and Iyer (1984) emphasized that it was not only significant but necessary at this point in human history to go back to the past and discover the timeless truths that could give us back a sense of our roots. Berman indicated that while the modern world has achieved spectacular triumphs, it has also lost much of its vividness, resonance and depth, and its capacity to organize and give meaning to people's lives. Paz warned that "by cutting off from the past, modern life is continually hurtling forward at such a dizzy pace that it cannot take root. It merely survives from one day to the next: it is unable to return to its beginnings and thus recover its power of renewal" (in Berman, 1981, p. 25). Berman (1981) suggested that "going back can be a way

to go forward: that remembering the modernisms of the nineteenth century can give us the vision and courage to create the modernisms of the twenty-first. This act of remembering can help us bring modernism back to its roots, so that it can nourish and renew itself, to confront the adventures and dangers that lie ahead" (p. 25).

Iyer (1984) posited that it was necessary to celebrate not only the lives of heroes/heroines full of goodness and light but also the thoughts and writings of the earthly guides of our age and of the past. He noted that "great and enduring changes in the world in which we live cannot come through the efforts of partisan politicians unless they are inspired and directed by the wider vision of seers, poets, and artists" (p. 10). Iyer asserted that while excellence in society is determined by a variety of factors, it is both shaped by and exemplified in its heroes/heroines and saints, its philosophers, artists and scientists, its crafts peoples and innovators, its carriers of creative achievement as well as exemplars in the art of living. He postulated that "the wider a person's vision of excellence, the greater his/her access to other cultures in time and in space, the more universal she/he will be" (p. 93). According to Iyer, "a study of the archetypal ideas underlying human culture and the offering to gods, adepts and geniuses are not ends in themselves but ways in which we can make of ourselves men and women of culture, of enlightenment and grace" (p. 9). Hindu gurus have been characterized as particular, liberated, and great souls, the highest spiritual teachers of humanity (Rai Bahadur, 1974). By looking at their past, traditional methods of teaching could be revealed that could guide current teachers towards excellence as well. A synthesis of information on Hindu gurus preceded the data on the pedagogical

methods of Hindu gurus that is presented in Chapter 4.

Summary

Pedagogy was referred to as the art, science or practice of teaching and is described as "how" teachers teach. Current pedagogical methods have been influenced by differing sets of values related to the progression of Western educational history from as early as the Socratic era (340 B.C.). The Socratic pedagogy consisted of inquiry of the soul, human nature and the world through incessant questioning and critical and conceptual analysis. Plato's incidental type of pedagogy appeared to constrain his students to only inquire and generate ideas and interests. Plato did not seem to have a coherent pedagogy that aimed toward meaningful analysis that his students could practically apply in their day-to-day living, or give meaning to their life.

The Dark Ages was a time of Biblical knowledge and translations and therefore, a religious-type pedagogy involving rote memory of Christian literature was practiced. By the fifteenth century, schools came into being in Europe. In Italy, many great universities were established. Elementary education emerged to prepare students for these universities through a harsh pedagogy that emphasized transmission of information, rote learning and memorization.

In the sixteenth century, the scientific methods and discoveries of Galileo led to interests in mathematics, the sciences, and geography. A pedagogical tradition of the transmission of factual information, and memorization continued. By the seventeenth century, the philosophical thoughts of Descartes, Bacon, Hobbes, Leibniz, Spinoza, and others created a

metaphysical chasm between the discourse on mind and matter, and body and spirit. Newton's methods of scientific investigation and scientific discoveries provided philosophies with the final evidence for the separation of spirit and matter, because scientific truths about the world that was gained through the senses could be proven. Since science provided knowledge and structure of reality, it was accepted as sovereign to rational thinking. Seventeenth century pedagogy involved the idea that scientific reasoning could liberate the human being and solve human problems. The relation of mind to matter remained problematic because it was an area that could not be scientifically investigated.

The eighteenth century saw the transmission pedagogy being shaken up. The emergence of two intellectual movements, the Enlightenment and Romanticism influenced ideas about learning and teaching. The Enlightenment movement based its ideas on scientific rationality and its application to human affairs. Conversely, the Romantic movement pictured the human being as good, creative and spontaneous, with an underlying spiritual reality. While the Enlightenment sought to continue a pedagogy of rote learning, memorization, inquiry, transmission of information, experimentation and discovery, Romanticism promoted a nurturing and subjective pedagogy.

The nineteenth century saw the entry of formal schooling, new developments in science, technology, the evolutionary theory of Darwin, and the rise of a new field of study in psychology. The efficacy of the scientific method meant that psychology now could investigate the problematic area of the mind and apply its results to the areas of teaching and learning. With the establishment of universities in the United States

and later on in Canada, knowledge from Europe and England was transferred to these institutions. Psychology and its five models of learning became foundational to education. These five models included psychodynamic, behaviorist, psychophysiological, cognitive, and humanistic. Except for the humanistic approach, the first four models and their early ideas of learning provided the background for a pedagogy of the transmission of information and inquiry. Transmission pedagogy emphasizes left-brain functioning, genetic or retrospective approach to learning, stimulus-response learning, and cognitive development.

The twentieth century saw the affirmation of science to education through the positivistic and deterministic ideology of Auguste Comte. Societal changes and reforms to education that valued science and technology began to shape and influence a variety of pedagogical methods to help students increase knowledge about the external world. Some examples of twentieth-century pedagogies include the traditional transmission of information; memorization; inquiry; discovery; critical, empowering, transformational and democratic; feminist; dialogical; reflective; enrichment; and pedagogical content knowing. As the twentieth century comes to a close, massive restructuring of educational systems and importance given to the inherent values of science and technology have enforced a mechanistic paradigm in education and a subsequent mechanistic pedagogy. A mechanistic pedagogy involved mastery of knowledge and skills based on prescribed curricula, precision teaching, direct instruction, transmitting information, quantification, and diagnostic testing.

Within the last twenty years, the number of dysfunctional,

maladjusted, angry and disruptive students from as early as kindergarten age has been significantly increasing in many classrooms. Modern psychology that influenced Western pedagogy has been able to diagnose students' problems but its prescriptive measures have been unable to improve the moral, social, creative and even intellectual problems that postmodern students face. Holistic, humanistic, and transpersonal educators now call for methods of teaching that unite the mind with the spirit to develop the "whole" person. The review of the literature suggested that there was a lack of this understanding in Western research and Western psychological models. Various researchers have suggested the need for exploration into Eastern methods of teaching that could complement Western classroom methods. The literature on Hinduism seemed to indicate the viability of exploring the teaching tradition of Hindu gurus.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

Truth can only be gained through samveda: the gathering
of conclusions from several aspects.
(Hermann, 1964, p. 50)

Introduction

This chapter describes the research design and methodology used in the study. As a cross-cultural project, a Glossary of Terms is presented in Appendix A. The analytic research method for the design is presented with a description of the naturalistic inquiry methodology. This chapter also includes a discussion on the trustworthiness of the study.

The Research Design

This was a descriptive study which was designed primarily to explore the pedagogical methods of four contemporary Hindu gurus who lived between the nineteenth to the early twentieth centuries. The gurus were three males and one female. They have been widely accepted as exemplars of teaching. The analytic research methodology seemed most compatible for exploring the knowledge of teaching of the past.

Qualitative data for the study was collected from the classification of four themes on each guru: life, philosophy, educational theory, and pedagogy. These themes were classified further into thirteen sub-themes:

family and early life, and spiritual training; reality and the world, the human self and consciousness, the mind, and influence on others; knowledge, importance of teacher and students, training of disciples, psychology of self, and ashram; and, direct and indirect pedagogical methods. Documents on each guru provided the main sources of data. Three unstructured interviews and one observational procedure provided corroboration of the data. This study followed the documentary research on Hindu gurus by Cenker (1975; 1976; 1977; 1979; 1982; 1983; 1985), but attempted to examine the gurus' pedagogical methods more closely than those he studied. A general description of Hindu gurus is presented in Chapter 4.

Analytic Research

The analytical research that was utilized in this study was identified by Marshall and Rossman (1989) as "a useful way of obtaining knowledge of previously unexamined areas and in re-examining questions for which answers are not as definite as desired" (pp. 95-96). The importance of analytic research for dealing with events of the past has been posited by Wiersma (1991). He pointed out that "events from the past cannot be relived but they can be described as accurately as possible through a process of critical inquiry" (p. 17).

Glesne and Peshkin (1992) noted that "to understand a phenomenon, you need to know its history" (p. 53). These researchers suggested that an understanding from the past could be provided through accurate description and interpretation of documents. They also noted that the perspectives gathered have potential relevance for the selection of research problems, designs, and methodology.

Analytic research is sometimes termed historical research, as noted by Wiersma (1991). Wiersma observed that historical research has been around a long time, possibly longer than most other research. Upon investigation, it was discovered that it was not frequently used. Both analytic and historical research provide a methodology for investigating information of the past rather than directly observing, measuring, or experimenting with current educational phenomena, nor are the findings tested statistically. Instead, the data of analytic research are traces of the past, usually documents preserved in collections (McMillan & Schumacher, 1984). These researchers defined analytic research as “a synthesis of information, arguments, or events, to derive relationships and consequences that may not be empirical in nature” (p. 25). They further explained that analytic research describes and interprets the past from selected sources. One such example of analytic research is “conducting library research,” as this study followed; other types are historical, philosophical, legal, and linguistic. These researchers pointed out that underlying each of these types are common methodological characteristics that distinguish analytic studies from other kinds of educational research.

Wiersma (1991) described analytic research as both a science and an art. As a science, it is a deductive system of logic using a systematic and objective research procedure (McMillan & Schumacher, 1984). As an art, its inductive reasoning is inherent in the requirement of the researcher to make creative interpretations, which invariably reflect the researcher’s values and interests, and to some degree creates a subjective research (Wiersma, 1991). Analytic research design was utilized for its approach to exploring, describing and interpreting the past from selected sources. In

this regard, this study can also be described as historical. To avoid confusion, the term "analytic" or "analytical" was used throughout the study instead of "historical."

Analytic research could be qualitative or quantitative (Wiersma, 1991). This research is qualitative to the extent that there was a fundamental need for the researcher to search, select, collect, evaluate, analyze, interpret, and describe the sources. Lincoln and Guba (1985) explained that only the human instrument can supplement the structures of intellect, reason, logic, and science with intuition, insight, and direct experience. In order to construct adequate description and explanation of the realities of our world, either from the past or present, on which to build new understandings, it is only the human being who is capable of bringing meaning to the data by using intuition, insights, and direct experience.

This study required the researcher to search out sources, summarize the findings, and derive conclusions, as suggested for analytic research procedure by McMillan and Schumacher (1984) and Wiersma (1991). These researchers pointed out that analytic research serves several functions in educational research, development of knowledge, and improvement of practices, hence its value to education. According to Wiersma, "by investigating the past, the information can provide a perspective for decision-making about educational problems, and it assists in understanding why things are as they are. . . . The perspective that historical research provides helps to better understand issues. . . . In this regard, it can provide information necessary to avoid previous mistakes and so be useful for predicting future trends" (p. 204). McMillan and Schumacher theorized that by accurately describing the realities of the past

and the methods used to solve enduring problems, "decision-makers may become more realistic and moderate in their claims and more informed about choices" (p. 199).

The Naturalistic Inquiry Methodology

In the ancient Hindu system of education, learning occurred in the ashram. Here the student lived with the teacher for as long as ten or more years. Within that naturalistic setting established between the guru and the student, multiple learning activities were experienced. Cenkner (1985) noted that pedagogy, more easily than doctrine, conveyed the spirit and meaning of the spiritual guide. Lincoln and Guba (1985) proposed a naturalistic inquiry, guided by the philosophy that in life experiences, there are multiple constructed realities that can be studied holistically. In this philosophy, the knower and the known interacted to influence each other so that an idiographic body of knowledge was created. The procedure for this naturalistic inquiry was based on the interactive and inseparable relationship of the researcher and the considered reality of the document sources, upon which generalizability was derived. Lincoln and Guba noted that while the inquirer can never hope to "know" anything with certainty, grounded investigation through intensive interaction could help to establish sound judgments for determining facts that could be persuasive. They described fourteen characteristics to operationalize a naturalistic inquiry. These provided a complementary framework to the analytic design of this study because they established an emergent design that reflected the interconnectedness of the researcher and the authors of the documents. From this framework, an idiographic body of data was generated.

1. Lincoln and Guba suggested a natural setting or context on which the reality was grounded to provide the basis for the researcher from which generalizations could be made. Documents and library source materials were the foundation of the data. These source materials were documented by authors who met the gurus and often spent many years with them.
2. The researcher was the primary instrument. Lincoln and Guba stated that "only the human is capable of grasping and evaluating the variety of realities that will be encountered" (p. 39).
3. As the primary instrument, it was highly important for the researcher to be sensitive to the relevant data and to make continual analysis, interpretation, and generalization. Lincoln and Guba pointed out that the human being possessed tacit or intuitive knowledge and was capable of handling multiple realities.
4. The researcher used a qualitative method, as prescribed by Lincoln and Guba. It enabled her to become more connected to the life of each guru, and expose more directly the interaction that occurred between the researcher and the document sources.
5. The researcher selected four gurus: three males and one female. Each of these gurus had direct experiences of God. In light of the difficulty in experiencing God directly, there were not too many Hindu gurus to select from, but this sampling seemed to provide a satisfactory scope for devising well-grounded data.
6. The researcher structured the research into four methodological steps, using four main themes and thirteen sub-themes, so that transferability from one setting to another was easier and explicit. In this process, inductive data analysis was continuous until the very end of the research. Further information on the selection of the gurus is given under that heading in the next section on data collection.
7. The rich data that emerged was the basis for the findings of the research.
8. Analytic research has an emergent design that Lincoln and Guba suggested. In this design, the researcher systematically searched for

informants and literary sources, then used the written information to describe, analyze, and interpret the past.

9. The researcher's background as a Brahmin Hindu made it possible to understand the lives of the gurus that the authors described. This allowed the researcher to interpret the data from an authentic position.
10. The investigation of each guru emulated a case study reporting, because it looked at the direct lives of the gurus, but from written sources rather than through interviews with living subjects. The rich descriptions of the multiple realities of each guru made it possible to critically evaluate and interpret each mass of information so that transferability of central ideas and concepts would take place.
11. As mentioned earlier, the researcher used themes and sub-themes to concretely guide the data for interpretation, as Lincoln and Guba proposed. The researcher was able to use these as guidelines to extrapolate particulars from the contextual factors of each specific case in order to meaningfully interpret the data.
12. An inherent characteristic of both analytic and naturalistic methodology is the tentative nature in which generalizations are formulated. Rather than present absolute predictions, the analytical explanations were justified and supported by the facts stated in the study. Conclusions were therefore probable because interpretation was unique to the researcher and the life and actions of the people who produced the documents.
13. The research was guided by the researcher's focus, which was to explore the pedagogical methods of four contemporary Hindu gurus using research questions. On the basis of the consistency of analytic and naturalistic procedures to guide the research, the researcher was able to concentrate on the questions, rather than be guided by preconceptions.
14. Central to the process of analytic research is the researcher's interpretation. In order to be able to do so in a creative and unbiased way, the researcher depended upon her values, interests, and to some degree, subjectivity, but above all her integrity and trustworthiness. This special criteria of trustworthiness is further clarified in "Trustworthiness of the Study".

Data Collection

In analytical research, data collection is a systematic process of searching for the facts through documents, then using the information to describe, analyze, and interpret that information (Wiersma, 1991). The main source of data for this research was from documents. McMillan and Schumacher defined documents as "records of past events. They are written or printed materials that may be official or unofficial, public or private, published or unpublished, prepared intentionally to preserve an historical record or prepared to serve an immediate practical purpose" (1984, p. 279). The procedure for data collection of this study involved conducting a library search for sources on the topic of the pedagogical methods of Hindu gurus. McMillan and Schumacher explained that "a common example of analytic research is conducting library research on a topic, searching out sources, summarizing the findings, and drawing conclusions" (p. 25).

In analytic research, document collection, source analysis, and recording the facts follow a systematic application of methodological procedures as suggested by McMillan and Schumacher (1984), Wiersma (1991), and Lincoln and Guba (1985). The first step was the identification of the research topic. The second and third steps were the collection and evaluation of source materials and synthesis of information, respectively. The final step was analysis, interpretation and formulation of conclusions.

In addition to these formal steps, the researcher was guided by her dissertation committee to take further measures for objectivity and validity. To meet this requirement, four experts on Hinduism were selected. They consisted of the priest of a Hindu temple who was also a

Sanskrit scholar, a teacher of Hindi at university level (deceased May, 1998), a former Hindu elementary teacher from India, and a teacher of religious studies that included Hinduism. The researcher maintained contact with these experts throughout the study for their suggestions and help concerning the area of Hinduism and Hindu gurus. Their assistance made it possible for the researcher to conduct the informal interviews and observation.

Selection of the Gurus

The Hindu teaching tradition was preserved and continued by an unbroken succession of teachers (Cenkner, 1977). Sivaraman (1989) noted that there have been lots of exemplars of the classical spirit since the time of Ramakrishna. Many of these teachers did not speak or write English and much of their work was done in their native language in India. A major difficulty in this study was choosing gurus on the basis of the availability of resources in English. Advice was therefore sought regarding the choice of gurus for this study.

Selection was made following the suggestion of various names from the researcher's dissertation committee, from the group of experts described above, from a few members of a Hindu community in Edmonton, Alberta, and the researcher's own curiosity on Hindu gurus. The final selection of four gurus was made by the researcher, in consultation with the experts and the dissertation committee, according to the following criteria:

- a. The guru's qualifications rested on being a self-realized person whose realization emerged through the wisdom of the Vedic-Hindu tradition.

- b. The guru demonstrated the ability to teach students how to develop their inner self by using the philosophy and spiritual science of Vedic-Hindu philosophy.
- c. The guru's value as a spiritual teacher must still persist.
- d. The guru should have been taught by a guru and should have shishya(s) (disciples).
- e. A guru should have some connection to an ashram (a learning center).
- f. The guru's educational practice should emerge from their life experience, their theoretical knowledge and spiritual training, and evidence of teaching.

The four gurus who were selected included, in chronological order, three males: Ramakrishna, Ramana Maharshi, Yogananda, and one female, Anandamayi. A brief description of how they met the criteria established for the guru selection is presented.

Ramakrishna. Ramakrishna (1836-1886) received spiritual training for more than twenty-two years, during which time he attained a complete realization of God. At thirty-eight years of age, disciples and devotees began to seek him out to teach them. He gathered a core group of disciples to specifically train them to transform the lives of people and society.

Ramana Maharshi. Ramana's (1879-1950) quest for enlightenment took seventeen years. He received his spiritual training while in silent meditation without an external guru. At about thirty-three years of age, Ramana began teaching when devotees became attracted to him and sought his help with their spiritual problems.

Yogananda. Yogananda (1893-1952) was specially selected by the head of a line of gurus to receive spiritual training so that he could go to the United States to transform people through the Hindu philosophy of Vedanta. Yogananda was trained for ten years, then traveled to the United

States in 1920. He established ashrams and taught students there for thirty-two years.

Anandamayi. Anandamayi (1896-1982) was described as a unique phenomenon of India's cultural history (Ganguly, 1998). She was a liberated and realized personality from birth. She received spiritual training for six years without an external guru. At about thirty years of age, disciples and devotees began to be attracted to her. She had a very close group of about six disciples who received special training. She was a peripatetic teacher for fifty-six years. Her main goal was to spiritually transform the lives of people.

Source Selection

The sources for data collection consisted of documents related to the four Hindu gurus introduced above. Proponents of analytical and naturalistic research (Lincoln & Guba, 1985; McMillan & Schumacher, 1984; Wiersma, 1991) have outlined several advantages of data collection from document sources which the researcher followed and outlined:

1. Documents are a stable source of information, in the sense that they may accurately reflect situations that occurred at some time in the past and that they can be analyzed and re-analyzed without undergoing changes in the interim.
2. They are a rich source of information, contextually relevant and grounded in the contexts they represent. Their richness includes the fact that they appear in the natural language of that setting.

3. Even though documents, unlike human respondents, are nonreactive, there is still an interaction between the sources and the analyzing investigator.
4. Document analysis in education provides the reader with an opportunity to assess past solutions to an enduring problem and so become informed about future choices (McMillan & Schumacher, 1984).

As each written document was progressively collected, it was evaluated for authenticity and relevance by following several steps that McMillan and Schumacher (1984), and Wiersma (1991) proposed. This required the use of various techniques of criticism for assessing all document sources. Sometimes it necessitated the experts' suggestions but overall, the researcher used document analysis for making value judgments about the authenticity and relevance of each document material. The methodological steps for collecting and evaluating the data follow.

Description of sources. There was a limitation to the body of literature on certain Hindu gurus because some of these individuals chose to limit their activities to teaching and meditating rather than writing about themselves. In some cases, the guru was either unwilling or unable to write either in his or her own language or English. Most published materials pertaining to the guru's biographies, lectures, teachings, sermons, and practice, were written by the close disciples. Both primary and secondary sources were selected in light of the guru's background and beliefs. Wiersma defined a primary source as "an original or firsthand

account of the event or experience, and a secondary source as an account that is at least once removed from the event" (1991, p. 205).

Location of sources. The collection of source material began with locating documents that were relevant to the gurus. In Canada, this was a major difficulty since gurus were little known except for Hindu communities. Every effort was made by the researcher to locate relevant documents. This meant computer, telephone, fax and bibliography searches at universities and public libraries in Canada, and the purchasing of documents from bookstores and ashram centers such as Inner Directions, Encinitas, CA; Ramakrishna-Vivekananda Center, New York; Self-Realization Fellowship, Los Angeles; and Banyen Books, Vancouver, BC. Personnel at these places were very helpful for suggesting credible sources as well as leads to other bookstores or centers. Source materials on Anandamayi were purchased from her center in Calcutta, India and the Matri Satsang Center, Encinitas, CA. In addition, relatives and friends traveling to India also purchased documents that were received more quickly than by mail. Relevant documents were also loaned or donated to the researcher from friends, relatives and the expert group.

The location of sources meant a continuous sleuthing for documents to be loaned or purchased until the researcher was satisfied that there was sufficient information for the data.

Criticism of sources. The criticism of sources began with examining and studying the credibility of the writers of the source materials on each of the gurus. In analytic research, external and internal criticisms provided the guidelines to do so. These helped the researcher to study the lives of

the writers, their intent, and relationship as eyewitnesses to each of the gurus.

It was discovered that none of the writers wished for fame or money through their writing. They basically wanted others to know how their guru influenced their lives and the lives of other people. Many of the writers were also disciples who spent many years living in proximity to their guru and wrote with their guru's permission to tell truthfully what was witnessed and heard. Except for Yogananda, who wrote his own material, the writers of Ramakrishna, Ramana Maharshi and Anandamayi were all very well educated and sometimes were scholars. This was in contrast to these latter gurus who had high school and primary education respectively. A redeeming factor of these writers was the dissemination of their work in English.

In order to determine the credibility of facts in the documents, all sources were both externally and internally evaluated for authenticity and originality. The researcher established **external criticism** by asking the following questions:

"Who wrote the document?"

"When and where was it written?"

"Where was it published?"

"What was the author's intent?"

"What was the author's relationship in the context of the event?"

"Was the author in a position to make a valid record of the emerging reality?"

"Was the author present for the events?"

"Were the factors of time and place consistent with what was known about the events?"

"Are there other sources that may verify the events?"

Internal criticism evaluated the content of source materials by determining the trustworthiness and competence of the authors and the accuracy and meaning of the facts. The following questions guided the consistency of internal criticism:

"Was the document a record of the real event or is it figurative?"

"Did the author borrow heavily from existing documents? If so, is the document a restatement of facts or does the author's own interpretations come into the writing?"

"How predisposed was the author to the content of the event?"

"How influential to the content was the author's style and use of rhetoric?"

"How were the facts and the interpretations handled?"

"Were there people who could verify any of the document sources?"

Synthesis of Information from Source Materials

After the materials were reviewed and established as authentic sources, each source was considered for adoption. Many sources gave detailed accounts of the same experiences of the guru concerned. These were included because they verified the event or events and provided supporting evidence and credibility of the data. All the descriptions that provided information on the events, experiences both mystical and human, connections with people, learning, teaching and other constructed and unconstructed realities were recorded and identified according to the classification of the four themes: the gurus' lives, their philosophies, their educational theories, and their pedagogical methods. The next analytical

step involved categorizing this data into the thirteen sub-themes: family and early life, and spiritual training; reality and the world, human self and consciousness, the mind, influence on others; knowledge, importance of the teacher and student, training of disciples, psychology of the self, ashram; and, direct and indirect teaching methods.

When contextual difficulties arose, the researcher corroborated with members of the expert group for clarification. Keeping in mind the research questions and possible changes, central ideas and concepts related to the research problems and the topic were extracted and pulled together for analysis accordingly. The careful selection of documents and documentation, and unobtrusive perspectives from three informal interviews, one observation, and field notes provided a clear and selective method for synthesizing the data for subsequent analysis.

Analysis, Interpretation, Generalization, and Formulating Conclusions

These procedures concluded the analytical methodological process of the document analysis.

Analysis. From the beginning of the study, analysis and interpretation ran concurrent within the analytic process. Analysis was comprised of weighing and judging the consistency of information, the relationship of facts to the research problem and research questions, and the accumulation of evidence in the raw data. Analysis was used in the collection of documents, the selection of data that related to the themes and sub-themes, the synthesis of information that asserted the conditions in which the specific categorical event took place, until the final interpretation and generalization processes.

Interpretation. Analysis gave rise to the interpretation process in which the researcher searched for all the causal conditions and circumstances under which each of the events and experiences of the gurus took place. The researcher then interpreted the connection between the facts. Interpretation was involved in the collection and evaluation of all document material, the synthesis of information that was generated from these sources to the generalization and formulation of conclusions.

Generalization. The relationships between all of the factual information from each of the themes were interpreted to produce generalizations. These were further scrutinized and re-analyzed, as suggested by McMillan and Schumacher (1984), to determine context, meaning, internal consistency, documentation, accumulation of evidence, and logic.

Formulating conclusions. Further interpretations of the generalizations were re-analyzed, synthesized and summarized into conclusions.

Information from Informal Interviews, Observation, and Field Notes

Three informal and unstructured interviews, one observation, and field notes provided information for cross-checking document information and perceptions of the researcher. The perspectives from the interviews and observation with a variety of people helped to determine the authenticity of data and the integrity of the writers of the selected document. A member of the expert team arranged for the researcher to interview two visitors from India. One was a swami (an ascetic and ordained priest of the swami order in India), and the other was an adult shishya (disciple of a guru). Arrangements were made to informally

interview each of them. Each of the research questions were addressed following the naturalistic inquiry. This method allowed for an emergent and informal nature of the interview. The researcher was permitted to audiotape and videotape the interviews for subsequent recall of information since the visitors were returning to India. However, at the end of the interview, it was discovered that there was a mechanical difficulty with the videotape.

For each of these two interview sessions, the expert team member who arranged the meeting was present. The swami and shishya spoke English very well, but the expert member's presence was beneficial for translating in-depth questions or responses in English or Hindi as the need arose. The researcher was given one hour for the interview with the swami. The shishya was a woman, and she and the researcher convened for a longer time. It was surprising to learn that a growing number of women were becoming disciples in India and North America.

This same member of the expert team arranged for the researcher to attend a prayer session with the guru, shishya, and members of the community. This observation was important for gathering information on the type of interaction, teaching, and religious activities shared between the guru and the devotees. At the observation session, the researcher was also able to participate in the activities. The session started with a prayer by the guru. This was followed with responsive prayer by the gathering, silent meditation for about ten minutes, teaching of Hindu philosophy by the guru, responsive chanting of prayers, and a final invocation to God. The session ended with everyone partaking of food. At the end of the entire

three-hour session, the guru blessed the researcher with success in her study.

The researcher's director also informed the researcher about another student in San Diego who was currently being taught by a guru in the United States. This female student was East Indian, a Hindu, and spoke English. An informal interview was arranged and permission was given for it to be audiotaped as well. The researcher presented research questions 1-3, and 5, to gather particular information about Hindu gurus and their relationship in teaching their students.

An interesting aspect of these interviews was the revelation of how the students felt about their guru. The descriptions of how the swami and shishya were taught showed the continuity of the oral teaching tradition and the tradition of ashramic life.

The data from the two audiotaped interviews was transcribed and used for further understanding of some the document data. Content analysis identified specific information regarding the areas of the guru's life in the ashram, teaching students, and religious practices. This information was relevant to understanding these areas in the data on each guru.

Field notes were comprised of the researcher's perceptions throughout the data collection process. They were continually used, from the beginning with the initial informal interviews and observation to the collecting of document sources and final analysis and conclusions. Observational notes that dealt with corroboration with the expert members were also used, as suggested by Lincoln and Guba (1985). Throughout the study, the researcher met various people who provided information

regarding source material or about visitors to the Hindu community.

These interactions were helpful for understanding the cultural background from which the Hindu gurus had emerged and became part of the recorded field notes.

Recording Modes

Document collection involved identifying and describing facts and information related to the framework of all the themes underlying each guru: Ramakrishna, Ramana Maharshi, Yogananda, and Anandamayi. In order to do so in the most objective and skilled manner by the researcher, Lincoln and Guba (1985) recommended two dimensions: fidelity and structure. Fidelity allowed the researcher to reproduce the data exactly as it became evident to her. Since the problem of the research was to examine the pedagogical methods of Hindu gurus, it was significant to generate information related to their lives, philosophy, and educational theory, in order to generate information regarding the consistency between the guru's lives, philosophy, and activities. The informal interview and observation field notes became useful for understanding the real life aspects that were described in the documents. The way the researcher planned and handled the document collection and the writing procedures involving the various themes, provided a degree of structure that was useful and viable at each stage of the inquiry.

For the document sources, structure was established in the collection of document and writing related to one guru at a time. All attempts were made to procure sufficient and pertinent documents. However, when it was necessary to wait for a period of time for certain documents, the recording of data on another theme began. Upon receipt of information,

prior documentation was re-established. The writing procedure involved documentation of the facts related to each theme and sub-theme for each guru. A cooperative arrangement was made with three teachers for the purpose of auditing the procedure and documentation of the study to attest to its dependability and confirmability.

Observational field notes on interview sources, discussions with the expert group, and the researcher's verbal and nonverbal behavior, were written in an interview note book for future reference. Field notes were also gathered during the collection of data from document sources on each guru. The field notes became the researcher's record of her own thoughts and insights that she was able to use for any overall application.

Data Analysis

Data analysis is the process of bringing order, structure, and meaning to the mass of collected data (Marshall & Rossman, 1989). Data analysis was also described by Glesne and Peshkin (1992) as "the process of organizing and storing data in light of your increasingly sophisticated judgment, that is, of the meaning-finding interpretations that you are learning to make about the shape of your study" (p. 129). Lincoln and Guba (1985) theorized that events, persons, and objects are indeed tangible entities. The meanings and wholeness derived from or ascribed to these tangible phenomena in order to make sense of them, organize them, or reorganize a belief system, however, are constructed realities. Therefore, to provide order, structure and consistency in overall patterns of the raw data, four themes and sub-themes were used as constructs of realities that would allow subsequent systematic analysis. The four themes involved the guru's lives, philosophy, educational theory and pedagogical methods.

Because this study dealt with interpreting and explaining the teaching methods of Hindu gurus from selected sources in the past, it required pulling together central ideas and concepts from the documentation of information and developing continuity between them. Analysis involved both a deductive system of logic and inductive reasoning. From the four selected themes and thirteen sub-themes, three operational strategies were used: conditions analysis (Wiersma, 1991); inductive analysis (Lincoln & Guba, 1985); and the constant comparative method of Glaser and Strauss (1967).

The purpose of conditions analysis was to produce a set of necessary and sufficient conditions for the proper appreciation of a concept to any of its many and varied instances. Inductive analysis involved a strategy of reading and re-reading the conditions from the themes and organizing them into coded pieces of information that could be interpreted on their own. Glaser and Strauss suggested that "coding the incidents may be done in any way that suits the investigator while the emergence of categories be derived according to the researcher's judgment: what feels right" (Lincoln & Guba, 1985, pp. 340-341). These coded units were subsequently organized into emerging categories that provided descriptive or inferential information related to the context. The constant comparative method allowed the researcher to move back and forth in the data so that comparisons could be made with previous incidents in order to be coded.

In his preliminary study on Hindu personalities in education and Hindu gurus, respectively, Cenknor (1976; 1983) also used a logical system of categorizing and an inductive mode of reasoning, going from the specific facts to generalizations. His categorized information enabled the feasibility

of constant comparison and continuous feedback in the process of category coding. As conditions were constantly compared with previous conditions, new relationships and theoretical properties were generated. Cenkenner was then able to extract relevant meaning related to his hypothesis for his descriptive explanations.

Similarly, in this study, each condition for each theme was read and compared, and all essential units of meaning were highlighted and coded according to conditions for pedagogical analysis. Once this was done, each pedagogical code was presented in tabular form at four levels. The first level--contextual references to pedagogical conditions--provided examples from the data that met the necessary conditions of the concept. This exercise permitted the researcher to provide accurate explanations supported by the facts. The next level--meaning references--involved interpretation of connecting circumstances that explained the causes. The third level--interpretation references--involved the abstraction of the data, embedded in the conditions in the first level and analyzed for causes in the second level, to a higher level of refinement and meaning. This comprehensive technique was individually done for each guru. A fourth level--generalization--involved a full range of constant comparison level. Generalizations of each guru's pedagogical styles were qualified by feedback from previous conditions in the data, thus reducing the data to the highest level of abstraction possible in order to capture its in-depth meaning. At this point, Lincoln and Guba's (1985) technique of negative case analysis was adopted. The researcher used the process of reviewing and revising all possibilities, with no exceptions, where pedagogical methods could or

could not be accounted for. Descriptive analysis of the generalizations were further analyzed and synthesized and presented in Chapter 5.

The transcriptions from the interviews, observation, and field notes were content analyzed according to the categories underlying each of the gurus. This information helped to substantiate the understanding of the themes and sub-themes of the raw data. Marshall and Rossman (1989) described content analysis as a technique for making inferences by objectively and systematically identifying specific characteristics of messages. The analysis and interpretation of this data information was considered, and involved using the same categorical and coding strategies as the document data.

Trustworthiness of the Study

According to research proponents Lincoln and Guba (1985), the basic issue of trustworthiness in a study was asking the simple question: How can an inquirer persuade his or her audiences (including self) that the findings of an inquiry are worthy of merit? These authors theorized that there are multiple realities inherent in qualitative inquiry. For qualitative research, they recommended that trustworthiness substitute the conventional quantitative criteria of internal and external validity, reliability, and objectivity, with that of credibility, transferability, dependability, and confirmability. These four criteria for establishing trustworthiness were used in this study.

Credibility

Credibility was defined as the degree of confidence that can be placed in the accuracy of the findings of a particular study. In qualitative inquiry, credibility replaces internal validity by the vigorous methodological process

used for the emergence of the findings and the credibility checks of the findings by respondents. Lincoln and Guba explained that: "Every human action 'leaves tracks' and if one knows one's way around the world of records, one knows where to look for the tracks" (1985, p. 278). Like artifacts, documents are also recorded information about the everyday lives of people (Glesne & Peshkin, 1992). By following the analytical procedures for document analysis, and consultation with experts in the field, the researcher discovered tangible document sources related to Hindu gurus and their pedagogies. To ensure accuracy of data, all documentation of factual information, interviews, observation, and field notes were carefully recorded so that contextual validation for analysis and interpretation would be possible. In addition, three inquiry auditors provided feedback by cross-checking the research procedure, data collection, data analysis and findings.

One benefit of the analytical research process was the opportunity to move back and forth between the professional literature and the four themes involved in the data collection: the guru's lives, philosophies, educational theory, and pedagogical methods. This holistic process enhanced comparisons and expanded the researcher's interpretive ability in order to represent in fairness the multiple constructions of each of the gurus.

The researcher maintained close relations with members of her expert group, auditors, educational colleagues, and certain members of the Hindu community for discussions and consultations regarding the nature of her inquiry, and the importance of the study for the Western classroom.

Transferability

Transferability is synonymous with external validity and refers to the extent to which the findings of a given study have applicability in other contexts or with other respondents. Transferability was established when the researcher provided a data base created from rich descriptions. Lincoln and Guba (1985) emphasized the responsibility of the inquirer to provide the widest possible range of information for inclusion in the rich description. They explained that the quality of the data gathered is instrumental in transferability judgments of the findings.

As Lincoln and Guba recommended, the researcher endeavored to provide only the "rich descriptions" that dealt with the themes of the research topic related to the pedagogical methods of Hindu gurus. From the rich descriptions of all the data sources, an appropriate base was established upon which analysis, interpretations and generalizations were made and transferability could be possible.

Dependability

Analytical studies require systematic methodology. Dependability was established in the methodological process of the study that provided for consistency, stability, and precise data. The researcher used its rigorous techniques in the selection of the documents and its holistic process of synthesis, analysis, interpretation, and generalization. This provided the basis for maintaining consistency and stability. Furthermore, the researcher carefully recorded all field notes and observations including two transcripts from audiotaped interviews. This total system of process notes was maintained throughout the study so that interpretation could run throughout the analytical process and the data that was collected for further

analysis could be pure. As Lincoln and Guba (1985) also recommended, the researcher kept in close touch with her dissertation committee to report on her inquiry process, as well as continual contact with members of her expert group and the three auditors for their advice and suggestions.

Confirmability

Confirmability involves an assessment of the findings based on the raw data. Lincoln and Guba (1985) recommended the confirmability audit process. Because this study reflected upon current pedagogical practice and explored a cross-cultural ancient teaching tradition, the researcher sought three inquiry auditors who were teachers (one of whom was a Hindu) to examine the product—data, findings, interpretations and recommendations. Their suggestions helped to establish that the product was supported by the data and was internally coherent so that the conclusions made were acceptable.

The researcher was also aware that her knowledge of teaching and her background as a Hindu could be potentially biasing factors in the study. Every effort was made to ensure wholesome data. The researcher adhered to the stringent analytical methodology for the collection and analysis of data. By following procedures of thematic categories of the data, providing factual evidence from the document sources, corroboration with experts for consistency and coherence of documents, objectivity was maintained. These processes were checked by the researcher's dissertation director and committee, colleagues, and on a continual basis with the auditing group.

Because this study involved exploring ancient ideas and its corresponding traditional teaching practices, it required the need to search assertively for documents from which the best interpretations could be

generated. An analytic research method and a document analysis methodology were utilized since they both seemed to provide the best research design for exploring the problem and using its findings for creating a teaching model as presented in Chapter 5.

Summary

The research design for this inquiry was described as an analytical study. The study was designed to investigate the pedagogical methods of Hindu gurus. Hindu gurus were identified in Chapters 1 and 4 as exemplars who became liberated and could liberate others through a particular teaching method. There is a growing need for research on pedagogy that could help students develop a sense of self and the ability to apply learning to solve problematic situations in life.

An analytic research method was selected since its methodology could provide the process for selecting valid information from the past that could further the understanding of teaching practice and which could be foundational to pedagogical research. Analytical research required the study of documents as sources of data. Data collection involved the procedures inherent in the analytic methodology which included: a search for sources, the criticism of sources, and the interpretation of the sources.

The data utilized an interpretive analysis that was guided by a deductive system of logic and inductive analysis. In the deductive mode, pre-selected themes provided the means to channel and systematically aggregate the rich data for subsequent inductive analysis. Inductive analysis involved techniques of conditions analysis, inductive analysis, constant comparison, and content analysis, which provided inferential

information about the context and conditions from which meaning units leading to and related to pedagogy could be generated. The transcriptions of the three unstructured and informal interviews helped to clarify and cross-validate document information. An observation of a guru and the researcher's field notes permitted the use of recorded thoughts and insights as they became evident for subsequent application in the data collection and data analysis procedures. The collection of document sources was a very long and arduous process. Altogether, relevant data were gradually collected and analyzed from documents specific to Ramakrishna, Ramana Maharshi, Yogananda, and Anandamayi. The selection of four experts who were recognized as knowledgeable on Hinduism and teaching provided salient advice and guidance throughout the investigation. Three auditors examined the process of the inquiry, and the researcher's field notes added referential information that assisted the researcher to keep on track and to use insight and judgment accordingly.

CHAPTER 4

FINDINGS OF THE DATA ON HINDU GURUS

"Arise, awake, find out the great ones and learn of them: For sharp as a razor's edge, hard to traverse, difficult of going is that path, say the sages."
Katha Upanishad 1.3.14

Introduction

The purpose of this study was to investigate the pedagogical methods of four contemporary Hindu gurus on the basis that their methods of teaching could be applicable to current teaching practices in elementary classrooms. The four gurus were Ramakrishna, Ramana Maharshi, Yogananda, and Anandamayi. Their data was chronologically arranged and followed four major themes: their life, their philosophy, their educational theory, and their pedagogical methods. Each theme was further categorized into sub-themes. The sub-themes for life were family and early life, and spiritual training; for philosophy—reality and the world, the human self and consciousness, the mind, and influence on others. The sub-themes for educational theory were knowledge, importance of the teacher and student, training of disciples, psychology of the self, and ashram; for pedagogy—direct and indirect teaching methods.

The organization of this chapter was guided by the research questions presented in Chapter 1:

1. How were Hindu gurus identified?
2. How were these Hindu gurus taught?
3. How did these gurus teach their students?
4. Did these gurus' methods fit a particular pedagogical style and what was that style?
5. What was the purpose of the ashram? Could the concepts practiced there be applied to other models of teacher-learner interaction?
6. Did these gurus share common tenets of educational theory?
7. Are these tenets applicable to current Western systems of education?

To assist in answering these research questions, a brief description of the concepts of 'guru' and 'ashram' precedes the results of the data. The data on the gurus is presented as follows: 1) Ramakrishna; 2) Ramana Maharshi; 3) Yogananda; 4) Anandamayi.

The Hindu Guru

The term 'guru' is Sanskrit. The initial meaning of 'guru' has been defined in the ancient Vedic scriptures as "an enlightened teacher," one who was a "knower of Brahman." Brahman is the Sanskrit term for God. God is referred to as the Absolute reality in the form of Being, Consciousness, Spirit or Self--Sat Chit Ananda. At the human level, the enlightened teacher or guru was one who helped individuals obtain a perspective of their consciousness or awareness of self.

In the early Vedic period, Hindu gurus were either men or women, but by the eighth century, gurus were male. Various writers such as Chinmayananda (1965), Mahadevan (1980), and Cenkner (1983) have noted

that in the highest sense, God is identified as the initial guru or teacher and the student as the individualized Self. The Hindu guru was regarded as a person of the highest spiritual experience and knowledge who came from a tradition of teaching others to realize the spiritual in their daily life.

Vidyarnava (1974) defined a guru as:

. . . a particular liberated soul (Jivanmukta) who had united his Lower to the Higher Self - who, though on the threshold of Nirvana, voluntarily renounces that privilege, in order to remain behind to serve his less-advanced brothers, and who would not enter the place of peace, so long as a single soul of his Kalpa remains to be served. (p. 7)

Various writers (Aurobindo, 1959; Brent, 1972; Cenker, 1977; Vandana, 1980; Werner, 1989; Abhishiktananda, 1990; and Mangalwadi, 1992) have noted the importance of gurus for preserving the teaching and learning tradition of classical India. They characterized the guru not only as an outstanding person of the highest spiritual experience and knowledge, but also a true and dedicated teacher. Stark (1974) and Werner (1989) regarded Hindu gurus as mystics. According to these writers, Hindu gurus not only used systematic techniques and methods to directly experience God, they felt the presence of God in all beings and in all things, and thus were interested in helping people both spiritually and materially.

The success of Vedic education depended on various conditions such as the recognition of educational ideals, the psychological nature of the students, and the method of schooling, but foremost were the qualifications of the teacher, followed by the qualifications of the student, and the guru-shishya relationship. The texts of the early Rig Veda provided a description of the need and function of the guru. The Upanishads outlined the qualities, qualifications, and role of the guru. Later on, in the

eighth century A.D., a more ordered teaching system was established by Adi Shankara.

The uniqueness of Hindu gurus was grounded in the ancient conception of Hindu education as Altekar (1948) pointed out:

From the Vedic age downwards, Hindu education was regarded as a source of illumination and power, which transformed and ennobled our nature by the progressive and harmonious development of physical, mental, intellectual, and spiritual powers and faculties. It enabled people to live as decent and useful citizens of society and indirectly helped to make progress in the spiritual sphere both in this life and the life to come. (p. 4)

A major contribution of Hindu gurus and their significance to Vedic education has been described in the various works of Cenker. According to Cenker (1982), "it was the special role of the Brahman class to teach The early teachers were usually householders who took no fees for their tasks; they understood themselves to be fulfilling a religious duty and transmitting a heritage" (p. 119). Cenker later noted that the guru of the Upanishads was a spiritual teacher who could be "an ascetic, a householder, a king, or a woman" (Cenker, 1983, p. 38).

In the Vedic period, the Hindu guru was a teacher who taught both by orally transmitting Vedic knowledge with the belief that sound or speech was a spiritual act (Pandeya, 1989). Cenker (1977) noted that the guru not only transmitted a tradition that he had heard, he also embodied a tradition which he had personally experienced, and taught students from this experience. Cenker (1983) noted that the Mundaka Upanishad described the teacher (guru) "as one versed in Veda and absorbed in Brahman," as well as, "a self-realized person whose realization has come through the wisdom of the Vedic Tradition" (pp. 8-9). In the Chandogya

Upanishad, the teacher was "one who removes the bandages from the eyes and gives direction" (p. 10).

The Upanishads depicted teachers as steeped in the knowledge of Brahman (brahmavidya) and possessing an exclusive wisdom. This wisdom originated long ago in the experiences of particular sages, who then established a custodianship over it and passed it on to their pupils. Those pupils, in turn, began a lineage in a specific type of knowledge (Cenkner, 1983). Through their particular scientific method, the Hindu guru knew how to apply the sacredness and secrecy of Vedic knowledge in a concrete sense for the mass of ordinary worshippers and in the spiritual sense for the elect (Aurobindo, 1956). Through this scientific understanding of God, the guru, well versed in scripture and versatile in teaching methods, possessed an exclusive wisdom which made him an authority (Cenkner, 1982; 1983). By the end of the Upanishadic period, the role of the teacher became an absolutely essential one, so that sacred wisdom required a teacher for its transmission (Cenkner, 1983).

As a teacher, a major characteristic of the guru was "to teach fully, holding nothing back" (Cenkner, 1983, p. 11). Cenkner further explained that "although different teachers used different methods, the authentic guru held nothing in reserve; he taught all that he knew and experienced" (p. 11). Since the goal of education, for the Upanishads, was not mere intellectual knowledge through reasoning and study, pedagogical methods were significant for achieving wisdom. According to Cenkner, the Upanishads described a variety of pedagogical approaches which indicated a diversity of teaching traditions. However, he noted that "few teachers were able to master multiple methods, but they did become specialists with one

or several methods. The teaching tradition was still an open field during the Upanishadic era, so that teachers freely shared and perfected their methods among themselves" (p. 21).

Because of the uniqueness of the gurus' personalities, Cenkner (1977) argued that it was unnecessary to seek a uniform notion about Hindu gurus. He recognized that "although there are several aspects of religious experience which Indian teachers share in common, the plurality within Hindu life results in a plurality of religious personalities" (p. 531). Cenkner added that "some teachers are conventional figures while others are more innovative, and a few individuals stand out as extraordinary personalities for Hindu and non-Hindu alike. The conventional personality is recognized as guru because he is conventional and traditional. His embodiment of the heritage today is similar if not identical to his predecessors within a particular line of teachers a thousand years ago" (p. 531). Cenkner identified the guru as an exemplar who is representative of the highest ideal of the Hindu teaching tradition.

As the Vedic religion moved from ritualism to mysticism in the Upanishads, Cenkner (1985) pointed out that liberation came to depend more and more upon the knowledge and experience of the guru. Self-realization, in the Upanishads, was virtually impossible without the aid of an enlightened spiritual master. Even today, writers (Ranganathananda, 1991; Sharma, 1981) have recognized the guru as the link between God and the student. They felt that because knowledge of God was so subtle and mystic, people could not experience it by their own effort.

By the eighth century A.D., the role of the guru for spiritual growth and enlightenment became even more urgent. With the appearance and

influence of Adi Shankara, a Vedantic philosopher and guru, the teaching tradition of the Upanishads was reorganized. According to Cenkner (1983; 1985), Shankara systematized the main tenets of the Upanishads in a coherent fashion. He established the teacher-sannyasi as a model within the Advaita (the doctrine of the denial of duality) lineage. He reorganized the monastic order into ten religious orders of ascetics, and established maths (monasteries) throughout India.

Cenkner (1983) explained that while Shankara opened religious instructions to all, irrespective of social status, his conception of a teacher was a renunciant, a sannyasi. By maintaining that a guru must be a renunciant, free from domestic life, as Cenkner reported, women came to be excluded from the Vedic teaching tradition. The teaching tradition that Shankara institutionalized contrasted that of the Upanishads which emphasized the guru's authority on knowledge and experience. He insisted on three criteria for eligibility as a guru: scholarly discipline, strength arising from knowledge, and meditateness. For Shankara, the guru became indispensable for his ability to reason and for being knowledgeable in scripture because he was one with Brahman. Shankara's conception of a guru was not only as "a master of theory and a dweller in Brahman," the guru was also a proficient teacher who was able "to communicate his wisdom and be able to awaken a corresponding understanding in his student" (Cenkner, 1983, p. 41). For Shankara, the guru was both an intellectual and moral personality. He was thoroughly versed in the Veda, and was able to discourse publicly on Brahman.

In Shankara's hymns to Shiva, Sri Dakshinamurtistotra, Shankara recognized God as the world teacher, but he also referred to any guru as a

spiritual figure, a teacher with divine qualities (Cenkner, 1983). Shankara's ideal teacher was not only a moral and spiritual personality, but a highly intellectual teacher. He believed that through the guru's intellectual ability, continuity between scripture and reason was established. The guru could call forth the experience of the student to test and to verify whatever was taught by himself or from scripture. Therefore, by placing confidence in the power of reason and human experience, Shankara gave efficacy to the teaching relationship between the guru and student (Cenkner, 1983).

The qualities of a competent teacher and a competent student, and the basic attitude toward knowledge were fundamental to the teaching-learning process in the guru-shishya relationship that both Shankara, and more recently, Yogananda (1993) outlined. Shankara's math became the formal institution for the teaching tradition and provided a place for the succession of teachers (Cenkner, 1983). In contrast to the forest ashram of the Vedic period, Shankara's math became a formal institution in which the teacher-sannyasi, a self-realized celibate figure, now headed the math in a somewhat monarchical fashion. Even so, the math now provided not only an environment for asceticism and discipline, but a place where the teaching tradition (instruction from one's own experience, intuition and knowledge) continued through a living relationship between the teacher and the student who, in turn, could become a guru through his own experience. Shankara's maths made it possible for the public to attend and participate in special religious events which was not possible at the ashram. Cenkner concluded that at the same time, it gave less importance to the original idea of the ashram which resulted in it almost disappearing. However, over the years until modern times, various Hindu gurus have

appeared on the Indian scene to reunite individuals with their ancient Vedic philosophy, and in doing so, they began to give new meaning to the ashram.

The Ashram

The word "ashram" has both an ethical and educational meaning. Ethically, it refers to four progressive stages of human life in the quest for self-fulfillment. These stages are brahmacharya, the stage of studentship; grihasthya, the period of the householder; vanaprasthya, the stage of the forest-dweller or hermit; and sannyasa, the stage of the ascetic. Crawford (1974) regarded each of these stages as a resting place as well as a training ground. In each case, the need for a guru was paramount.

Educationally, the ashram was an ancient Indian school that was part of a guru's home. It is in this context that ashram was referred to in this research. As an ascetic, the guru's home was usually away from the social world, in peaceful forest surroundings and within this setting, the ashram or school developed (Altekar, 1948; Cenkner, 1977). The guru's home became the residence for a qualified student upon acceptance by the guru. Altekar stated that because the student now "boarded" at the guru's residence for schooling, the ashram was also referred to as a "gurukula" or boarding school. Cenkner (1982) explained that "these settlements of teachers in the country and forests became the foundation of an education system, and assemblies of teachers gathered to insure the integrity of transmission of the Vedic knowledge. It was left up to the teacher to determine the capacity of each pupil in order to set out a personalized course of study" (p. 119).

As indicated by Crawford (1974), the importance of the ashram for mental and moral development of the student was profound. "It provided the student with an optimum environment for personal growth under the tutelage of a man who by training and character was best qualified for the nurture of his emotional and intellectual capacities Because the guru was responsible for bringing to birth the mental and spiritual potential of the pupil, he was honored as the pupil's father" (p. 61).

The education center which the guru created was recognized as a sacred center, as was the teaching place of a peripatetic guru. Cenkner (1977) referred to the guru as a sacred center not because of the guru's holiness, but because he was a teacher in the process of teaching. The moment of teaching could be anywhere because it was the moment when sacrality was constituted and a center of sacrality was experienced. Cenkner noted that a sacred center was created by an itinerant teacher just as much as the teacher in the ashram, the temple ritualist, or the household priest.

With the establishment of maths (monasteries) and vidyapithas (larger maths) by Shankara, the ashram became less important. Maths and vidyapithas became larger seats of learning that were headed by sankaracharyas, teachers who followed the teaching tradition that was developed by Shankara. Cenkner (1983) described vidyapithas as formidable institutions which were organized in physical complexes including a temple, math (monastery), library, pathsala (Sanskrit school), and guest house. Cenkner described sankaracharyas as religious teachers and leaders and noted that there were good relationships among them. Even though there was rivalry among vidyapithas, there was evidence of a united teaching legacy. However, as Cenkner reported, a return to the

spirit of the gurukula, the ancient forest school, has been indicated by the senior acharya (teacher) of Kanchi. This acharya felt that in the larger seats of learning that the maths and vidyapithas represented, "students were without the intimate association of their teachers that was customary in ancient times" (Cenkner, 1983, p. 118). In modern times, a revival of the ashram as a place of teaching and learning seems to have taken place. Its new characteristic was that it was now established by the gurus' disciples and devotees to meet their physical and spiritual needs as well as to publish literature about the guru for world-wide dissemination.

Ramakrishna

Introduction

Ramakrishna did not write about himself and did not like publicity. His life was chronicled by several of his direct disciples. They included Mahendranath Gupta, under the pseudonym of "M", Swami Saradananda, Swami Vivekananda, and Swami Gambhirananda. Prabhananda (1993) wrote that M was chosen by Ramakrishna as "his faithful recorder, commissioned to keep a record of his teachings, tutored in the art, and frequently a discussant with him on what had been spoken" (p. 221). M was present during all the conversations recorded in his diary. These conversations provided an intimate picture of Ramakrishna's life from March 1882 to April 24, 1886, only a few months before Ramakrishna's passing away (M, 1977). M wrote the book Sri Sri Ramakrishna which was translated into The Gospel of Ramakrishna. This has been a contributing source for literature related to Ramakrishna.

M's love for his Master, Ramakrishna, was demonstrated during their close association. M's prodigious memory for the small happenings

of each day and his ability to record them in an interesting and realistic way provided the fidelity and authenticity that are necessary in describing the experience of a personality. The translation of his work into English was conducted by Swami Nikhilananda and was a major contributing source for the data except where indicated. Other sources included the works by disciples, devotees, and writers who recorded their portraits of Ramakrishna, their authenticity being based on the privilege of sharing Ramakrishna's life, teachings and spiritual experiences with others.

Ramakrishna's Life

Family and Early Life

Ramakrishna was born Gadadhar on February 18, 1836 in Kamarpukur, a small village sixty miles northwest of Calcutta, India. His father, Khudiram Chattopadhyaya, and mother, Chandra Devi, were Brahmin Hindus who were very devoted to God. Both had visions about their son before he was born. Gadadhar grew up into a healthy and restless boy, full of fun and sweet mischief and loved by all. He was intelligent and precocious and endowed with a prodigious memory. As a child, he learned stories from the Hindu literature that his father recited, and reading and writing from the village school. Gadadhar was able to recount these stories from memory to the great joy of the villagers. He enjoyed painting and sculpting images of the gods and goddesses that he learnt from the potters (M, 1977).

At six or seven years of age, Gadadhar had his first experience of spiritual ecstasy:

One day in June or July, when he was walking along a narrow path between paddy-fields, eating the puffed rice that he carried in a basket, he looked up at the sky and saw a beautiful, dark

thunder-cloud. As it spread, rapidly enveloping the whole sky, a flight of snow-white cranes passed in front of it. The beauty of the contrast overwhelmed the boy. He fell to the ground unconscious, and the puffed rice went in all directions. Some villagers found him and carried him home in their arms. Gadadhar said later that in that state he had experienced an indescribable joy. (M, 1977, p. 4)

Gadadhar was seven years old when his father died. This loss profoundly affected him. He became introspective and more helpful to his mother in her household duties and gave more attention to aspects of the Hindu religion by reading and hearing the religious stories recorded in the Puranas (M, 1977). At age nine, he received Upanayana, the sacred thread ceremony of initiation which further deepened his spiritual nature. "His tendency to lose himself in contemplation was first noticed at this time" (p. 5). As a replacement in the role of Siva in a local play, his realistic portrayal provided a mood in which the audience saw him as Siva Himself, while he became lost in meditation that lasted to the following morning. As an adolescent, Ramakrishna was loved by the women in the village. They loved to hear him talk, sing, or recite from the holy books. He also reminded them of the youthful Krishna of Vrindavan. M observed that as a young boy, Ramakrishna delighted to pass long hours in the company of sadhus (holy men), serving them, joining in their religious discussions, in prayers, and imitating their ways in his play.

Spiritual Training

At the age of sixteen, Ramakrishna became an assistant to his elder brother, Ramkumar, a priest at the Dakshineswar Temple in Calcutta. Ramkumar noticed his brother's devotion to his religious duties but neglect of his studies, and reminded him of the need to study to earn a living. Gadadhar replied, "Brother, what shall I do with a mere bread-

winning education? I would rather acquire that wisdom which will illumine my heart and give me satisfaction forever" (M, 1977, p. 6). In 1856, his brother Ramkumar died. The owner of the Dakshineswar Temple was the Rani Rasmani, a very rich widow, and her son-in-law Mathur Mohan, who both managed the temple. They observed Ramakrishna's religious fervor and from the following incident, they felt that he was devout enough to become the priest of the Kali Temple. When the leg of the image of Krishna was accidentally broken by one of the priests, the Rani was advised to get a new image. She consulted Ramakrishna. He stated:

This solution is ridiculous. If a son-in-law of the Rani broke his leg, would she discard him and put another in his place? Wouldn't she rather arrange for his treatment? Why should she not do the same thing in this case too? Let the image be repaired and worshipped as before. (M, 1977, p. 11)

They appointed Ramakrishna as priest in the Kali temple which was the main part of the larger Dakshineswar Temple (M, 1977). It was here that Ramakrishna lived for the most part of his life. M noted that it was Mathur Mohan who possibly suggested that the young priest, Gadadhar, be called Ramakrishna. This became his name from that time onward. His first duty was to dress and decorate the image of Kali (the feminine symbol of Cosmic Power). To officially become a priest, Ramakrishna "had to undergo a special form of initiation from a qualified guru. No sooner did the brahmin speak the holy word to his ear, Ramakrishna, overwhelmed with emotion, uttered a loud cry and plunged into deep concentration" (M, p. 12).

His brother's death and his worship in the temple intensified Ramakrishna's yearning for a living vision of the Mother of the Universe. He began to spend his spare time meditating and bitterly crying to see the

Divine Mother. "He began to behave in an abnormal manner, most of the time unconscious of the world. He almost gave up food; and sleep left him altogether" (M, 1977, p. 13). The first vision of the Mother was described by Ramakrishna:

"I felt as if my heart were being squeezed like a wet towel. I was overpowered with a great restlessness and a fear that it might not be my lot to realize Her in this life. I could not bear the separation from Her any longer. Life seemed to be not worth living. Suddenly my glance fell on the sword that was kept in the Mother's temple. I determined to put an end to my life. When I jumped up like a madman and seized it, suddenly the blessed Mother revealed Herself. The buildings with their different parts, the temple, and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness. As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up! I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother." On his lips when he regained consciousness was the word "Mother". (In M, 1977, pp. 13-14)

Ramakrishna continued to be the priest of the temple, but foremost in his mind was his desire to see the Divine Mother in meditation and with his eyes open. His mystical experiences included divine intervention for proper yoga postures for meditation, an exalted state in which he would offer flowers to himself, then to the Goddess, and a seemingly intoxicated state of being. The temple officials took him for an insane person. He was brought to a physician but no medicine was able to cure his intoxication with God. Ramakrishna did not have a guru to teach him. His first investigation of God began in an empirical way, by praying to God in the personalized form of Kali, the Divine Mother:

I do not know what these things are. I am ignorant of mantras and the scriptures. Teach me Mother, how to realize Thee. Who else

can help me? Art Thou not my only refuge and guide? (M, 1977, p. 15)

M (1977) noted that "the Mother never failed to respond to Ramakrishna. Even those who criticized his conduct were greatly impressed with his purity, guilelessness, truthfulness, integrity, and holiness. They felt an uplifting influence in his presence" (p. 15). The intensity of his spiritual practices provided occasions to experience the bliss of God but with a physical side effect of a burning sensation in his body. This seemed to have been cured by one of his strange visions in which he saw himself as a sannyasi (monk) who got rid of his darker self within. But Ramakrishna's "visions became deeper and more intimate. He no longer had to meditate to behold the Divine Mother. Even while retaining consciousness of the outer world, He would see Her as tangibly as the temples, the trees, the river, and the men around him" (p. 15). By seeing God in everything, Ramakrishna began to worship everything as God and assume the attitude of a servant toward his master.

News of Ramakrishna's so-called ill-health, indifference to worldly life and abnormal activities reached his mother in Kamarpukur. At her request, Ramakrishna returned home. At twenty-three years of age, his mother arranged for him to be married to Saradamani, a little girl of five. The birth of Saradamani was described by Gambhirananda (1955) as a miraculous event. She seemed to be an incarnation of the Goddess Lakshmi, the wife of Vishnu. As is the Hindu custom, the marriage would be consummated when the bride attained puberty. After a year and a half, Ramakrishna returned to Dakshineswar. "While in the Kali temple, his madness reappeared tenfold. The same meditation and prayer, the same ecstatic moods, the same burning sensation, the same weeping, the same

sleeplessness, the same indifference to the body and the outside world, the same divine delirium. He subjected himself to fresh disciplines in order to eradicate greed and lust, the two great impediments to spiritual progress” (M, 1977, pp. 18-19).

He began to regard women as the manifestations of the Divine Mother. To eradicate caste superiority, he cleaned a pariah’s house with his long and neglected hair. When he would sit in meditation, birds would perch on his head and peck in his hair for grains of food. Snakes would crawl on his body; he would not be aware of them and sleep left him altogether. When Ramakrishna envisioned the 'sannyasi' within as he had experienced before, he recognized later that in the case of the advanced devotee, the mind itself becomes the guru, living and moving like an embodied being. Isherwood (1965) described Ramakrishna as living in a world of friendship, fun and play; and yet his nature became increasingly capable of spiritual insights and devotion.

During this time, a Brahmin woman, known as Brahmani, and an adept in the Tantric and Vaishnava methods of worship, became Ramakrishna's first guru. She taught him Tantric and Vaishnavic discipline. Tantric philosophy observes the sublimation of sensual enjoyment into union with God. Through rituals, meditation and ceremonies on Shakti, the creative force of Shiva, an aspirant recognizes the feminine energy in the universe and experiences samadhi. In the Vaishnavic disciplines, God is worshipped not through logic and reason, but through bhakti or love for God. In Vaishnavism, the cultivation of divine love, by humanizing God as one's parents, guru, friend, husband, wife, child or sweetheart, was the main concern. Brahmani came to regard

Ramakrishna as an Incarnation of God. She called a conference of scholars to discuss this matter and they too proclaimed a similar verdict.

In 1864, a wandering Vaishnava monk visited Dakshineswar. His devotion to Rama through a metal image of the Deity impressed Ramakrishna. Upon receiving the image as a gift, Ramakrishna began to worship Rama, of the epic Ramayana, and experienced Him as the Spirit and Consciousness who pervades the whole universe and is the Creator, Sustainer, and destroyer (M, 1977). Next, Ramakrishna sought a complete union with Sri Krishna. By regarding himself as one of the milkmaids, he similarly believed that through his longing for Krishna, he would find Him. Ramakrishna turned to Radha, the primordial energy of Krishna, and was blessed with her vision and with a vision of Sri Krishna.

Ramakrishna continued his learning with another guru, Totapuri, who initiated his student in Advaita Vedanta, the non-dualistic Vedantic philosophy. When Ramakrishna remained in samadhi for three days, the astonished Totapuri cried out, "Is it possible that he has attained in a single day what it took me forty years of strenuous practice to achieve?" (M, 1977, p. 29). Totapuri was a born non-dualist but came to understand how Ramakrishna "bridged the gulf between the Personal and the Impersonal, the immanent and the transcendent aspects of Reality" (pp. 30-31). Totapuri, the teacher, became a disciple of Ramakrishna and came to recognize the aspect of Kali, the Divine Mother. At the end of Totapuri's teaching, Ramakrishna spent six months in a state of absolute identity with Brahman but came to realize the need to remain in relative consciousness in the world. He began to seek the company of devotees and holy men and through contact with them, Ramakrishna gathered knowledge of

religions and religious philosophies from their scholarly books. At the end of 1866, Ramakrishna began to intensely practice the discipline of Islam and experienced a vision of a radiant figure which M suggested to be Mohammed. In 1874, he began to learn about Christianity and also had a vision of Jesus. Ramakrishna believed that Jesus was also an Incarnation of God and that Christianity, too, was a path leading to God-Consciousness.

Through his formative years as he grew into manhood, Ramakrishna empirically tested his belief in both a personalized God and the abstract non-dualistic concept of the all-pervading Divine Consciousness. Through the validity of his lifelong series of experimentation utilizing different methods, he verified the existence of God as the underlying Reality. He felt it imperative to train teachers to guide others toward experiencing God. From these experimentations and verification of his experiences with scholars, he arrived at various conclusions about himself and spirituality which became the basis for his practicing philosophy. According to M (1977), the conclusions Ramakrishna made about himself were summarized as follows:

1. He was an Incarnation of God, a specially commissioned person, whose spiritual experiences were for the benefit of humanity.
2. He was a free soul (a jivanmukti) who was born on earth to liberate others.
3. He came to foresee the time of his death which was literally fulfilled.

Conclusions regarding Ramakrishna's spirituality that seemed fundamental to his philosophy were also reported by M:

1. Ramakrishna was firmly convinced that all religions were true, that every doctrinal system represented a path to God.

2. He recognized that the three great systems of thought known as Dualism (Spirit and matter), Qualified Non-Dualism (knowledge of the mind and senses), and Absolute Non-Dualism (spiritual realization: everything is spirit, the difference being only in form), represented three stages in people's progress toward the Ultimate Reality.
3. Ramakrishna believed that it was the wish of the Divine Mother that through him, She could found a new Order, consisting of those who would uphold the universal doctrines illustrated in his life.
4. His spiritual insight told him that those who were having their last birth on the mortal plane of existence, and those who had sincerely called on the Lord, even once in their lives, must come to him.

Ramakrishna's Philosophy

Ramakrishna's basic philosophy emerged from his empirical investigation to obtain direct knowledge of God through a variety of spiritual disciplines. He had definite conceptual ideas about the world and reality, the human self and consciousness, the mind, and education by means of his many spiritual experiences such as: (1) his natural supernormal life experiences; (2) his experiences from intense obsession to have a vision of Kali, the Divine Mother; (3) learning from pandits (scholars who are learned in the scriptures) and sadhus (holy men); (4) his own empirical learning through meditation; (5) the tutoring and guidance from both a woman guru and an Advaitic Vedantic teacher; and (6) his study of Islam, Christianity and Buddhism. Ramakrishna's spiritual achievement and humanistic idealism were based on his "pledge to discover truth" (Basu, 1981, p. 69).

Ramakrishna's ultimate objective in life was to realize divinity in the human being, around which one could carry on one's activities according to the individual's nature (Basu, 1981). "His direct experience was the only criterion that he used to verify the existence of God in any of his forms" (Stark, 1974, p. 37), as well as providing the inspiration from which to teach. "He did not, however, calculate in his mind, 'Now I will follow this or that path in order to prove to the world that a basic harmony existed among diverse sadhanas. Rather, his desire to enjoy God in his different forms was fully spontaneous, arising as it did in the heart of a true bhakti or lover of God" (Stark, p. 38).

He did not pursue any fixed way in his spiritual and religious practice and never started with the rejection of any religious faith or way (Basu, 1981). Rather, it was acceptance that was his primary teaching, but it was not a haphazard acceptance. His manner was to subject the data he received from sensory impressions to subtle psychological analysis and to examine those data in the light of his sadhana or spiritual exercise. Basu pointed out that "in the course of Ramakrishna's spiritual discipline, he set out very early in his life with his personal feelings, his supernatural visions and his strange and varied experiences. In addition, whenever he needed a guide for a particular form of spiritual discipline invariably a worthy guru turned up to offer him assistance" (p. 61). Through his spiritual discipline that manifested itself in superconsciousness, Ramakrishna integrated the various paths of knowledge, action, devotion, and love. Ramakrishna's spiritual practice rested on devotion, its perfection on work, and its awakening on knowledge. He believed that by "first practicing religion, he could teach others" (Basu, p. 68). After his

attainment of perfection through practice, Ramakrishna "aimed at the welfare of the entire world and not at personal salvation" (Basu, p. 68). He believed that "the goal of life was not the earning of money, but the service of God. Money is not harmful if it is devoted to the service of God" (M, 1977, p. 114).

Ramakrishna developed two major humanistic ideals that he believed could help restore the confused state of India. First, he discovered a novel formula—"As many faiths, so many paths leading to one and the same God"—to solve the differences among the diverse religious sects that were mostly in conflict with one another (Basu, 1981, p. 65). Second, his profound belief that "every human being was Siva (God)," provided the basis for his second aphorism: "To serve man is to serve God in man" (Basu, p. 69). His own life reflected his dedication to the welfare of the world, a pursuit of no lesser value than that of complete identification with Brahman.

Some of his philosophical ideas were fundamental to his educational activities and are presented here.

Reality and the World

According to M (1977), Ramakrishna believed that God was the Primordial Power that had become the universe, its living beings and the twenty-four cosmic principles. It was a process of involution and evolution. The world, after its dissolution, remains involved in God; and God, at the time of creation, evolves as the world. The twenty-four cosmic principles were the five elements (ether, air, fire, water, earth); the five organs of action (hands, feet, organ of speech, organ of generation, and organ of evacuation); the five organs of knowledge (eyes, ears, nose,

tongue, skin); the mind; the ego; intelligence; Unmanifested states (wisdom, restlessness, and dullness) and the five sense-objects (sound, touch, form, taste, smell). Ramakrishna observed the world as a framework of illusion because "nothing exists except the One. That One is the Supreme Brahman" (M, pp. 242-243).

The Human Self and Consciousness

Ramakrishna experienced God as the Ultimate Reality, the Divine Consciousness who had become everything. But in people He manifested Himself the most in the self within (M, 1977). He believed that human beings were preoccupied by 'lust and greed' and had to be guided back to recognize their divinity. Ramakrishna assured devotees that they could realize their inner self by sincere prayer. He theorized that "because people desired to enjoy worldly objects, their vision of the self becomes obstructed" (M, p. 256). Ramakrishna believed that human liberation was difficult but by practicing the consciousness of oneself as the servant of God, one can ultimately attain God.

The Mind

Ramakrishna's empirical investigations to see God demonstrated the use of the human mind as an instrument for realizing God. He described the mind as having seven planes that correspond with seven yogic centers of the human being. They are the three lower planes: the organs of evacuation and generation and the navel, the heart, the throat, the forehead, and the top of the head. Ramakrishna theorized that when the mind is immersed in worldliness, it dwells in the three lower planes, but as it progressively moves upward from the heart, the first glimpse of

spiritual consciousness begins. To do so, Ramakrishna suggested that the mind had to become quiet by whatever path one chose (M, 1977).

Influence on Others

By the time Ramakrishna was thirty-six years old, he had completed his spiritual disciplines. In 1875, he came into contact with Keshab Chandra Sen, the leader of Brahmo Samaj, a movement in India (M, 1977). Through him, Ramakrishna began attracting his future disciples from the educated middle-class Bengalis and others who felt the subtle power of his attraction. First, he taught his wife who later provided leadership to his core group of seventeen other disciples when Ramakrishna passed away. Then he specifically trained his disciple, Narendra Nath Datta (who later became Swami Vivekananda) to carry out his message of God to the West. After Ramakrishna's death, the core group of disciples began to set up other ashramas to provide shelter, food, and spiritual knowledge to people in various parts of India. Swami Vivekananda came to the United States in 1893 as a delegate of the World Parliament of Religions in Chicago. He remained for two years teaching Americans. In 1896, he left for India via France and England. He returned to the United States in 1899, "training small groups of devotees in different parts of the country and opening centers at places where devotees had urgently requested him to do so" (Isherwood, 1965, p. 326). Through his disciples, Ramakrishna's spiritual philosophy and idea of service to God continued.

Ramakrishna's Educational Theory

Ramakrishna was not a literate person by Western standards and he did not set out with educational theories. His empirical methodology for finding God and his approach for training a core group of disciples to teach

his philosophy seemed to have relevance to education. A discussion of some of these implications are categorized according to the following topics: knowledge, importance of the teacher, training of disciples, psychology of the self, and the ashram.

Knowledge

For Ramakrishna, knowledge consisted of a synthesis of consciousness development that was validated by supernatural experiences, knowledge from scriptures, a comparison of his practices with the experiences of acharyas (teachers) who had realized truth, knowledge obtained from the company of the wise, and learning and experiencing the fundamentals of other religions such as Islam, Buddhism, and Christianity. Ramakrishna's goal of education was truth and spiritual insight rather than the practicality of worldly wisdom that culminated in materialism. For him, real education was not a 'bread-winning education,' rather, it was one of realizing God, seeing God in others, and performing service to others because it was service to God (Isherwood, 1965). Ramakrishna reasoned that his need for wisdom would illumine his heart and give satisfaction forever (M, 1977). For him, "true knowledge purified the heart and the mind, everything else was opposed to knowledge" (Basu, 1981, p. 21).

Ramakrishna often indicated that God could not be realized through scholarly reasoning but by spiritual practice. From a young age, he found "the objective of schooling to be opposite to his own goal of verifying God, for it emphasized the changeable aspect of life and not the search for permanence to which he was dedicated" (Stark, 1974, p. 16). Ramakrishna believed that "there is nothing in mere scholarship. The object of study is

to find the means of knowing God and realizing Him" (M, 1977, p. 104). Isherwood (1965) reported that Ramakrishna saw no utility in a worldly education. He compared the payment for a job to "learning to bundle rice and plantain" (p. 42) as these were the payments the pandits received for their services. His originality was based "on a series of experiments with different methods for realizing God" (Stark, p. 8). True knowledge meant the knowledge of God. Stark compared Ramakrishna's attitude to the search for knowledge to that of a pure scientist—one not necessarily concerned with the degree of efficiency his discoveries would produce in the mundane world—but one who continued his quest for truth after each new discovery. According to Stark:

Ramakrishna's desire to know the truth was the starting point of his experimentation with religion. His laboratory was the vast open field of religious traditions; the instrument of experimentation was his own mind. And the secret of his success in these diverse Sadhanas. . . was—in one word—sincerity, a complete correspondence between thought and action—and entire absence of duplicity. (p. 39)

Ramakrishna viewed learning as self-development rather than learning a great deal from books. His zeal for learning, even as an adult, began from an very early age when he demonstrated an intense yearning after ultimate Truth. He noted that:

One cannot know the truth about God through science. Science gives us information only about things perceived by the senses, as for instance: this material mixed with that material gives such and such a result, and that material mixed with this material gives such and such result. For this reason a man cannot comprehend spiritual things with his ordinary intelligence. To understand them he must live in the company of holy persons. You learn to feel the pulse by living with the physician. (M, 1977, p. 429)

Ramakrishna stated that book learning was futile if you have no love for God and no desire to realize Him. He believed that "it was not

good to reason too much. First comes God, and then the world. Realize God first; then you will know all about His world" (M, 1977, p. 375). For Ramakrishna, learning involved a process toward spiritual development in which there were four stages:

The first stage was that of a beginner. He studies and hears. Second is the stage of the struggling aspirant. He prays to God, meditates on Him, and sings His name and glories. The third stage is that of the perfect soul. He has seen God, realized Him directly and immediately in his inner consciousness. Last is the stage of the supremely perfect, in which a devotee establishes a definite relationship with God, looking on Him as his Son or Beloved. (M, p. 344)

Ramakrishna recognized the importance of fine arts through which one could also realize God. In dramatic performance, he saw that it was God alone who acted through the players' roles. He advised an actor that "if a person excels in singing, music, dancing, or any other art, he can also quickly realize God provided he strives sincerely" (M, 1977, p. 427).

Ramakrishna enjoyed dramatic plays and suggested to the playwright, Girish, that "people could learn much from his plays" (M, p. 677).

Ramakrishna's own spiritual experiences validated devotion to God by singing as a form of spiritual meditation, through which one was able to experience God. He believed that in this age of Kaliyuga (the last of the four cycles in time), devotion to God, especially by singing, was the easiest method to realize God. He recognized that "sculpture, painting, poetry, music--all these fine arts also made one thoughtful" in education (Chetananda, 1990, p. 293).

From his own experimentation, Ramakrishna saw equality in all of the four major disciplines of Hindu spirituality: jnana yoga (the path of discrimination and reason), bhakti yoga (devotion to God), raj yoga (control of the mind in meditation), and karma yoga (work done in a spirit of love).

He saw teaching as a pragmatic approach for integrating them into one medium which was the practice of serving God in people.

Importance of the Teacher and Student

Ramakrishna disliked being called a guru. He would say: "Go away, you fool! How can I be a teacher? There is no teacher except Satchitananda" (M, 1977, p. 633). He would say, "It is God who does all these things. I do not know anything" (M, p. 505). However, he understood the need to have a teacher who could lead one to God. Ramakrishna taught that "the guru should be regarded as the direct manifestation of God" and by having "faith in the guru's words, success in spiritual life is possible" (M, pp. 241 & 292).

Rolland (1965) observed that "to the end of Ramakrishna's life, he remained the most simple of men, without a trace of pride, for he was too intoxicated with God to consider himself, and was preoccupied much less with what he had already achieved than with what was still to do" (p. 50). He did not look upon himself as a teacher, but rather as an obedient servant desirous of accomplishing the Divine Will (Lemaitre, 1969). Lemaitre pointed out that it was only on this ground that he occasionally expressed the thought of being the guru, the father, the friend of the young men who surrounded him and questioned him. As a teacher, Ramakrishna demonstrated a wonderful synthesis of knowledge, love and renunciation, and on the surface, a natural spontaneity (M, 1977).

Ramakrishna taught from "the fruits of his experiences" (Stark, 1974, p. 143) and by being a living example. He considered himself as "God's instrument and His machine rather than as a teacher who preaches," and preferred to be recognized as one who "was always learning from the

Divine Mother" (M, 1977, p. 633). According to Lemaitre (1969), Ramakrishna intensely lived what he believed and provided an exemplary model as a teacher and in his instruction. He was an ideal spiritual teacher because "he evoked in the disciple that which he himself experienced, not merely with what he knew to be true by other sources of knowledge" (Stark, p. 144). Stark noted that as a natural consequence of Ramakrishna's superconscious experiences, his spiritual instruction was devoid of pride, possessiveness, egotism or desire for any reward other than the religious development of his disciple. He suggested that Ramakrishna's instruction was effective because of the scope of the knowledge and mystical powers he acquired.

Ramakrishna did not develop any system of teaching (Lemaitre, 1969). Instead, he quite often explained to his disciple, M, the nature of teaching in comparison to lecturing or preaching, and the nature of the disciple. The teacher was the most important medium in Ramakrishna's educational thought; second was the student. He characterized the teacher as a guide and recognized the teacher's duty to teach "the Union and Unity of all the aspects of God, of all the transports of love and knowledge, of all forms of humanity" (Rolland, 1965, p. 176). Ramakrishna believed that "the man who fulfilled his duty by identifying himself with each and all of his living brethren, taking unto himself their eyes, their senses, their brain and heart, was the pilot and guide for the needs of the new age" (Rolland, p. 176). He described three classes of teachers:

First, there are teachers who only give instruction, but do not stop to see whether their teachings have produced a good or bad effect. They do not think at all about the disciple. . . . Second, there are mediocre teachers. They give instruction to the student and, further, try to persuade him in various ways to follow the instruction. . . . Third,

there are teachers of the highest class, who even exert force to direct the mind of the pupil toward God. (M, 1977, pp. 469-470)

The qualities of both teacher and student were ultimate in Ramakrishna's educational philosophy rather than the method of teaching or the acquisition of worldly knowledge. He demonstrated this in a dialogue with a pandit who was a Sanskrit scholar. Ramakrishna asked him to explain how he gave his lectures. When the pandit replied that he explains the teachings of the Hindu scriptures, Ramakrishna expounded on his own educational philosophy, instructional methods, and preferred type of teacher. Ramakrishna explained that lectures did not help worldly people very much and suggested that a "preacher" (a pun on "teacher") must be commissioned from God, because as he teaches people, the divine Mother Herself supplies him with fresh knowledge from behind. That knowledge never comes to an end (M, 1977). Ramakrishna suggested to him that if he had to give spiritual instruction, to do so selectively and according to the capacity of the student. He suggested to the pandit the suitability of Bhakti yoga (teaching the love of God) for this age because it is easy and through it one can get knowledge as well as devotion. He emphasized that while "you may impart thousands of instructions to people, they will not bear fruit except in the proper time" (M, p. 469). The following dialogue with M also reflected Ramakrishna's attitude toward lecturing and the characteristics of the real teacher:

Master (sharply): That's the one hobby of you Calcutta people--giving lectures and bringing others to the light! Nobody ever stops to consider how to get the light himself. Who are you to teach others? He who is the Lord of the Universe will teach everyone. He alone teaches us, who has created this universe; who has made the sun and moon, men and beasts, and all other beings; who has provided means for their sustenance, who has

given children parents and endowed them with love to bring them up. The Lord has done so many things--will He not show people the way to worship Him? If they need teaching, then He will be the teacher. He is our Inner Guide. (p. 80)

Ramakrishna felt that a teacher must be able to recognize the different natures of students. He had the ability to discern the nature of each person and what path would suit his or her own nature. Some people may acquire the right to follow a spiritual path while others have to perform worldly duties and then reach out to spiritual exercises. His uniqueness and versatility as a teacher was his ability to communicate to disciples and devotees the experience of God according to their own nature. Stark (1974) noted that "because Ramakrishna respected each person's inherent divinity, he never sought to impose his own ideas on them but allowed each to learn by experience as he had done" (p. 145).

The following dialogue reflected Ramakrishna's ability to assess students without judging them and his perception of a true teacher:

Master (to Keshab): You don't look into people's natures before you make them your disciples, and so they break away from you. All men look alike, to be sure, but they have different natures. Some have an excess of sattva [pure and stable intelligence], others an excess of rajas [dynamism or vigorous action], and still others an excess of tamas [inertia]. You must have noticed that the cakes known as puli all look alike. But their contents are very different. Some contain condensed milk, some coconut kernel and others mere boiled kalai pulse.

Do you know my attitude? As for myself, I eat, drink and live happily. The rest the Divine Mother knows. Indeed, there are three words that prick my flesh: "guru", "master", and "father". There is only one Guru and that is Satchitananda (Truth, Consciousness, Bliss). He alone is the Teacher. My attitude toward God is that of a child towards its mother. One can get human gurus by the million. All want to be teachers. But who cares to be a disciple? It is extremely difficult to teach others. A man can only

teach if God reveals Himself to him and gives the command . . . Unless you have a command from God, who will listen to your words. (M, 1977, p. 141)

Ramakrishna taught with great love for his students. He loved children and in them, even girls, he saw the Divine Mother (M, p. 175). Ramakrishna demonstrated great eagerness to see young students and would even feed them with his hands and shed tears when they were away. He believed that young children, with reference to boys, were better able to be taught since they had little knowledge of the world. Ramakrishna did not oppose marriage since he was married, but he believed that the minds of young students have "not yet been distracted by wife, children, fame, and other worldly entanglements. If rightly educated, they could apply their whole mind to God" (Saradananda, 1995, p. 890). His realization that a human being was a manifestation of God was so vivid and pervasive a part of his spiritual experience that it was a major tenet in the training of his disciples (Stark, 1974).

Training of Disciples

Ramakrishna's lifelong endeavor was to establish humanity, individual as well as collective, in its intrinsic nature. He demonstrated his methodology when he stated, "I shall first practise religion and then teach others" (Basu, 1981, p. 68). Ramakrishna understood that before his disciples could teach they had to be taught themselves—they had to gain an exact knowledge of their own nature, and the natures of others round them and the Divine Essence permeating them all (Rolland, 1965). These teachers were to be brave, courageous, and preferably unmarried because they could devote all their time and energy to God. Rolland also noted that Ramakrishna's "mission was to seek those who were a stage behind him

and with them, in fulfillment of the Mother's will, to found a new order of men, who would transmit his message and teach to the world his word of truth containing all the others" (p. 176).

Ramakrishna's longing for his disciples was noted by M (1977): "Come, my children! Oh, where are you? I cannot bear to live without you" (p. 46). Ramakrishna felt that specially-trained disciples would be able to carry on his work; "otherwise, they could not consecrate themselves profitably to the service of humanity because without the realization of the Divine Spirit in oneself and in others, true sympathy, true love, true service, were impossible" (Rolland, 1965, p. 203). Ramakrishna's earliest disciple was his wife, Sarada, whom he trained as a leader, but his foremost disciple was Swami Vivekananda. He became Ramakrishna's spiritual successor and was the first Hindu missionary to the West (Stark, 1974). Ramakrishna specially trained seventeen disciples for monastic life and although he specified celibacy, Ramakrishna accepted those like Rakhal, later Swami Brahmananda, who was married. Ramakrishna also taught thirteen very close disciples, several of whom were married, and he had many women devotees. The closest one was Gopal Ma, a senior woman of sixty years of age (M, 1977).

A remarkable feature of Ramakrishna's educational theory was his method of selecting his students, especially young boys. Ramakrishna believed that the perfect realization of God could never be attained if one did not apply one's whole mind to it. "The boys have with them their whole minds which have not become distracted by wife, sons, wealth, honor, fame, and other worldly objects" (Saradananda, 1995, p. 937). According to Saradananda, Ramakrishna took special care to mold the spiritual lives of

the boys and unmarried young men who were among them. Through his extraordinary power, Ramakrishna was able to know the character of a person before he accepted them as a student. He explained his ability to do so:

Just as one looking at a glass case sees all the things within it, so, as soon as I look at a person, I see all about him--his thoughts, the impressions of his past and so on. (Saradananda, 1995, p. 885)

Saradananda noted four methods Ramakrishna used for gathering information about prospective students: (1) by close observation of the person's mental states, that is, how the person talked, acted, behaved; (2) by observation of the physical characteristics of a person which ascertained the character of people; (3) by questioning the student about their family, religious belief, worldly attachment, with advice to see the Master from time to time; and (4) particular instructions to the student and monitoring of the student who sought him as a teacher.

Saradananda (1995) and Stark (1974) reported that Ramakrishna never forced his disciples to accept anything because he said so. For him, true instruction did not consist of inculcating doctrine but in communicating or experiencing spirituality (Rolland, 1965). Rolland noted that Ramakrishna did not like argument. He repeatedly advised disciples to "test everything for yourself" (p. 235). He believed in experimentation for truth through personal experience as evident from his own spiritual disciplines and in his instructions to his students. His advice to his students was: "Experiment first and then believe in God. Belief ought not to precede but to follow religious experience. If it comes first, it is inconsistent" (Rolland, pp. 196-197).

Psychology of the Self

Finally, Ramakrishna's spiritual achievement of savikalpa samadhi (conscious awareness of God), and nirvikalpa samadhi (the conscious merging of oneself with God) demonstrated a new awareness of human consciousness and psychology of the self. Ramakrishna's ability to merge his mind with God was a frequent occurrence. His experiences were validated by his wife and several of his disciples including Saradananda, M, and Vivekananda, as well as Yogananda, and Ramana Maharshi. Isherwood (1965) defined nirvikalpa samadhi as "a state of awareness unimaginably more intense than everyday consciousness: the highest state of knowledge in which the knower and the thing known become one " (p. 62). In this state, one has the choice to remain or not to remain in the natural world. Through these superconscious experiences, Ramakrishna proved that, unlike Western psychology and ways of knowing from the senses and the world that could be seen, knowledge could be obtained directly from its source and used to guide one's actions. He demonstrated how the mind could be controlled and become pure and when it did, it was the same as Pure AtmEn (M, 1977). Ramakrishna's direct and immediate experiences of God could be described as supernatural and mystical experiences. Stark (1974) noted that "mystical experiences could be verified, not by external methods, such as measurement of alpha waves or other mechanical means. Rather, one must raise one's level of consciousness to the same level as that of the person one is authenticating" (p. 181). Stark suggested that Ramakrishna's superconscious states provided the basis for harmonizing mysticism, everyday life and his major teachings which related to the reconciliation of God, the world, and people. He used the

data of his spiritual experience as a pedagogical tool, showing that the means and the end are one: as God is in man, man should be worshipped as God; as all experience is in God, it should be deified to experience God.

The following statements summarized Ramakrishna's educational contributions: Real knowledge was the knowledge of God; education was a process of self-inquiry and realizing God; the qualities of both teachers and students were significant for spiritual development; young children, particularly boys, as old as thirteen years, could be trained to realize God; students should test everything by personal experience rather than just receiving information; the inner self or consciousness of the human being was God; the mind was the instrument for realizing God; teachers were significant for guiding others to God; and, teaching was service to God.

Ashram

Throughout his life, Ramakrishna did not have to worry about a place to live or to instruct his disciples and devotees. Except for the last eight months of his life, he lived at Dakshineswar. All of his needs were supplied by the Rani Rasmani and her son-in-law, Mathur. As Ramakrishna became recognized as a spiritual teacher, devotees and disciples came to him for instruction. At various times, Ramakrishna would travel to Calcutta and other nearby places to briefly visit close devotees. As he had no need for it, the importance of an ashram was not a significant element in his teachings. The concept was hardly ever discussed. However, when he died, it became evident to his core group of disciples that a central place for spreading Ramakrishna's spiritual message was necessary. It was then that Ramakrishna Ashrams became established.

Ramakrishna's Pedagogy

Ramakrishna understood how difficult it was to teach others. His teaching methods communicated his main purposes in life, which were to realize God and to serve God by serving people. He had both men and women devotees and gave similar instruction to women devotees as he did to men (Saradananda, 1995). He understood his students' capacity to learn and their lack of time for studying higher spiritual truths and did not want them to go through the difficult spiritual disciplines that he experimented with (Rolland, 1965). Ramakrishna's powerful ability to see into a person and at once know his or her thoughts, impressions, and karma (past, present, and future actions), enabled him to determine what kind of instruction was needed at any given moment in order to effect the desired development (Stark, 1974; Basu, 1981).

Ramakrishna's pedagogical abilities were described by his disciple and biographer, M:

Ramakrishna was an extraordinary teacher. . . He was like an expert gardener, who prepares the soil and removes the weeds, knowing that the plants will grow because of the inherent power of the seeds, producing each as appropriate flowers and fruits. . . To those who became his intimate disciples, the Master was a friend, companion and playmate. . . His very presence was a great teaching; words were superfluous. . . Through all this fun and frolic, this merriment and frivolity, he always kept before them the shining ideal of God-Consciousness and the paths of renunciation. He prescribed ascents steep or graded according to the powers of the climbers. He permitted no compromise with the basic principles of purity. An aspirant had to keep his body, mind, senses and soul unspoiled, had to have a sincere love for God and an ever mounting spirit of yearning. The rest would be done by the Mother. (1977, p. 47)

Ramakrishna's teaching methods basically represented two basic approaches: (1) a direct method in which learners were instructed in his presence, and (2) an indirect method whereby learners received a more

subtle method of instruction. Only those pedagogical methods that demonstrated Ramakrishna's versatility as a teacher and which seemed to be corroborated by their effectiveness have been presented and categorized into direct and indirect methods. These methods reflected both uniqueness and variety, which as Saradananda (1995) stated, were representative of his "extraordinary memory, his wonderful comprehension, his keen power of observation" (p. 808). Saradananda noted in Ramakrishna's method of teaching "there was no parade of scholarship, no logic-chopping, no festooning of fine phrases. Neither was there any studied artificiality in the use of words--any attempt to bolster commonplace ideas by clothing them in pompous words, or to obscure deep thoughts by parsimony of words" (p. 807). Saradananda pointed out that "whoever heard Ramakrishna speak even once must have noticed how he held before them picture after picture drawn from the materials of daily occurrence, from the things and events the audience were familiar with, in order to imprint these ideas on their minds. The listeners also became fully freed from doubts and were perfectly satisfied with the truth of his words, as if they saw them enacted before their very eyes" (pp. 807-808).

Vivekananda described Ramakrishna, his teacher, as "a true teacher because he came down immediately to the level of the student and transferred his soul to the student's souls and saw through the student's eyes and heard through the his ears and understood through his mind" (in Stark, 1974, p. 146). At one point he even tested his foremost disciple, Vivekananda, by ignoring him completely for one month. Even so, humor, affection, and gentleness seemed to be a fundamental part of his teaching methods.

As a teacher, Ramakrishna always had in mind the need and ability of the learner. Rolland (1965) noted that "Ramakrishna could always adapt his thought to the range of vision for each individual disciple; and far from destroying the fragile equilibrium of the human spirit, he was careful to establish it by delicately graduating the proportion of the elements constituting it. He could be seen changing his method according to each temperament to such an extent that he sometimes seemed to hold contradictory views" (p. 206). Stark (1974) and Isherwood (1965) affirmed that Ramakrishna used direct methods that included play and merriment, as well as indirect methods of instruction. In contrast to his direct methods, his indirect or subtle pedagogies involved the use of "touch, a word, a wish, or even a glance" (Stark, p. 146). Only a few examples of each of these methods are provided to point out his effectiveness in teaching, rather than a philosophical discussion on individual teaching methods.

Direct Methods

Ramakrishna taught directly by initiating discussions on topics related to realizing God or answering devotees' questions. In his direct methods, Ramakrishna used themes that reflected devotion, love, knowledge, faith, and action, by which learners would find the best lesson for their consciousness development. He enjoyed using visual imagery that reflected his life experiences in Kamarpukur, the small Bengali village in which he grew up. He provided abundant examples of direct statements, analogies, parables, stories, illustrations, and even songs when the occasion arose. They represented his ability to pull out parts of his environment like a snapshot to help learners fully understand difficult concepts.

Ramakrishna's direct teaching was like a soul-to-soul connection with the learner. Lemaitre (1969) wrote that "from his youth, almost from his childhood. . . Ramakrishna possessed this rare gift of being able to identify himself completely with others--on the material level by finding in his own body the physical characteristics of the man of whom he was thinking, and on the spiritual level by being united with him in the very core of being" (p. 217). On this basis, Ramakrishna understood the learner's needs and would teach that person directly. His skill as a teacher was pointed out by Saradananda (1995), who wrote that Ramakrishna

. . . never confused the mind of the hearer by speaking unnecessary words. He discerned aright the subject and the aim of the inquirer's question and answered it in a few homely sentences. He gave the conclusion and illustrated it by vivid word-pictures in the aforesaid manner. . . For he used to state as answer only that which he knew as true in his heart of hearts. He would not say so in so many words that no other solution of that problem was possible. Nevertheless, that impression would be firmly created in the mind of the hearer, because of his deep-seated conviction and the stress he used to lay on the expressions. (p. 808)

Saradananda also noted that Ramakrishna would not harm or destroy the spiritual attitude of the hearer by interfering with his liberty. If someone had contrary reasons and arguments and would not accept Ramakrishna's conclusions, which he intuitively knew as true, Ramakrishna would wind up the topic, saying, "I have said whatever came to my mind; take as much, or as little, of it as you like" (p. 809). An example of Ramakrishna's direct teaching approach is given in this dialogue between himself and M:

M: How ought we to live in the world?

Master: Do all your duties, but keep your mind on God. Live with all--with wife and children, father and mother--and serve them. Treat them as if they were very dear to you, but know in your heart of hearts that they do not belong to you. . . First rub your hands with oil and then break open the jack-fruit; otherwise they will be

smeared with its sticky milk. First secure the oil of divine love and then set your hands to the duties of the world. (M, 1977, p. 81)

Ramakrishna always qualified his expositions to questions with expressions of his thoughts through analogies, parables, illustrations, stories and songs. Lemaitre (1969) noted that "Ramakrishna selected concrete, living images borrowed from nature, the stars, plants, and animals, in order to make the verities of the Sanatana-Dharma (the Eternal Religion of Hinduism), more easily understandable" (p. 161). His abundant use of these literary forms demonstrated Ramakrishna's effectiveness as a teacher as well as his sensitivity to his listeners. He encouraged students to keep an open mind and to examine their own structure of thought and reasoning, rather than give verbatim acceptance. An example of each literary form is presented.

Analogies. Ramakrishna's use of analogies was abundant. He usually used them to explain an aspect for God-realization. His analogies varied from either one or five lines. For example, to develop love and trust of God, he gave the following one-line analogy: "The cat handles the mouse one way, but its own kitten a very different way" (M, 1977, p. 252). To answer a devotee's concern on why his mind was not under his control, Ramakrishna attempted to explain how the mind takes on the qualities of one's thoughts: "The mind is like a white cloth just returned from the laundry. It will be red if you dip it in red dye and blue if you dip it in blue. It will have whatever color you dip it in" (M, p. 539).

Illustrations. Ramakrishna seemed to use illustrations to provide learners with visual imagery of difficult concepts. In answer to a disciple's questions: "What is the rule for concentration? Where should one concentrate?", Ramakrishna gave a very long discourse on the sacred word

'om', the state of the mind, and the knowledge of Brahman. The following illustration was part of the discourse to explain the human soul in relation to the Divine Soul:

Think of the sun and ten jars filled with water. The sun is reflected in each jar. At first you see one real sun and ten reflected ones. If you break nine of the jars, there will remain only the real sun and one reflection. Each jar represents a jiva (an ordinary person). Following the reflection one can find the real sun. Through the individual soul one can reach the Supreme Soul. Through spiritual discipline the individual soul can get the vision of the Supreme Soul. What remains when the last jar is broken cannot be described. (M, 1977, p. 404)

Parables. Ramakrishna's use of parables seemed to have more serious undertones than other imaginative imageries. They appeared to reflect how a person should behave. In this parable, Ramakrishna attempted to help a group of devotees and disciples understand the idea of looking for God within, rather than traveling all over the world to find Him:

Once a bird sat on the mast of a ship. When the ship sailed through the mouth of the Ganges into the 'black waters' of the ocean, the bird failed to notice the fact. When it finally became aware of the ocean, it left the mast and flew north in search of land. But it found no limit to the water and so returned. After resting awhile it flew south. There too it found no limit to the water. Panting for breath the bird returned to the mast. Again, after resting awhile, it flew east and then west. Finding no limit to the water in any direction, at last it settled down on the mast of the ship. (M, 1977, p. 425)

Stories. Ramakrishna's use of stories depended on the question and the background of the questioner. For some learners, he would answer their questions at great length. For others, he would reply in one sentence, but in either case, he would say with a smile: "Let me tell you a story." Ramakrishna told this story to his close group of disciples, to teach them "to gauge the degree of God's presence in us and our surroundings, and the

hierarchy of His forms and laws, and the dangers of amoralism and of indifference to action" (Rolland, 1965, p. 207). This is the story of the mahut (elephant driver) Narayana:

In a forest there lived a holy man who had many disciples. One day he taught them to see God in all beings and, knowing this, to bow low before them all. A disciple went to the forest to gather wood for the sacrificial fire. Suddenly, he heard an outcry: "Get out of the way! A mad elephant is coming!" All but the disciple of the holy man took to their heels. He reasoned that the elephant was also God in another form. Then why should he run away from it? He stood still, bowed before the animal, and began to sing its praises. The mahut of the elephant was shouting: "Run away! Run away!" But the disciple didn't move. The animal seized him with its trunk, cast him to one side, and went on its way. Hurt and bruised, the disciple lay unconscious on the ground. Hearing what had happened, his teacher and his brother disciples came to him and carried him to the hermitage. With the help of some medicine he soon regained consciousness. Someone asked him, "You knew the elephant was coming—why didn't you leave the place?" "But," he said, "our teacher has told us that God himself has taken all these forms, of animals as well as men. Therefore, thinking it was only the elephant God that was coming, I didn't run away." At this the teacher said: "Yes, my child, it is true that the elephant God was coming; but the mahut God forbade you to stay there. Since all are manifestations of God, why didn't you trust the mahut's words? You should have heeded the words of the mahut God." (M, 1977, pp. 84-85)

Songs. Ramakrishna loved to sing and dance. M noted on many occasions that Ramakrishna had a melodious voice. His songs evoked such emotion that the group that was gathered would have tears in their eyes; and many times, Ramakrishna himself would enter into samadhi. His songs seemed to be really poetry that taught about God by devotion, love, faith, and meditation. M, the biographer of Ramakrishna, was the only one to provide a massive selection of the lyrics of Ramakrishna's songs. It was difficult to determine what the melody of each song could have been. However, through the lyrics, the divine mood of Ramakrishna

at the time, and his manner of looking at a particular disciple, students were able to select information that appealed to their conscience and which would help them to realize their inherent divinity. Ramakrishna could teach a lesson imperceptibly on the love of God without being dogmatic and didactic, as in this simple song that he improvised to the music that was being played:

O Mother, dance about Thy devotees!
Dance Thyself and make them dance as well.
O Mother, dance in the lotus of my heart;
Dance, O Thou the ever blessed Brahman!
Dance in all Thy world-bewitching beauty.
(M, 1977, p. 632)

Indirect Methods

Ramakrishna's indirect teaching methods were those that had a subtle transformative effect on the lives of certain disciples and devotees. These methods appeared to be simple but were powerful enough to instantly bring about a change in a person's life. Some of these indirect teaching methods may have relevance to classroom teaching. They may not be as powerful as Ramakrishna demonstrated, but they suggested how effective a kindly word, look, or a touch from a teacher could have in the life of a student.

In using any of his teaching methods, Ramakrishna never tried to impose on the disciples visions or thoughts that were not already there. He sought to awaken the inner forces that were already in them and also to help them develop their own true and highest individuality (Rolland, 1965). When inner transformation seemed very difficult for a disciple, there were occasions when he "helped them to find their bearings and

even then, it was generally during the last stage of their upward development" (Rolland, p. 214). A few of these indirect teaching methods are categorized according to the sub-themes of subtle methods, his presence, and his touch.

Subtle methods. Subtle methods were those like a 'word,' a 'touch,' a 'glance,' or a 'look.' Rolland (1965) observed that a little thing like a word, a look or a touch would transmit spiritual consciousness. Vivekananda also confirmed the powerful effect of Ramakrishna's touch, word, wish, glance, or even the result of a person's silent wish (Stark, 1974). For example, "at a glance from Ramakrishna, Tulasi (Nirmalananda) felt a sort of creeping sensation within his bosom and remained paralyzed for a moment. Another devotee, Tarak (Shivananda), was sitting quietly facing Ramakrishna, when the Master's look fell upon him; Tarak dissolved into tears and trembled throughout his members. Then, at a first visit, Kaliprasad (Abhedananda) touched Ramakrishna, and was immediately flooded with a wave of energy" (Rolland, p. 214). On another occasion, a devotee, Navachaitanya Mitra, threw himself at the feet of Ramakrishna, weeping and begging for his grace. Ramakrishna touched him and Mitra became so ecstatic that Ramakrishna had to touch him again. Mitra reported that this experience changed his life to the extent that he retired in solitude at the bank of the Ganges (Isherwood, 1965).

His presence. Foremost of Ramakrishna's silent methods of instruction was communicating by his presence. Basu (1981) wrote that "whoever came into contact with Ramakrishna felt at once his magnetic power; their outlook changed appreciably and some of them imbibed a genuine spirit of religious inquiry" (p. 72). According to Basu,

"Ramakrishna had a power that spontaneously attracted the minds of people. . . . The influence of his subtle and causal bodies were so active that whoever came to see him would lose all bodily sense at least for a few brief moments. People loved just to sit beside him. . . Any person with an afflicted heart would feel pure joy as that person came into contact with him" (p. 85).

Ramakrishnananda, a disciple, stated that "Ramakrishna had such a wonderful power. Every time one went to see him one felt as if a great load had been taken off one's back and mind. Whatever doubt was in one's mind was sure to be cleared, without putting any question" (in Chetananda, 1990, p. 147). Isherwood (1965) wrote that Ramakrishna's listeners felt themselves to be in the presence of an enlightenment which was altogether beyond their understanding.

M (1977) provided an instance when people gathered just to be in Ramakrishna's presence. Ramakrishna spoke:

"Well, all these people are sitting here without uttering a word. Their eyes are fixed on me. They are neither talking nor singing. What do they see in me?"

M said to the Master: "Sir, they have already heard many things you have said. Now they are seeing what they can never see anywhere else—a man always blissful, of childlike nature, free from egotism, and intoxicated with divine love." (p. 918)

His touch. Ramakrishna's communication by touch was a powerful method for helping a person get rid of an obstinate view in order to realize the truth rightly and accurately (Saradananda, 1994). According to Rolland (1965), "in the midst of a crowd he could go straight to a bashful visitor, who was hiding from him, and put his finger on his doubt, his anxiety, his secret wound. He never preached. . . . Just a word, a smile, the touch of his

hand, communicated a nameless peace, a happiness for which men yearned" (p. 257).

One example was when Mathur, the manager of the Dakshineswar temple, became very grieved and angry that the statue of the divine Mother was to be immersed in the Ganges. At Ramakrishna's touch on his chest, Mathur understood his fears to be meaningless (Isherwood, 1965). Another time was with Latu (Swami Adbhutananda), the first of Ramakrishna's disciples. He was poor and uneducated but by virtue of Ramakrishna's touch, he acquired the deepest wisdom (Isherwood, 1965). Another example dealt with his closest disciple, Vivekananda, an educated and rationalistic thinker who thought his master was mad. Upon receiving his teacher's touch at his second visit to him, Vivekananda stated:

I thought another scene of lunacy was going to be enacted. Scarcely had I thought so when he came to me and placed his right foot on my body, and immediately I had a wonderful experience. I saw with my eyes open that all the things of the room together with the walls were rapidly whirling and receding into an unknown region and my I-ness together with the whole universe was, as it were, going to vanish in an all-devouring great void. I was then overwhelmed with a terrible fear. . . Laughing loudly at my words, he touched my chest with his hand and said, "Let it then cease now. It need not be done all at once. It will come to pass in course of time." (Saradananda, 1995, p. 842)

At a later visit to Ramakrishna when Vivekananda began his training, the latter reported the effect of his teacher's touch:

There was a complete revolution in the state of my mind in a moment at the wonderful touch of the Master. I was aghast to see actually that there was nothing in the whole universe except God. But I remained silent in spite of seeing it, wondering how long that state would last. (Saradananda, p. 879)

Saradananda (1995) reported that Ramakrishna used his teaching touch while in a state of Divine inspiration to both men and women who came to see him. Both Chetananda (1990) and Saradananda described the adverse effects of pain suffered by Ramakrishna upon being touched by someone. However, for the disciples, touching Ramakrishna was a learning experience.

A few of Ramakrishna's other indirect methods such as visions, dreams, wish, and glance, seemed to be ways of communication that were characteristic of a guru but not particularly useful to the ordinary classroom teacher. On this basis, they are not presented here but can be found in the written works of Stark (1974); M (1977); Isherwood (1965); and Saradananda (1994; 1995).

Summary

Ramakrishna's pedagogical methods reflected a combination of his superconscious wisdom, sensitivity, intelligence, and humor with a remarkable alacrity and flexibility, so that within a few moments, the learner's problems could be resolved in a sympathetic manner. Ramakrishna's life demonstrated a progression of the life of "a simple country boy who possessed an unusually retentive, profound memory" (Isherwood, 1965, p. 27), to an "effective teacher without much education" (Olson, 1990, p. 8).

To the Western reader, the life and teachings of Ramakrishna may appear strange and often difficult to understand. However, as Aldous Huxley stated, "its essence was intensely mystical and therefore universal" (in M, 1977, p. vi). As an epistemological and ontological personality, Ramakrishna was able to teach in a variety of ways to householders,

women devotees, young men, and well-educated and intellectual people who became transformed and carried his message of knowledge, action, love and devotion around the world. His unique direct and indirect teaching methods reflected the personality of the authentic teacher and the spirit in which the instruction was presented and received by the learner. His teaching methods were not separate from him.

Ramakrishna passed away on Sunday, August 15, 1886 at fifty years of age. As Stark (1974) indicated, the unsophisticated Sri Ramakrishna became not only "a gifted scientist in his own right" (p. 199), but a great teacher who "regarded the function of a teacher in spiritual life to share the fruits of his experiences" (p. 143).

Ramana Maharshi

Introduction

Ramana Maharshi has been described by many writers as a mystic saint and guru of India. He was a guru, not in the sense of Adi Shankara's monastic order of gurus, but a guru who answered the Vedic description of "a knower of Brahman" because, as the literature showed, he experienced oneness with God and because he guided and taught others how to invest themselves in the Self within.

His life and teachings reflected that of a modern spiritual teacher. His life followed that of a typical sannyasi (renunciant stage) but he demonstrated powerful yet simple teaching methods that made him stand out as being quite different in comparison to the guru of the classical teaching tradition, although he taught from the same Vedic belief. He seemed to be a guru for all ages and types of people. Except for his

occasional writings and his composition of a devotional hymn to Arunachala, Ramana Maharshi did not write about his philosophy and life experience. His teaching has been recorded by several disciples and ashramites in a variety of forms such as the diaries of Mudalier (1968) and Cohen (1993); a biography by Osborne (1970); talks by Venkataramiah (1989); letters of Nagamma (1970); and commentaries and teachings by "Who" (1984), Lata (1986), Miller (1988), Osborne (1987), and Natarajan (1993). The data collected on Ramana Maharshi was based on these works with further reference to a few other edited compilations on his life.

Ramana's Life

Family and Early Life

Ramana Maharshi was born Venkataramana on December 29, 1879 in Tiruchuzhi, South India. His name was changed to Bhagavan Sri Ramana Maharshi by a devotee in 1907. In this study, the name Ramana is used. Ramana's father and mother were Sundaram Aiyar and Alagamma. Ramana was the second son of four children. He had an elder brother, Nagaswami, a sister, Alamelu, and a younger brother, Nagasundaram. They were a devoted, pious, and loving Brahmin family who also came from similar religious families.

Spiritual Training

When Ramana was twelve years of age, his father died. He and his siblings were brought up by their mother and uncles, in particular, his paternal uncle, Subbier (Osborne, 1970; Who, 1984). Ramana attended local schools at Tiruchuzhi and Dindigul, then went to Scott's Middle School and the American Mission High School. His guardians tried their best to

fashion him after their own ideal; they sought to equip him for the life of the world by giving him a "sound education" (Who, p. 2).

Ramana was a bright and intelligent student but showed no interest in school work nor will to get on in the world (Who, 1984; Aksharajna, 1984). He was an athletic out-of-doors type of boy and was interested in football, wrestling, and swimming. Between the ages sixteen and seventeen, Ramana's spiritual development began to take shape through three different incidents. The first one was related to reading the life-stories of Tamil saints that provided some religious theory to his background (Osborne, 1970). The Periya-puranam is a hagiology in Tamil of the lives and spiritual experiences of sixty-three saints (Balasubramaniam, 1989). Aksharajna suggested that the study of this book threw Ramana into deep meditation that began to affect his usual activities. Osborne noted that upon reading this book, Ramana became overwhelmed with ecstatic wonder that such faith, such love, such divine fervor was possible, and that there could be such beauty in human life. Who (1984) noted that "even as a little boy, Ramana was continually aware of a Something supremely holy, whose Name was Arunachala" (p. 3).

By the end of his sixteenth year, the second incident occurred. Ramana heard about the sacred mountain, Arunachala, from an elderly relative who had returned from his visit there. Ramana, who had only read about this sacred place, wanted to know where it was. The mountain Arunachala was regarded by Hindus as a manifestation of Siva (Godman, 1985, p. 2). According to Aksharajna (1984), Ramana had a vision of this mountain as "Something Great and Magnificent" (p. 7). He had never imagined that Arunachala was a place on earth.

The third and more profound incident which Ramana described as "his first experience of the Self" (Mudaliar, 1968, p. 41) occurred in his upstairs room at Madura. Several writers described Ramana's experience of a sudden violent fear of death. Ramana himself stated, "I was in my usual good health. But a sudden and unmistakable fear of death seized me. I felt I was going to die, and at once set about thinking what I should do" (Aksharajna, 1984, p. 8). Mudaliar (1968) provided Ramana's recounted synopsis:

When I lay down with limbs outstretched and mentally acted the death scene and realised that the body would be taken and cremated and yet I would live, some force, call it atmic power or anything else, rose within me and took possession of me. With that I was reborn and I became a new man. I became indifferent to everything afterwards, neither having likes nor dislikes. (p. 41)

Osborne (1970) noted that this sadhana or spiritual technique took barely half an hour, but it provided Ramana's "Awakening": his becoming consciously aware that his real nature was the universal deathless Self, the same as the Spirit, and that this Self was in every person. Osborne also stated that this changed mode of consciousness naturally produced a change in Ramana's sense of values and habits of life. Aksharajna (1984) reported that Ramana's attention was so powerfully drawn to the Self within that life that its activity ceased to interest him. He had lost even the superficial contact he had with his companions. Often times he would sit alone, close his eyes and soon be lost in the all-absorbing concentration on himself. Ramana's changed way of life and behavior began to cause a neglect of his school work, subsequently affecting his family life. In addition, Osborne noted that "a constant burning sensation was felt in Ramana's body from the time of the Awakening until the moment when

he entered the inner shrine of the temple at Tiruvannamalai [Arunachala]" (p. 24). The outcome of this led to Ramana leaving home for Arunachala.

After an eventful and symbolic journey, on September 1, 1896, three days after leaving home, Ramana arrived at his destination, Tiruvannamalai and the holy hill, Arunachala (Osborne, 1970). Ramana lived on this mountain from 1896 until his death in 1950. Who (1984) noted that "at once he went to the Presence in the temple and cried out in ecstasy, 'Father, I have come just according to Thy command.' And at once the burning heat in the body disappeared, and therewith the sense of something being lacking. Also, there was not any more flow of tears after this except once, which was when he composed his 'Five Hymns to Arunachala' " (p. 10).

Ramana did not have a teacher to guide him in his spiritual quest at Arunachala. For sixteen years he lived practically in silence, sitting motionless in samadhi (absorption). Sometimes nourishment had to be put into his mouth as he paid no heed when it was offered him. In May 1898, after a little more than a year, a sadhu named Palaniswami, who was searching to serve God, was told about the young swami and began to look after Ramana. Palaniswami's interest in religious literature incidentally led to Ramana's reading of Sanskrit, Telugu, and Malayalam texts in order to help Palaniswami's understanding (Osborne, 1970).

Balasubramaniam (1989) pointed out that "during the early period of Ramana's stay at Tiruvannamalai, he was in the state of total Self-absorption without speaking and eating, completely neglecting the body and oblivious of the surroundings. It must be borne in mind that his silence and fasting were due to his absorption in the Self; they were not the

sadhana [technique of spiritual effort] for Self-realization" (p. 364). Both Balasubramaniam and Osborne (1970) reported that Ramana's life on the hill of Arunachala appeared to be one where he constantly moved from one cave to another until 1922 when he moved down to the foot of the hill where the present Ashram grew up. "As he moved around, he was surrounded by devotees, spiritual aspirants, and foreign visitors who sought his guidance and help in spiritual matters. Very often he was silent; sometimes he spoke to them. At the request of some of the disciples, he explained the contents of great scriptural works" (Balasubramaniam, p. 364). Osborne noted that "he occasionally wrote out explanations or instructions for his disciples, but his not speaking did not really impede their training because, both now and later when he had resumed speech, his real teaching was through silence . . . " (p. 51).

Ramana's return to full outer normality was reported to have taken place in 1912 at the age of about thirty-three years. Osborne (1970) provided a vivid description of Ramana's superconscious experience:

The landscape in front of me disappeared as a bright white curtain was drawn across my vision and shut it out. I could distinctly see the gradual process. There was a stage when I could still see a part of the landscape clearly while the rest was covered by the advancing curtain. . . On experiencing this I stopped walking lest I should fall. When it cleared I walked on. When darkness and faintness came over me a second time I leaned against a rock until it cleared. The third time it happened I felt it safer to sit, so I sat down near the rock. Then the bright white curtain completely shut off my vision, my head was swimming and my circulation and breathing stopped. . . Vasudeva Sastri, in fact, took me for dead and held me in his arms and began to weep aloud and lament my death. . . . My usual current of awareness still continued in that state also. I was not in the least afraid and felt no sadness at the condition of the body. . . This state continued for some ten or fifteen minutes. Then a shock passed suddenly through the body and circulation revived with enormous

force, and breathing also, and the body perspired from every pore. The color of life reappeared on the skin. (p. 60)

Balasubramaniam (1989) suggested that the new person that emerged answered to the picture of a perfected being, entirely luminous, inertia-prone, and free from activist drive and memories of past life actions. Osborne (1970) provided a description of Ramana's new personality:

His manner was natural and free from all constraint and the newcomer immediately felt at ease with him. His conversation was full of humour and his laughter so infectious, so like that of a child, that even those who did not understand the language would join in. Everything about him and about the Ashram was clean and tidy. When a regular Ashram had been established, life in it followed a time-table as exact as work in an office. The clocks were kept right to the minute, the calendars were up-to-date. And nothing was wasted. . . . There was a spontaneous simplicity and humility about him. One of the few things that aroused a show of anger in him was if those who were serving food gave more of a delicacy to him than to others. He did not like people to rise when he entered the hall but would make a little gesture to them to remain seated. . . . (p. 61)

During his years in Arunachala, various men and women devotees became attracted to Ramana and began to live on the mountain to be near him. In 1922 after the death of his mother, a more formal ashram became established and Ramana began teaching the devotees who began to gather around him.

Ramana's Philosophy

Ramana's philosophy developed from his own personal experiences of spiritual realization for seventeen years, from the time he was a youth of sixteen until he was thirty-three years of age. During the first two months of this time, he was completely absorbed in Divine Bliss and had a total disregard for food, clothes, or physical comforts. For one year, he observed silence. When he did move about, he was in a trance-like state of bliss,

absorbed in the self. Osborne (1970) noted that this did not completely end until about 1912 when there was a final and complete experience of death (p. 59). Ramana lived life with an “unwavering consciousness of identity with the Self which is God” (Osborne, in Who am I?, 1990, p. 6).

Ramana did not come to preach a new religion or to restore an existing one. His work was to open a new spiritual path suited to the conditions of the modern world and accessible to all who turned to him, from whatever religion or community they might be. (Who am I?, p. 9).

This path intended to help people discover their own good and pursue it. Ramana brought together the main tenets of the Upanishads, the Bhagavad Gita, and Advaita Vedanta's theory of non-duality through his simple introspective method of silencing the mind to recognize who we really are.

Reality and the World

Ramana believed that what we call God is the Divine Self who is the Reality underlying the world. He felt that there is only one Reality, which in our ignorance appears as the world, and will appear as it really is, as the Self, when we transcend the ignorance. Ramana believed that by experiencing Truth, people would be able to understand that this multiple world of names and forms in time and space is just the real Self, who is the indivisible Reality, nameless, formless, timeless, spaceless, and changeless (Who, 1984). He proposed that "the world of relativity--comprising of three categories, namely the world, the soul, and God--is but a false appearance imposed by the ego-mind on the Reality. The latter is the substratum, the element of truth in the three which is described as the Egoless State. This state is both one's real Self and the Divine Universal Self" (Who, p. 103).

For Ramana, God, man, and the world were not different from Brahman/ AtmEn (the Divine Self). It is Brahman or the Self that appears as God, man, and the world (Balasubramaniam, 1989). Through maya (illusion), Brahman appears as the pluralistic universe. As long as a person does not realize the truth that there is only one reality, a plurality is seen in the form of God, people, and the world which is held as distinct, though related, reals. Through ignorance, the one reality is perceived as three. Ramana explained that:

Reality must always be real. It has no names or forms but is what underlies them. It underlies all limitations, being itself limitless. It is not bound in any way. It underlies unrealities, being itself Real. It is that which is. It is as it is. It transcends speech and is beyond description such as being or nonbeing. (Osborne, 1987, p. 16)

The Human Self and Consciousness

Ramana experienced God as Divine Consciousness and maintained that Consciousness was the very nature and essence of God. He observed that "there is only one Consciousness that is manifested through the world and people" (Osborne, 1987, p. 24). From the cosmic point of view, Divine Consciousness was God or Brahman. Microcosmically, the Self in human beings was no other than God, therefore, the psychophysical organism of people which was not-Self was not real (Balasubramaniam, 1989). Ramana explained that the word 'body' did not mean only this body of flesh, but also others of a finer texture. There were five bodies or five sheaths that covered the indwelling Self and concealed him (Who, 1984). Therefore, the human Self was not the body but the real Divine Self that was the one infinite Consciousness. Ramana believed that this Self was real and could be known by a person's silent inquiry. "By finding out who you are, you may know what God is" (Balasubramaniam, p. 369). Ramana suggested that

the fate of people was determined by the actions of their previous birth but by focusing on the Self that is God, it is He who would bear our burdens (Mahadevan, 1980). On the basis of his own authentic experience, Ramana conceptualized the aphorism: "What is not meant to happen will not happen, however much you wish it. What is meant to happen will happen, no matter what you do to prevent it. This is certain, therefore the best path is to remain silent" (Spiritual Teaching of Ramana, 1988, p. xiv).

The Mind

Ramana stated that "there is no difference between the mind and the Self. The mind turned inwards is the Self; turned outwards, it becomes the ego and all the world" (Godman, 1985, p. 16). According to Ramana, the mind is nothing but a stream of thoughts that passes over Consciousness (Who, 1984). He described the mind as a subtler kind of body and an expanded form of the ego that can be referred to as 'the little self'. The mind serves as a knot between consciousness and the body. Ramana maintained that when the mind functions as a separate entity, it sees the world as an appearance of parts. It falsely identifies Reality/God as bodies of sheaths and so limits it. The mind imagines the reality as finite, thinking itself to be finite. These limitations and divisions are in the mind alone. "Just as the mind does not exist in sleep, but we continue to exist in sleep" (Who, p. 74), similarly, the mind has no existence apart from the self.

Ramana observed that the mind is just a mysterious power of the Self, by which the One Self appears as many. It is only when the mind rises that the three—God, the soul, and the world—appear. In sleep they are not seen, nor thought of. Ramana stated that unhappiness is none other than

the separation of the mind from the Self and that happiness is just the return of the mind to its Source, the Self (Who, 1984). Ramana explained that when the mind sinks into the Self, the Self is realized; when the mind issues forth the world appears and the Self is not realized (Lata, 1986).

Influence on Others

Aksharajna (1984) reported that from Ramana's very birth, he exerted a fascinating influence upon his parents, and later on as an adolescent, he became a leader of his friends in a variety of sports and games. However, Ramana's most profound influence began when he was only eighteen years of age as a disciplined meditating Brahmana Swami in a cave at Arunachala. There, his "serene beauty as he sat in solitude" began to attract pilgrims, sightseers, and a few devotees who began to recognize the young swami "immersed in blissful samadhi" (Osborne, 1970, p. 34). Ramana did not speak to them but maintained his discipline of silence. A few of these devotees, in particular Palaniswami, began to take care of Ramana. Ramana helped Palaniswami understand the spiritual philosophy he was having difficulty reading. Through this cooperative learning, Ramana came to learn Sanskrit, Telugu, and Malayalam, which later helped him in teaching his philosophy by validating his integral experience of God with literature.

By twenty-one years of age, "Ramana's radiance began to draw a group of devotees around him and an Ashram came into being. It was not only seekers after Truth that were drawn to him but simple people, children, even animals. Young children from the town would climb the hill to Vinupaksha Cave, sit near him, play around him, and go back feeling happy. Squirrels and monkeys would come up to him and eat out

of his hand" (Osborne, 1970, p. 51). At this time even European visitors began arriving to see Ramana. One of them was Paul Brunton, whose skepticism changed on his first impact of seeing Ramana. By 1912, when Ramana was about thirty-three years of age, he experienced a final blissful Consciousness that marked a return to a full outer normality from his usual trance-like state. The actual influence of Ramana began when he started to respond to questions put to him. In 1914, Ramana's mother came to the Ashram to stay. This marked a new epoch in the formalization of life in the Ashram and of Ramana as a guru.

Ramana's teachings were considered as instructive and inspiring as they were dynamic and constructive (Aksharajna, 1984). Various intellectuals who became devotees when their lives were transformed by the presence of Ramana included Sivaprakasam Pillai, a South Indian Revenue Department Officer; Natesa Mudaliar, a school teacher; Ganapati Sastri, a Sanskrit scholar; F. H. Humphreys, a Police Officer at Vellore; Raghavachariar, a government official; and Paul Brunton, whose writings provided the first information on Ramana to the Western world. Ramana's influence continued in his devotional hymns to Arunachala, the mountain he considered as the place of Siva. The hymns included "Eight Stanzas to Arunachala" and the "Eleven Stanzas to Arunachala". He described them as "the only poems that came to me spontaneously and compelled me, as it were, to compose them, without anyone urging me to" (Mudaliar, 1968, p. 194). According to Osborne (1970), during Ramana's early years at Virupaksha Cave, he wrote out certain instructions to Gambhiram Seshayyar that were later arranged and published as a book under the title Self-Enquiry. During this time, some of Ramana's replies to

questions were also arranged in a book form as Who am I? Ramana's last poem was "Ekatmapanchakam" or five verses on the Self, which was done in 1947.

Ramana's Educational Theory

Ramana did not construct an educational theory, nor did he establish institutions to advance education, but what originated was highly practical because it came from his own schooling, his home influence, and his spiritual experiences. Epistemologically, his educational thought was grounded in his ontological belief that a human being was identical with the Self which is pure Being, pure Consciousness, pure Bliss, but it was the mind that created the illusion of a separate individuality (Osborne, 1970). Ramana did not set out to generate a new system of education. Instead, he demonstrated a practice of silence which all people, young and old, could exemplify in order to become aware of their own inner selves. His method for doing so provided a range of concepts that could have applicability to education.

Knowledge

The fundamental basis of Ramana's educational thought was to be taught how to practice and experience knowledge of the Self from an attitude of freedom of choice. He often advised seekers to "find the Truth behind yourself, then you will be in a better position to understand the Truth behind the world of which yourself is part" (Osborne, 1970, p. 155). He believed in the importance of education but felt that a true education was one that led to recognizing a person as "identical with the Supreme Self" (Osborne, p. 85). The following dialogue with a devotee demonstrated how he felt about spiritual education:

Devotee: Does not education make a sage more useful to the world than illiteracy?
Maharshi: Even a learned man must bow before the illiterate sage. Illiteracy is ignorance: education is learned ignorance. Both of them are ignorant of their true aim; whereas a sage is not ignorant because there is no aim for him. (Venkataramiah, 1989, p. 323)

Ramana believed that by understanding the inner self, the outer world would also be understood and be positively affected. He "expounded theory only in answer to the specific needs and questions of devotees and as a necessary basis for practice" (Osborne, 1970, p. 83). According to Osborne, Ramana, like others, recognized the truth of all religions. If any school or group or ashram was striving to spread spirituality, he would show appreciation of the good it was doing, however far its methods might have been from his own or its teachings from strict orthodoxy. For example, Mudaliar (1968) reported that when a girl, Janaki, came to Ramana with a dilemma of choosing between repeating the name of God and her quest for getting a higher education, Ramana replied that there was nothing contradictory between the two desires. The girl asked: If I am always doing nama smarana (repetition of the name of God), how can I carry on studies for which the mind is required? Ramana suggested that both could be done at the same time by giving the mind to studies and the heart to God.

On the basis of Ramana's knowledge of the Self, he brought together jnana yoga (the path of knowledge), bhakti yoga (the path of love and devotion), karma yoga (the path of action), and dhyana yoga (focusing the mind on the object of concentration). He did not see any one path as being better, because they all lead to the same Self that is within the person. He stated that:

The one is the consequence of the other. Each of them leads to the next stage. They form a continuous whole. God, guru, and the Self are not different. They are one and the same. Therefore, the methods offer no choice. (Lata, 1986, p. 133)

Ramana would often say "To know God is to love God, therefore the paths of jnana and bhakti (knowledge and devotion) come to the same" (Osborne, 1987, p. 168).

Ramana recognized the importance of literature and often validated his mystic experiences with reference to Hindu literature in order to help people understand or to prove what he was saying. He never discouraged reading books but would explain that "you can go on reading any number but they can only tell you to realize the Self within you. The Self cannot be found in books. You have to find it for yourself in yourself" (Osborne, 1987, p. 82). For those who were illiterate, he encouraged them to "first see your Self"; then reading would become easily understood (Nagamma, 1970, p. 48). He also recognized the futility of the pursuit of only objective knowledge. He stated, "What is the use of knowing about everything else when you do not yet know who you are? Men avoid this enquiry into the true Self, but what else is there so worthy to be taken?" (Osborne, 1970, p. 23). Osborne (1970) noted that Ramana "did not condemn learning, or material wealth, or even psychic powers. Rather, he condemned the desire for them and the preoccupation with them because they blind people and distract them from their goal. . . It was sincerity that was required, not brilliance; understanding, not theory; humility, not mental pride" (p. 161).

For anyone who was genuinely interested in true knowledge which was of the Self, Ramana demonstrated extreme patience but he would refuse to continue a discussion with an individual who wanted to

continually argue (Venkataramiah, 1989). He would say: "Questions are always about things that you don't know and will be endless unless you find out who the questioner is. Though the things about which the questioner asked are unknown, there can be no doubt that a questioner exists to ask the questions, and if you ask who he is all doubts will be at rest" (Venkataramiah, p. 236).

Importance of the Teacher and Student

A basic tenet of Ramana's educational thought was the necessity of a guru for almost anyone who was striving towards a permanent awareness of the Self (Godman, 1985). When asked directly, Ramana did not like to speak of himself as a guru but indirectly, he gave instruction as a guru. He repeatedly stated that "God, Guru, and the Self are the same" (Osborne, 1970, p. 140; Godman, p. 95). Ramana referred to the outer guru as God in human form. This guru was necessary to instruct one to discover the Self within as long as the idea of duality existed. Simultaneously, the guru was also the Self in the heart of each devotee. This internal guru pulled the devotee's mind back to the source, absorbed it in the Self, and finally destroyed it (Godman, 1985; Aksharajna, 1984). Therefore, the main function of the internal or the external guru was to discover the Self within.

Ramana defined a competent guru by the peace of mind in his presence and by the sense of respect you feel for him (Brunton, 1984). Ramana characterized a real teacher as having a knowledge of sacred lore which was the source of spontaneous and automatic intense activities without ownership of the results. A teacher must also possess tenderness and ability to know the nature of seekers in order to teach for individual

differences, and demonstrate unshakeable courage and graciousness at all times, in all places and circumstances (Who, 1984; Godman, 1985; Osborne, 1970). As a teacher, Ramana possessed grace, love, strength, and benignity, which were reflected in the way he related to his devotees (Lata, 1986).

The most important qualification for a prospective student was complete surrender to one's guru so that there was no individuality left. If the surrender was complete, all sense of one's individual self was lost and therefore, no cause for misery (Brunton, 1984). Ramana pointed out that a guru had no power to bring about realization in those who were not energetically seeking it. If the individual seeker made a serious attempt to discover the Self, then the grace and power of the guru would automatically start to flow. If no such attempt was made, then the guru was helpless (Godman, 1985).

Ramana noted that different enlightened people held different opinions because their teachings may be suited to a special time, place, people, and surroundings (Venkataramiah, 1989). Correspondingly, he argued that there may be Self-realized saints who may know the truth, but they have to suit their teaching to those who ask for it. The differences in the teachings are to be explained by the differences in the *pakva* or fitness of those to whom such teachings are addressed (Mudaliar, 1968). When asked by a devotee about the individual differences and aptitude of learners and the method of the teacher, Ramana's reply reflected his thoughts on how teachers should respond to the differences in students:

Devotee: It is said that the Mahatma (enlightened person) looks upon all with the same kindness. Why then do they tenderly receive some, reply to some and not to others when asked, shout at some and show indifference towards others?

Ramana: Yes. All the children are the same for the father. He wishes them all well. Hence he treats them with love and anger according to their propensities, and thus gives them training. Children who are gentle, remain aloof with fear and do not ask for anything; they should be cajoled with love and tenderness and given whatever they want. Those who are bold, ask for and take whatever they want. Those who are vagrant should be reprimanded and kept in their proper places. Those who are stupid should be neglected and left to fend for themselves. In the same manner Mahatmas have to be loving or harsh according to the merits of the devotees. (Nagamma, 1970, p. 341)

In Ramana's educational thought, the progress of learning depended foremost on the willingness and genuineness of the student of self-realization and the method of communication between the teacher and the student.

Training of Disciples

Ramana did not initiate formal disciples but those who accepted his teaching regarded themselves as his disciples (Mudaliar, 1968). He believed that there was no difference between himself and others (Osborne, 1987). Those who considered themselves his disciples were those who surrendered themselves to him and received his initiation by his look or by silence. Ramana tried to teach all who came to him how to solve their life problems, through his philosophy of the Self. He emphasized that realization was not the discovery of something new. It was rather the rediscovery of what was always there:

There is no reaching the Self. If the Self were to be reached, it would mean that the Self is not here and now but that it is yet to be obtained. What is got afresh will also be lost. So it will be impermanent. What is not permanent is not worth striving for. So I say the Self is not reached. You are the Self; you are already that. (Lata, 1986, p. 82)

He believed that all people, irrespective of age, sex, caste, class, and nationality, were capable of focusing the mind on the Self and realizing the Self, here and now (Balasubramaniam, 1989). Ramana encouraged householders, both women and men, and assured them that they were also capable of realizing the Self (Mudaliar, 1968).

Ramana recognized that his method was for mature minds. For those he considered to be of 'immature mind', he prescribed other methods that could develop their maturity and subsequently help them to realize the Self through the path of Self-enquiry (Nagamma, 1970). He understood that people learned according to their "individual temperament and equipment (mental ability) and would suggest different paths for realization" (Venkataramiah, 1989, p. 206).

Psychology of the Self

Ramana's educational ideas seemed to be a practical synthesis that related not to the working of the mind, but went to the source, the mind or Self itself (Cohen, 1993). His method offered the possibility of a new psychological understanding of the mind and the Self for education. He believed that "where psychology ends, there philosophy begins. This is experience; the mind is born; we see it; even without the mind we exist. There is everyone's experience to prove it" (Venkataramiah, 1989, p. 113). For Ramana, the "mind is only a bundle of thoughts" but which "always seeks knowledge, leaving aside its own inner knowledge" (Venkataramiah, pp. 51; 184).

By helping people solve their problems and by giving guidance for salvation, Ramana provided an explanation of the true nature of the human being:

Did I ever say that the world exists because of you? I have only put to you the question what exists apart from yourself. You ought to understand that by the Self neither the physical body nor the subtle body is meant.

What you are told is that if you once know the Self within which all ideas exist, not including the idea of yourself, of others like you and of the world, you can realize the truth that there is a Reality, a Supreme Truth, which is the Self of all the world you now see, the Self of all the selves, the one Real, the Supreme, the eternal Self, as distinct from the ego or individual being, which is impermanent. You must not mistake the ego or the bodily idea for the Self. (Osborne, 1987, p. 22)

Ramana believed that the basic problem in being unable to recognize the inner self was the importance given to the mind from which all worldly activities arise (Mudaliar, 1968). His explanation showing the differences between the mind and the Self brings together psychology and philosophy:

What is called the "mind" is a wondrous power residing in the Self. It causes all thoughts to rise. Apart from thoughts, there is no such thing as mind. Therefore, thought is the nature of the mind. Apart from thoughts, there is no independent entity called the world. In deep sleep there are no thoughts, and there is no world. In the states of waking and dream, there are thoughts, and there is a world also. *Just as the spider emits the thread (of the web) out of itself and again withdraws it into itself, likewise the mind projects the world out of itself and again resolves it into itself.* When the mind comes out of itself, the world appears. Therefore, when the world appears (to be real), the Self does not appear; and when the Self appears (shines) the world does not appear. When one persistently inquires into the nature of the mind, the mind will end leaving the Self (as the residue). What is referred to as the Self is the **AtmEn**. The mind always exists only in dependence on something gross; it cannot stay alone. It is the mind that is called the subtle body or the soul (jiva). (Who am I?, 1990, p. 13)

He believed that through self-inquiry, the real nature of the mind could be found as the 'I'. Ramana advocated a theory of silence which was

his means of guiding genuine seekers to awareness of the Self within. The following illustration explained his theory of silence:

When women walk with water pots on their heads and chat with their companions they remain very careful, their thoughts concentrated on the loads on their heads. Similarly when a sage enters activities, these do not disturb him because his mind abides in Brahman, the Supreme Spirit. (Lata, 1986, p. 45)

From his premise that there is one reality that is made up of God, man, and the world, Ramana suggested that through self-enquiry, a person could recognize the real Self within.

Ashram

Ramana did not construct any type of school himself. According to Godman (1985), "Ramana's spiritual radiance attracted a small circle of followers" (p. 2). Later on other students came to him. Many of his early devotees were highly educated professionals who were teachers, professors, and government officials. His ashram was established by devotees who were drawn to him (Osborne, 1970). When a regular ashram came into being, a routine was established in which Ramana would sit and teach daily in his place in the hall. Those who chose to be disciples often went to live in the ashram for many years. They simply followed the procedures of the ashram life and were free to go along with ashram activities. Ramana shared in the communal work and for many years he rose at 3 a.m. in order to prepare food for the residents of the ashram (Godman, 1985). Godman also noted that Ramana refused to accept any food or gifts which could not be shared equally by the residents of the ashram.

Although Ramana did not build schools, he seemed to create an educational environment when devotees, disciples, and seekers were drawn to him. He stated that "the buildings or ashrams grow around me. I

do not wish for them. I do not ask for them nor prevent their formation. I have known that actions are done even though I did not want them to be done. So I conclude that they *must* happen and I therefore do not say 'no' " (Venkataramiah, 1989, p. 475). For Ramana, education also implied a way of living. His ashram was a communal and open system of learning in which everyone learned from each other. He believed that according to the predispositions of an individual, mental reform could be possible by regulating one's diet, sleep, and physical exercise in a moderate way. Through these disciplines, control of the mind and stronger concentration on the inner self were possible (Mudaliar, 1968; Venkataramiah, 1989). Ramana's ashram seemed to provide the environment for those disciples who needed such a discipline. Here, disciples came to understand from Ramana that to perform one's duty carefully was the greatest service to God rather than mere repetition of 'I am that' or 'not this' which was only a waste of time. To an ashram worker who was about to prostrate himself before him, Ramana said that to engage in his duty was the true prostration; work was within oneself and not without (Venkataramiah, 1989).

Ramana's Pedagogy

Ramana was an unusual teacher and taught in an "unusual fashion" (Godman, 1985, p. 2). He did not seek out disciples nor teach peripatetically. Ramana did not follow any particular traditional system of teaching but taught directly from his own experience of non-duality. He believed that the method of a true teacher was one that brought peace to the student rather than by conducting multiple activities. He had the rare gift of gauging in a moment the mental reach of the most self-confident

visitor, the power to raise him to the plane suitable to him, and the benevolence to give him the benefit of his guidance and inspiration (Aksharajna, 1984).

Ramana demonstrated distinctive pedagogical methods because he understood that not all learners were capable of understanding from one method of teaching. In addition, his uninterrupted State of Realization made it possible for him to attend to multifarious work without feeling disturbed and distracted (Aksharajna, 1984). His methods of instruction were dependent upon the specific needs, questions, character and understanding of the questioner but his basic doctrine of non-duality did not vary (Osborne, 1970). Ramana seemed to use different teaching methods for both initiation and instruction depending upon the level of the seeker. From this variety, it was possible to classify his pedagogical methods into the predetermined themes of direct and indirect teaching methods. His most significant method was through silence. However, the presentation follows the order established for all the gurus and the applicability to the classroom rather than the importance of any one pedagogical method.

Direct Methods

Ramana's direct teaching methods were his verbal instructions to questions presented by seekers. Godman (1985) noted that Ramana rarely committed his ideas to paper, therefore, his verbal replies represented the largest surviving source of his teachings. According to Godman, "Ramana's verbal teachings flowed authoritatively from his direct knowledge that consciousness was the only existing reality" (p. 3). Godman noted that all of Ramana's explanations and instructions were geared to

convincing his devotees that consciousness was their true and natural state. Godman also indicated that since very few of Ramana's followers were capable of assimilating this truth in its highest form, Ramana often adapted his teachings to different pedagogical methods to conform to the limited understanding of the people who came to him for advice.

Ramana's direct teaching methods were categorized according to the following topics: questioning, illustrations, stories, analogies, and use of literary sources.

Questioning. Ramana knew the importance of asking questions until the answers for self-inquiry were found. By his questioning skill, he would patiently guide seekers to inquire in order to experience the dissolution of the mind into consciousness. Balasubramaniam (1989) noted that for Ramana, the problem was not that he was evasive on theological doctrines and issues, but whether a person raised the right question by giving the right answer to which every other question could be answered. In describing Ramana's method of teaching, Osborne (1970) reported that "he never spoke about doctrine except in answer to a question or only very rarely. . . Nor was the questioner expected to accept anything because he says it; he was free to dispute until convinced" (p. 134).

Ramana's pedagogical method by questioning was a dialogic process between the questioner and himself in which he attempted to ensure that the questioner was able to understand, identify, or at least acknowledge the Self within. By questioning in the form of conversations, Ramana seemed to develop an intimate contact with the devotee which allowed the devotee to not be afraid to ask questions until a satisfactory answer was established. This appeared to be especially so if the questioner was

genuinely interested in discovery and transformation. Sometimes an answer would be given clairvoyantly by Ramana, but as pointed out by Dilip Kumar Roy, when it was required to do so, instructions were verbal (in Natarajan, 1993). He also observed that the Maharshi did not relish answering merely intellectual questions or the queries of the curious who were content with rhetoric.

Merston described Ramana's method of questioning when she visited him in 1939:

Newcomers, including myself, would begin by asking him questions, but soon found no necessity to voice them; in one way or another, without asking, the questions would be answered and problems solved. At other times, from the gaze alone of his eyes, one's question would be answered. Only on rare occasions would he give advice audibly, and then, mostly indirectly. (In Natarajan, 1993, p. 118)

In his questioning method, Ramana would direct questioners again and again to their true selves and to recommend, as a path to realization, a tireless form of self-enquiry featuring the questions: Who am I? Who is the "I"? Who is it that doubts? Where is it? (Spiritual Teaching of Ramana, 1988; Piggot, 1993). Godman (1985) suggested that at its highest level, it was a theoretical philosophy that provided enlightenment on 'consciousness'. If this was received with skepticism, Ramana would clarify the limiting ideas of the mind, the ego and the world in a method of tireless questioning. Through his in-depth method of questioning, using his maxim 'Who am I?', Ramana synthesized the ability of the questioner and a suitable path for the learner to identify the Self within. According to Osborne (1987), "there was nothing heavy or pontifical about it. He spoke freely and his replies were often given with laughter and humour. If the questioner was not satisfied, he was free to object or ask further questions"

(p. 11). In this second level of teaching, Sri Ramana would prescribe an “innovative method of self-attention which he called ‘self-enquiry’ ” (Godman, p. 4). In his four-year record of Talks dealing with Ramana's responses to devotees' questions, Venkataramiah (1989) provided a study of Ramana's pedagogy by questioning. The following selection exemplifies this teaching practice between Ramana and a twenty-year old who asked how to realize the Self:

He sat down in silence and waited more than an hour and then was about to leave. While doing so, he asked:

Devotee: How to realise the Self?
 Master: Whose Self? Find out.
 Devotee: Who am I?
 Master: Find it yourself.
 Devotee: I do not know.
 Master: Think. Who is it that says "I do not know"? What is not known? In that statement, who is the 'I'?
 Devotee: Somebody in me.
 Master: Who is the somebody? In whom?
 Devotee: May be some power.
 Master: Find it.
 Devotee: How to realise Brahman?
 Master: Without knowing the Self why do you seek to know Brahman?
 Devotee: The sastras (literature) say Brahman pervades all and me too.
 Master: Find the 'I' in me and then there will be time to think of Brahman.
 Devotee: Why was I born?
 Master: Who was born ? The answer is the same for all your questions.
 Devotee: Who am I then?
 Master: (Smiling) Have you come to examine me and ask me? You must say who you are.
 Devotee: In deep sleep the soul leaves the body and remains elsewhere. When it re-enters I awake. Is it so?
 Master: What is it that leaves the body?
 Devotee: The power, perhaps.
 Master: Find out the power.

Devotee: The body is composed of five elements. What are the elements?
Master: Without knowing the Self how do you aim at knowing the elements?

The young man sat awhile and left with permission. The Master remarked later: "All right. It will work." (pp. 156-157)

On other occasions if the questioner simply wanted to test Ramana, the latter would demonstrate impatience and refuse to carry the discussion any further. On the other hand, if Ramana felt that the questioner was unable to understand anything or if he felt that the devotee should still be able to find out the easiest spiritual practice on his or her own, he simply remained silent (Mudaliar, 1968). His answers could be quite blunt if a questioner was argumentative or wanted him to solve immediate problems (Venkataramiah, 1989). By questioning, Ramana tried to elicit seekers' solutions rather than "attempt to speak from their experience or force anything down their throat" (Venkataramiah, p. 147). Venkataramiah noted one instance when a devotee appeared unable to carry out Ramana's instructions and remained baffled and perplexed. However, in a variety of cases, and again, depending on the qualifications and nature of the seeker, Ramana would substantiate his teaching with illustrations, stories, analogies, and by his look.

Illustrations. Ramana's use of illustrations provided a powerful visual tool to help seekers understand a variety of difficult concepts related to his central teaching of Self-inquiry. Ramana's discourses seemed to provide illustrations with very lengthy explanations. In the following illustration from Venkataramiah (1989), Ramana attempted to explain how to curb the restless mind by repeating either a name of God or by meditation:

Suppose a cow plays rogue and strays into neighbours' fields to graze. She is not easily weaned from her stealthy habit. Think how she could be kept in her stall. If forcibly tethered in her stall she simply bides her time to play the rogue. If she is tempted with fine grass in the stall she takes one mouthful on the first day and again waits for the opportunity to run away. The next day she takes two mouthfuls; so she takes more and more on each succeeding day, until finally she is weaned from her wicked tendencies. When entirely free from bad habits she might be safely left free and she would not stray into neighbours' pasture land. Even when beaten in the stall, she does not afterwards leave the place. Similarly with the mind. It is accustomed to stray outward by the force of the latent vasanas (habits of the mind) manifesting as thoughts. . . . If one realises that the thoughts arise from the Self and abide in their source, the mind will disappear. After the mind ceases to exist and bliss of peace has been realised, one will find it then as difficult to bring out a thought, as he now finds it difficult to keep out all thoughts. Here the mind is the cow playing the rogue; the thoughts are the neighbours' pasture; one's own primal being is the stall. (p. 291)

Stories. Ramana seemed to enjoy telling stories to all people alike. Sometimes he used his own life experiences before his awakening and in a story-like manner described the simplicity of living, eating, and contentment (Nagamma, 1970). Generally, his stories explained how to realize the Self. He would refer to stories that showed how to get rid of the ego, as in the story of the King who went begging and came to realize that he was an instrument in God's hands; or the attainment of real happiness, as explained in the story of the king and the ascetic. At other times he would refer to literary sources in order to explain difficult concepts like how to focus the mind, as in the story of Ahalya and Indra from the text 'Yoga Vasishta' (Mudaliar, 1968).

Ramana had an interesting way of solving real life situations by connecting them with stories to teach a lesson. For example, Nagamma (1970) recorded that an American lady visitor who was unable to sit cross-

legged on the floor stretched her legs towards Ramana's sofa. An ashram attendant suggested to her to sit cross-legged instead. Ramana observed this and stated that he too must sit cross-legged as suggested. The next day, Ramana stretched out his legs from time to time and then folded them, saying it might be deemed disrespectful. Finally, he stretched out his legs, as usual and told the story of an old woman, Avvaiyar, who found herself seated before Parvati and Parmeswara (male and female symbols of God): "Avvaiyar was very old and sat opposite God with her legs stretched out like me. Parvati whispered to her maid to tell Avvaiyar not to do so. Upon hearing this, Avvaiyar found that whichever way she turned, she saw the Lord" (Nagamma, pp. 95-96). Ramana concluded this lesson on God's omnipresence by relating another similar but lengthy story about Namdeva who also discovered that God was everywhere.

Several of Ramana's favorite stories that explained how the Self could be realized were the story of the necklace, on the neck itself not being detected; the story of the ten fools who counted only nine, each of them omitting to count himself; and the lion's cub, brought up in a herd of goats (Venkataramiah, 1989). Sometimes his stories evoked strong emotions especially after he witnessed cruelty to animals and plants. His plant and animal stories attempted to help devotees develop compassion in order to treat all living beings alike (Mudaliar, 1968; Nagamma, 1970).

Analogies. Ramana frequently used analogies with warmth and emotion to help disciples understand the complexity of terms such as the Self, body, ego, mind, and self-inquiry. His analogies related to incidents and objects from the devotees' environment. He also seemed to use analogies that suited the nature of the questioner. A favorite one was using

moving pictures and the cinema screen to explain the state of the real Self in a person. Ramana compared the cinema screen to the Self within the person but when he was questioned about the operator later, he explained how the Self comprised the screen, the pictures, the seer, the actors, the operator, the light, the theater, and all else. He described it in the following way:

Scenes are projected on the screen in a cinema show. But the moving pictures do not affect or alter the screen. The seer pays attention to the pictures and ignores the screen. They cannot remain apart from the screen. Still its existence is ignored. So also the Self is the screen on which the pictures, namely activities, are going on. The man is aware of the latter, ignoring the former. All the same he is not apart from the Self. Whether aware or unaware the actions will continue. (Venkataramiah, 1989, pp. 273-274)

Ramana concluded that "your confounding it (the Self) with the body and imagining yourself as the actor amounts to the seer being represented as an actor in a cinema picture. Imagine the actor asking if he can enact a scene without the screen!" (Venkataramiah, p. 274). Using the cinema screen again, Ramana referred to the states of waking, sleeping, and dreaming as "fleeting phenomena":

The pictures in a cinema show are only shadows passing over the screen. They make their appearance; move forward and backward; change from one to another; are therefore unreal, whereas the screen all along remains unchanged. Similarly with paintings: the images are unreal and the canvas real. (Venkataramiah, p. 320)

The following analogy demonstrated Ramana's ability to explain an abstract concept such as realization in terms of seeing God literally. He stated:

Take a piece of glass, paint colours and forms on it, and put the same into a magic lantern, turn on a little light, and the colours and the forms painted on the glass are reproduced on the screen. If that

light were not turned on, you would not see the colours of the slide on the screen.

How are colours formed? By breaking up white light with a many-sided prism. So it is with a man's character. It is seen when the Light of Life (God) is shining through it, i.e. in a man's actions. If the man is sleeping or dead, you do not see his character. Only when the Light of Life is animating the character and causing it to act in a thousand different ways, in response to its contact with this many-sided world, can you perceive a man's character. If white light had not been broken up and put into forms and shapes on our magic-lantern slide, we should never have known that there was a piece of glass in front of the light, for the light would have shown clearly through. In a sense that white light was marred, and had some of its clearness taken from it having to shine through the colors on the glass.

So it is with an ordinary man. His mind is like the screen. On it shines light, dulled and changed because he has allowed the many-sided world to stand in the way of the Light (God) and broken it up. He sees only the effects of the Light (God) instead of the Light (God) Himself, and his mind reflects the effects he sees just as the screen reflects the colours on the glass. Take away the prism and the colours vanish, absorbed back into the white light from whence they came. Take away the colours from the slide and the light shines clearly through. Take away from our sight the world of effects we see, and let us look only into the cause, and we shall see the Light (God). (Osborne, 1970, p. 104)

Use of literary sources. Ramana was not a philosopher; throughout his life, he maintained the same teaching that was based on his experience with God (Osborne, 1970). As mentioned earlier, his knowledge of literature was attained by reading a variety of books when he lived on the hill. Since he was established in constant, conscious identity with the Self, Osborne (1989) pointed out that Ramana was above all religions. This made it possible for Ramana to relate his basic principle of the quest of the Self to sacred Tamil literature as well as to that of other religions such as Parsi, Islam, and Christianity. Venkataramiah (1989) provides a variety of examples where Ramana's knowledge of the Self was used to explain its

similarities with the literature related to Buddhism, Taoism, Islam, and Christianity.

Ramana seemed to bring dry literature alive by connecting it to his living experience, then later on guiding devotees toward concrete practices, without which no newer form could ever emerge. Ramana himself did not introduce literature; he used literary sources to clarify and illustrate conflicting ideas or to respond to a devotee's questions. First the devotee would ask a question, then a dialogue would follow between Ramana and the devotee. Subsequently, Ramana would illustrate short passages or verses from the Bible, the Bhagavad Gita, Vedanta, and other religious books. By referring to literary works, Ramana would guide the devotee to the basic problem of his or her own development rather than conducting unnecessary argument or debate. He attempted to show that although different paths or schools within a religion were necessary to meet the different needs and abilities of individuals, religious ideals all reveal the same truth (Osborne, 1987).

Sometimes someone would read aloud from a book, newspaper, poetry, a letter, or even songs. Ramana would point out the meaningful part and explain it by quoting or making a reference to the Bible, the Bhagavad Gita, or other religious literature. Mudaliar (1968) observed that on a rare occasion, Ramana would reply sarcastically to those who had a fixed interpretation of duality, then proceed to give quotations from the Thiruvoymozhi, a Tamil sacred text which endorsed fundamental beliefs of non-duality.

Often, in response to a concept presented, Ramana would state that the meanings were already described in books, but at the same time, he

would continue to give an explanation and quote from other literary sources. For example, a devotee asked: Why should I go on repeating the question 'Who am I?' Ramana replied that "the object in all paths is to keep off all other thoughts except the thought of God or Self as stated in the Bible, 'In the beginning was the word, and the word was with God, and the word was God' " (Mudaliar, 1968, p. 50). On one occasion, a devotee was not convinced that spiritual life could be reconciled to worldly activities. Ramana answered by quoting some verses from the Yoga Vasishta, a Hindu text (Venkataramiah, 1989).

Visitors continuously would ask him to clarify the meaning of self-enquiry and the procedure for self-enquiry. Ramana would refer them to the Tantra Sastric position of the spiritual heart on the right side of the chest, to prove his point that "by centering one's awareness in the heart, a person realizes that, whatever centers or states he may be in, he is always the same truth, the same heart, the one Self, the spirit that is present throughout, eternal and immutable" (Venkataramiah, pp. 33-34; Osborne, 1987, p. 129). The author Nagamma (1970), noted that when she made reference to a verse about non-attachment, Ramana requested her to read it aloud, then followed it up with a long exposition on the life of Buddha. Once a Bengali visitor asked: How is the mind controlled? Using the Bhagavad Gita, Sri Ramana explained how to make the mind steady on God: "The wavering of the mind is a weakness arising from the dissipation of its energy in the shape of thoughts. When one makes the mind stick to one thought, the energy is conserved, and the mind becomes stronger" (Venkataramiah, p. 87).

Indirect Methods

Ramana's indirect pedagogy was a highly refined way of awakening devotees to awareness of their higher Self. His indirect methods were silence, by look, touch, and mystical appearances. The pedagogies of touch and mystical appearances were quite rare and were not reported. The major element of Ramana's indirect method of teaching was silence, but also occasionally by look.

Silence. Ramana's silent teaching was considered a powerful influence that had a profound effect on devotees and disciples. According to Godman (1985), "these silent teachings consisted of a spiritual force which seemed to emanate from his form. Instead of giving out verbal instructions on how to control the mind, he effortlessly emitted a silent power which automatically quietened the minds of everyone in his vicinity. The people who were attuned to this force report that they experienced it as a state of inner peace and well-being; in some advanced devotees it even precipitated a direct experience of the Self" (p. 105).

Ramana believed that the nature of language focused on intellectual learning, while silence was the mental connection to the real source of knowledge (Godman, 1985). In his theory of silence, Ramana defined it as 'mouna', a stage that transcended speech and thought. It was meditation without mental activity. Silence was ever speaking and a perennial flow of language; it was unceasing eloquence that was interrupted by speaking (Lata, 1986; Godman, 1985). According to Godman, "Sri Ramana insisted that this silent flow of power represented his teachings in their most direct and concentrated form" (pp. 2-3).

Osborne (1970) noted that Ramana's silent teaching was a direct spiritual influence which the mind absorbed and later interpreted according to its ability. Silence here did not mean to strive for realization by means of penance or austerity. Rather, it was absorption in God as a result of Realization that was known as sahaja samadhi. In this state, there is constant and uninterrupted pure blissful awareness yet normal perceptions and activities of life can be conducted (Osborne, 1970). To illustrate Ramana's theory, Godman (1985) explained that "there is electricity flowing in a wire. With resistance to its passage, it glows as a lamp or revolves as a fan. In the wire it remains as electric energy. Similarly also, silence is the eternal flow of language, obstructed by words" (p. 109).

Several writers (Who, 1984; Godman, 1985) noted that Ramana's pedagogy of silence constantly emanated a silent force or power which stilled the minds of those who were attuned to it, and occasionally even gave them a direct experience of the state that he himself was perpetually immersed in. Who noted that visitors came to Ramana from far and near with bundles of questions; but when they took their seats in his presence after making due obeisance, they forgot to put their questions; and after a time they found that the questions had evaporated. The would-be questioner either realized that the questions did not need an answer, or found the answers within himself or herself.

Mouni Sadhu described his experience of being in Sri Ramana's presence for several months in 1949:

Everyone felt himself to be different and better than before in his everyday life. . . . One simply knew what to do without worrying about the means, for they invariably follow, sometimes in a quite

unexpected and unforeseen form. . . . Another transformation was the removal of all anxiety because as Maharshi stated, "It is the Creator's duty to look after his world, but not ours!" Other problems that ceased to exist in Sri Ramana's presence were the meaning attached to the material environment. For example, instead of journeys to a holy place, attainment could be possible in a noisy apartment. Lastly, in the presence of the Sage, life took on a different meaning and a wider sense. One realized that eternity was now and here and our three sub-divisions of time are only an artificial illusion of the conditioned existence of ignorance. (In Natarajan, 1993, pp. 122-124)

According to Vaswani, "Ramana's silence was not passive. His silence was utter and complete. It was the silence of the head and the heart put together. It was the silence of feeling and emotions and thoughts. We may stand in silence, but our minds are scattered. . . . The master's silence was deep. It was the silence which is in the depths of the realised soul" (in Natarajan, 1993, pp. 171-172). Merston described Ramana's silent teaching method as "so powerful that its vibrations would sometimes roll in waves down the hall, almost hurting one by the force with which they impinged on the body, not only of the recipient, for whom the thought was meant, but on many of us sitting there" (in Natarajan, pp. 120-121). Paul Brunton was a Western author who visited Ramana for the first time more as a skeptic than a believer. In his experience of Ramana's silent pedagogy, he wrote:

It is an ancient theory of mine that one can take the inventory of a man's soul from his eyes. But before those of Maharshi I hesitate, puzzled and baffled. . . I cannot turn my gaze away from him. My initial bewilderment, my perplexity at being totally ignored, slowly fade away as this strange fascination begins to grip more firmly. But it is not until the second hour of the uncommon scene that I become aware of a silent, resistless change which is taking place within my mind. One by one, the questions which I prepared in the train with such meticulous accuracy drop away. For it does not now seem to matter whether they are asked or not, and, it does not matter

whether I solve the problems which have hitherto troubled me. I know only that a steady river of quietness seems to be flowing near me, that a great peace is penetrating the inner reaches of my being, and that my thought-tortured brain is beginning to arrive at some rest. (In Osborne, 1970, p. 52)

Ramana often related modern teaching to preaching. He compared his silent method of teaching to preaching in the following way:

Preaching is simple communication of knowledge, it can really be done in silence only. What do you think of a man who listens to a sermon for an hour and goes away without having been impressed by it so as to change his life? Compare him with another, who sits in a holy presence and goes away after some time with his outlook on life totally changed. Which is the better, to preach loudly without effect or to sit silently sending out inner force? . . . but if necessary, a realized person can use others as instruments. (Godman, 1985, p. 107)

Look. Basically, Ramana's method of teaching by look appeared to be as powerful as his pedagogy by silence described above. It seemed to be an intuitive, yet open method of teaching to all who were receptive. According to Natarajan (1993), Ramana indicated that his clairvoyant ability made it possible for him to know exactly the purpose for which people would go to him. Because of this ability, he could read the thoughts of people, know their problems and provide the appropriate method of instruction for the development of their self-awareness. His look was an intimate and magnetic pedagogical method that would either provide the seeker with an instant solution or prepare the seeker to silence the mind. Osborne (1970) provided a description of this visual teaching method:

The initiation by look was a very real thing. Sri Bhagavan (Ramana) would turn to the devotee, his eyes fixed upon him with blazing intentness. The luminosity, the power of his eyes pierced into one, breaking down the thought-process. Sometimes it was as though an electric current was passing through one, sometimes a vast peace, a flood of light. One devotee has described it: "Suddenly Bhagavan turned his luminous transparent eyes on me. Before that I could not

stand his gaze for long. Now I looked straight back at those terrible, wonderful eyes, how long I could not tell. They held me in a sort of vibration distinctly audible to me." Always it was followed by the feeling, the indubitable conviction, that one had been taken up by Sri Bhagavan, that henceforth he was in charge, he was guiding. Those who knew would perceive when such an initiation took place, but it would usually be inconspicuous. (pp. 144-145)

In the look method, Ramana would often "just cast a gaze on some devotee and give him silent grace with an irresistible magnetic smile" (Lata, 1986, p. 142). From his observation of disciples, Lata wrote that Ramana's look would provide "a spiritual communication and kindness that elicited what was best in a person. His presence during the silent hour was a catalyst. There was a grace and benignity in the way he looked at the devotees as a mother looked at her children" (p. 141).

Clark wrote that "upon meeting his eyes, there is an inexpressible radiance, the slightest indication of a smile. Then visual awareness ceases" (in Natarajan, 1993, p. 100). Natarajan himself indicated that "the questioner, the doubter, the seeker, would be put at ease. Ramana's lustrous gaze filled with love would first be directed towards the person. Then he would be prepared to receive the message. Thereafter he would clarify. Ramana's potent message would remain indelibly stamped on the hearer's mind doing its work silently, imperceptibly" (p. 183).

Merston also recalled how worrisome the problem of the devotional or the knowledge path was to her. "One morning, almost in despair, I saw Bhagavan's eyes turned on me and immediately, as though Bhagavan were projecting it, came the memory of something Gurdjieff had said. . . that recognized the mind as the instrument" (in Natarajan, 1993, p. 121).

In contrast to the feeling of relaxation and peace derived from Ramana's method by look, Piggot described it as frightening as she sat

cross-legged on the floor with others. After some difficulty with concentration, she reported:

Suddenly I became conscious that the Maharshi's eyes were fixed on me. They seemed literally like burning coals of fire piercing through me. They glittered in the dim light. Never before had I experienced anything so devastating--in that it was almost frightening. What I went through in that terrible half-hour, by way of self-condemnation and scorn for the pettiness of my own life, would be difficult to describe. Not that he criticized, even in silence--of that he was incapable--but in the light of perfection all imperfections are revealed. To show how little responsible he was for my feelings, he told me later on, that doubting, self-distrust and self-depreciation are some of the greatest hindrances to the realisation of Reality. (In Natarajan, 1993, p. 132)

Swami Chinmayananda, as a teenager, described Ramana's "mere look" which dropped away his atheism and skepticism and changed his life:

It so happened that I had sat down at the very foot of the wooden couch. The Maharshi suddenly opened his eyes and looked straight into mine; I looked into his. I felt that the Maharshi was, in that split moment, looking deep into me--and I was sure that he saw all my shallowness, confusions, faithlessness, imperfections, and fears.

I was ashamed. But I did not want to take my eyes away from his embracing look. Yet I could not stand that honest, kind, and pitying look of pure love and deep wisdom. In fact, it was I who had to look away--and the next moment, when I gazed at his face again, he had again closed his eyes. (In Natarajan, 1993, p. 192)

Ramana's indirect pedagogical methods as reported above, demonstrated a system of teaching, not about the framework of the mind, but methods of using the mind to dissolve itself in its source.

Summary

Ramana's family and early life was the framework for his spiritual quest. His training took seventeen years in the mountain of Arunachala in South India. There, Ramana had direct realization of oneness with God.

His basic philosophy was that we are that Divine Self, and being the Self, we only have to realize it. He believed the main aim of education was not so much in reading books as much as it was in practice or concretely applying oneself. In his teaching practice, Ramana showed how important the teacher, the subject matter, and the pedagogy were for spiritual development. He recognized that each human being was different and demonstrated various methods of instruction for guiding them to enquire on the Self within. He recognized the need for a human guru to guide learners, both men and women at certain levels of ability, but he taught that the real guru was God, the Self within the person.

Ramana's methods of instruction were mostly informal and were classified according to direct and indirect methods. His direct methods were verbal instructions in the form of questions, illustrations, stories, analogies and the use of literary sources. His questioning method was a dialogic process that emerged from the questions put to him by learners while analogies, illustrations, stories, and literary sources seemed to help make difficult concepts meaningful. His indirect method was a powerfully subtle approach that seemed to transmute understanding in a silent fashion. His pedagogy of silence was an approach that made a mental connection with the learner present so that a change of behavior toward spirituality occurred.

Ramana's life experiences and teachings confirmed Hindu Vedic and Upanishadic philosophy and brought them to a simple discipline of self-inquiry: Who am I? He had a passion for this discipline and believed that it incorporated the three yogic paths—jnana yoga, bhakti yoga and karma yoga—which made it easy for learners in their spiritual quest. He did

not go about establishing ashrams or schools. The ashram that devotees developed around him still continues. It provides service to current devotees and publishes Ramana's spiritual teachings. Ramana continued to teach up until his death on April 13, 1950, of an elbow cancer; he was seventy years old.

Under Ramana's influence and guidance, by bringing concerns and questions related to a variety of difficult subjects such as free will, destiny, guru, philosophy, mentalism, helping the world, meditation, life, death, rebirth, and suicide, many devotees found answers that led to their peace of mind, devotion, and transformation. As a teacher, Ramana's main goal was to help people in their quest to find their true nature and so make them free. From his own experience, he renewed and confirmed his ancient Vedic truths and provided a source of spiritual power to those who were ready and willing to learn. With this background, Ramana's ability to teach in a variety of ways attested to his ability as a jagad-guru or world teacher.

Yogananda

Introduction

Yogananda was the first Hindu guru to write an autobiography and publications of his teachings, lectures and writings in English. The documents selected for the analysis of Yogananda's pedagogical methods consisted of the accounts in his Autobiography of a Yogi (first published in 1946) and his writings that were published by his chosen disciples. In 1920, in Los Angeles, California, Yogananda founded the Self-Realization Fellowship as the instrument for worldwide dissemination of his teachings. He personally chose and trained several close disciples who

constitute the Self-Realization Publications Council. He gave them specific guidelines for the publishing of his writings, lectures and Self-Realization Lessons. The information on his life, philosophy, educational theory, and pedagogy was extrapolated primarily from his own writings and those of his disciples who knew him.

Yogananda's Life

Family and Early Life

Yogananda was born Mukunda Lal Ghosh on January 5, 1893 in Gorakhpur in northeastern India. He was the second son and fourth child of eight children: four boys and four girls. His father and mother were middle class Bengalis of the Kshatriya caste (the administrators and protectors of society). His father was Bhagabati Charan Ghosh, who was president of the Bengal Nagpur Railway. His mother was Gyana Prabha Ghosh. Both his parents were religious and “blessed with a saintly nature” (Yogananda, 1987, p. 4).

Yogananda's life as a spiritual teacher seemed to be prophetically ordained. Before he was born, his parents were informed by Lahiri Mahasaya, their guru and Yogananda's paramguru (a guru's guru), that Yogananda would follow their guru's lineage. From childhood, Yogananda began having mystical experiences that involved the appearance of Lahiri Mahasaya even after he passed away in 1895. At eight years of age, Yogananda was stricken with Asiatic cholera. When hope for a cure was given up by the doctors, his mother suggested to him to bow mentally before her guru's picture and gaze at his photograph. Yogananda reported he was healed. Shortly after, he experienced an influential spiritual vision:

Sitting on my bed one morning, I fell into a deep reverie. "What is behind the darkness of closed eyes?" This probing thought came powerfully into my mind. An immense flash of light at once manifested to my inner gaze. Divine shapes of saints, sitting in meditation posture in mountain caves, formed like miniature cinema pictures on the large screen of radiance within my forehead. "Who are you?" I spoke aloud.

"We are the Himalayan Yogis."

"Ah, I long to go to the Himalayas and become like you!" The vision vanished, but the silvery beams expanded in ever-widening circles to infinity. I asked: "What is this wondrous glow?"

"I am Iswara (God). I am Light." The Voice was as murmuring clouds.

"I want to be one with Thee!" (1987, p. 12)

Yogananda wrote that this vision inspired him to seek God.

As a young boy, Yogananda was very sensitive, and even as a young man was easily brought to tears. He strongly defended others, yet would remain silent when he was the object of teasing. He tended to be obstinate and headstrong in wanting his own way, especially regarding his quest to see God and find his guru. When his experiences ended up wrong, he learned from every mistake and believed that the hand of God was in everything. Yogananda often sought schemes for escapades to the Himalayas in search of his guru.

At eleven years of age, he experienced the death of his mother which profoundly affected his life. He felt a stronger need to find God. Yogananda reported that he made one attempt to run away to the Himalayas, but was caught in the attempt and ridiculed by his brother, Ananta. Fourteen months after his mother's passing, Yogananda received from Ananta a silver amulet that mystically appeared to his mother. This gift seemed to assuage Yogananda's grief, but it also stimulated his imaginary journeys to the Himalayas.

Yogananda had a keen love of travel which his father encouraged. When he was twelve, Yogananda was permitted to visit his father's friends, Kedar Nath Babu and Swami Pranabananda in Benares. This visit introduced Yogananda to metaphysics and "the phenomenon of bilocation" (1987, p. 28) exhibited by these two swamis. Also at twelve, Yogananda entered high school in Calcutta where his father had been transferred. After another foiled attempt to flee to the Himalayas, his father requested him "to curb his roving feet until the completion of his high school studies" (p. 43). Hoping to satisfy his son's religious yearnings, his father provided a Sanskrit tutor, Swami Kebalananda. Rather than teach the syntax and grammar of Sanskrit, his teacher introduced him to kriya yoga, a science of meditation.

During his high school years, Yogananda met a variety of sages and yogis. By meeting these people and engaging in mystical experiences, he became capable of discerning the authentic gurus from the entertaining ones. One influential teacher was Master Mahasaya who was none other than M (Mahendranath Gupta), the chronicler of the life of Ramakrishna, one of the gurus discussed in this study.

M guided Yogananda to understand God through the workings of the Divine Mother in everyday life, in the Dakshineswar temple of Kali, and Calcutta University, as well as to transcendently experience her. Yogananda always sought the company of saints. From them, he closely observed their humor, humility, childlike spirit, joy of renunciation, their devotion, love and dependence on God, as well as their dedication to teach and train their disciples. For example, he remembered the Levitating Saint telling him that by "training disciples, they and their line of students

would serve as living volumes, proof against the natural disintegration of time and unnatural interpretations of others" (1987, p. 74).

Yogananda was not a very conscientious high school student. He described himself as not diligent. Rather than being at school, he spent his days in secluded spots along the Calcutta bathing steps and the crematory grounds where, as he stated, "he exhumed knowledge not found in lecture halls" (1987, p. 99); instead, it was knowledge of God. Yogananda passed high school attaining the minimum grade for success in all his subjects including Sanskrit. Satisfying his father by successfully concluding his secondary school course, Yogananda "reluctantly received his father's consent to join a Benares hermitage to receive its spiritual discipline" (p. 101). Shortly after, upon mysteriously meeting his guru, Swami Yukteswar, Yogananda left the Benares hermitage.

Yogananda wrote that Swami Yukteswar belonged to a line of gurus; he would be trained by him so that he could continue their work in America. Yogananda became a disciple but his guru insisted that he return to his family and attend college in Calcutta because "someday he would go West where people would be more receptive to India's ancient wisdom of the strange Hindu teacher who had a university degree" (1987, p. 122).

Yogananda attended the Scottish Church College in Calcutta where he completed an Intermediate Arts diploma. During these two years, he spent considerable time at his guru's hermitage in Serampore. He managed to attain minimum passing grades from time to time, and completed his final examinations by a "hair breadth" (p. 205), having crammed his courses for eighteen hours a day for one week. Upon completion of his two years of college in Calcutta, Yogananda enrolled at Serampore College,

an affiliated branch of Calcutta University. He was one of the first students to enroll there in a Bachelor of Arts degree program. During this time, he lived in a nearby boarding house which was a short distance from his guru's hermitage in Serampore which he visited every day. At twenty-two years of age, Yogananda received his Bachelor of Arts degree in June, 1915, barely passing all subjects except philosophy, in which he received the highest mark.

Spiritual Training

Yogananda's spiritual training began around 1905 soon after he completed his high school and met his guru. Even while he attended both Scottish Church College and Serampore College, Yogananda followed his guru's way of life and spiritual discipline rather than academic knowledge. Cumulatively, Yogananda spent almost ten years receiving spiritual education from his guru.

Swami Yukteswar seemed to be a master teacher. Yogananda felt that when with his teacher, he was always conscious of being in the presence of a living manifestation of God. Swami Yukteswar used a wealth of simple everyday occurrences to teach Yogananda how to develop the yogic state. The first state was savikalpa samadhi (the ability to see, taste, smell, touch, and hear without the use of outward sensory organs); then ahimsa (harmlessness); maya (the illusion that the world of matter was the only reality); simplicity vis-à-vis intellectualism; metaphysical significance of all aspects of the human body, thought, mind and consciousness; humility; manners; Christianity; and yogic knowledge that related to the paths to God through jnana (wisdom) and bhakti (devotion and love for God) yoga. Yogananda described his direct experience of the benefits of "a

healing calm” at the mere sight of his guru. He learnt from his guru the futility of mere book learning, and the qualifications that a sincere disciple or learner should have.

Despite the mentoring he was receiving from his guru, Yogananda still felt a growing impatience with hermitage duties and college studies in his quest for seeing God. After six months of studying with his Master, Yogananda endeavored to seek God in the Himalayas. Yogananda met Ram Gopal, “a sleepless saint and a yogi” (p. 126), who helped Yogananda to understand that God was to be found within a person anywhere, rather than the Himalayas. In response to Yogananda’s request for samadhi (to see God), Ram Gopal informed Yogananda that Sri Yukteswar would bestow that experience on him. As a parting gift, Ram Gopal blessed Yogananda with a gaze of illumination, that banished his longtime obsession for the Himalayas. Yogananda reported that he shamefacedly returned to his guru to be spiritually trained.

Swami Yukteswar realized that his student was ready, and bestowed on Yogananda the divine experience of cosmic consciousness (samadhi) by striking him gently on his chest above the heart. Yogananda reported that his guru taught him how to summon the blessed experience at will, and also how to transmit it to others when their intuitive channels were developed. By his guru’s guidance, Yogananda was taught kriya yoga, a process of meditation, and the metaphysical science of the human body and mind that involved the technique for clearing sensory obstacles.

Under his guru’s unsparing rod, Yogananda stated that he learned to develop responsibility for duties and the meaning of service. Yogananda’s ashram duties were directed toward his leadership development by

learning how to be of service to others. At first, he was given charge of the hermitage, to receive guests, and supervise the work of other disciples, but later on he was relegated to sweeping and cooking. Yogananda participated in all organizational activities of the hermitage and developed knowledge from his guru regarding the auspiciousness of festivals; the science of Hindu music; astrology, the study of people's response to planetary stimuli; the astral meaning of metals; the science of the four yugas or ages of the world; and world scriptures.

Yogananda had a deep yearning for God, and with his guru's guidance, he acquired a variety of mystical and superconscious experiences. He was never content to simply have supernatural experiences. He noted that he often analyzed them in terms of what he could learn from them. In July, 1915, Yogananda was ordained into the Swami Order by his guru, Sri Yukteswar. Instead of his family name of Mukunda Lal Ghosh, his new name became Yogananda of the Giri Branch of the Swami Order. Yogananda defined the term "swami" as "an ideal of selfless service to all humankind and the renunciation of personal ties and ambitions which lead most swamis to engage in humanitarian and educational work in India and abroad" (1987, p. 259).

In 1917, Yogananda founded his first school at Dihika, Bengal, then transferred it to Ranchi, Behar. He received an invitation to serve as the delegate from India to an International Congress of Religious Liberals that was held in Boston, October 6, 1920. He spent three years living in humble circumstances in Boston. During that time, he gave public lectures, taught classes, and wrote his first book of poems, Songs of the Soul. In 1925, with the financial help of students, he established an American headquarters in

Los Angeles. Yogananda returned to India in 1935 where he spent the last days with his guru. In India, Yogananda met both Ramana Maharshi and Anandamayi, two other gurus presented in this thesis. Yogananda described Ramana as "a sage and mystic" and Anandamayi as "a saint" (1987, pp. 455; 520). In 1936, Yogananda returned to Los Angeles and continued his teaching through writing and mentoring disciples and establishing other ashrams in Encinitas, Hollywood, San Diego, and Long Beach. Yogananda entered mahasamadhi (a yogi's final conscious exit from the body) on March 7, 1952.

Yogananda's Philosophy

The philosophy that guided Yogananda's educational ideas and activities seemed to emerge from various factors that contributed to his personal development. These factors involved his life and mystical experiences, his meetings with illumined sages and teachers and their transference of spiritual power to him, and his spiritual training with his guru, Swami Yukteswar. In Yogananda's philosophy, he saw a dynamic world order that depended on the spiritualization of individuals. Yogananda believed that true awareness of ourselves and the world was foremost for spiritual development. His philosophical ideas were categorized along the following sub-themes: reality and the world; the human self and consciousness; the mind; and influence to others.

Reality and the World

Yogananda proposed from his direct experience that "God, the Sole Life, Absolute Unity; . . . appear[ing] as the separate and diverse manifestations of a creation . . . wears a false or unreal veil. That illusory dualistic veil is *maya*, or cosmic delusion" (1987, p. 310). He noted that "All

creation is governed by law. The principles that operate in the outer universe, discoverable by scientists, are called natural laws. But there are subtler laws that rule the hidden spiritual planes and the inner realm of consciousness; these principles are knowable through the science of yoga" (pp. 134-135).

He believed that "it is the Spirit of God that actively sustains every form and force in the universe; yet He is transcendental and aloof in the blissful uncreated void beyond the worlds of vibratory phenomena" (1987, p. 168). Yogananda explained that "the whole cosmos is a projected thought of the Creator. The heavy clod of earth floating in space, is a dream of God's. He made all things out of His mind, even as a man in his dream consciousness reproduces and vivifies a creation with its creatures" (p. 361).

He noted that "the Lord first formed the earth as an idea. He quickened it; atomic energy and then matter came into being. He coordinated earth atoms in a solid sphere. All its molecules are held together by the will of God. When He withdraws his will, all earth atoms will be transformed to energy. Atomic energy will return to its source: consciousness. The earth will disappear from objectivity" (1987, p. 361). According to Yogananda, the essence of creation is light. He theorized that the world was influenced by an equinoctial cycle of 24,000 years. In this cycle, there are four yugas or ages in an ascending and descending order. The ages, with their duration, are known as Kali (1,200 years), Dwapura (2,400 years), Treta (3,600 years), and Satya (4,800 years). Each of these ages corresponded with the Greek ideas of Iron, Bronze, Silver, and Golden Ages. Yogananda suggested that the earth has currently entered the Dwapura age of the ascending order. This is the period of electrical and

atomic-energy developments. This meant that "the human intellect could comprehend the fine matters or electricities and their attributes which are the creating principles of the external world" (Yukteswar, 1990, p. 10).

Yogananda pointed out that these cycles were the rounds of maya, the contrasts and relativities of the phenomenal universe and that people could escape from creation's prison of duality.

The Human Self and Consciousness

Yogananda felt that people had an inseparable divine unity with the Creator. He explained that the human being, in essence, was God. He described the inner self of a person as the soul which is "the immutable, unqualified image of God" (1987, p. 148). Yogananda saw the whole human body as a representation of the Divine aspects of spirit and matter. He theorized that by recognizing oneself as an aspect of this Divine, and by consistently practicing inner connection with God, a person becomes spiritualized.

From his own mystical experience, Yogananda wrote how he came to understand the relativity of human consciousness, and clearly perceived the unity of the Eternal Light behind the painful dualities of maya or cosmic delusion. He theorized that "in reality, a human being was the soul, individualized ever-existent, ever-conscious, ever-new Bliss, the pure reflection of Spirit, endowed with cosmic consciousness" (1995, p. 44). Based on one of his mystical experiences, Yogananda proved that the essence of the human body was light, the same as God. He felt that inner consciousness was the inner aspect of a person that could become attuned to God through wisdom in order to realize a person's true state of light.

The Mind

For Yogananda, the human body was like an electric battery that could be recharged with energy through the direct agency of the human will. With his guru's help, he experienced his mind as a powerful instrument that could be used, according to the strength of one's belief, to instantly bring one's wishes to pass. He reported that through the power of thought, he gained weight and was healed of stomach ailments. He argued that "thought was a force, even as electricity or gravitation and the human mind was a spark of the almighty consciousness of God" (1987, pp. 133-134).

He explained that while the mind united and coordinated the senses, intelligence was the cognizer; it was also the power of intuition that was behind all of a person's mental phenomena--thought, attention, will, sensation, perception, memory, apperception, feelings, and impulses (Yogananda, 1995). He noted that "keen intelligence was two-edged. It may be used constructively or destructively. . . It is rightly guided only after the mind has acknowledged the inescapability of spiritual law" (pp. 147-148). Yogananda reasoned that "intelligence guided by intuition, cultivated by contacting the soul in meditation, rightly disciplines and leads the error-prone ego" (1995, p. 419). Epistemologically, Yogananda provided a newer understanding of the working of the human mind for higher levels of intellectual development:

Human beings have perception and intelligence to understand the world of objects while the soul is endowed with the power of intuition to understand not only the world of objects, but also all inner psychical phenomena and then intrinsic spiritual nature. While intelligence interprets phenomena, the outward appearance of things, intuition reveals the underlying nonmena. Through the senses, people look at the objects of sense; but in deep inner perception, where the senses and intellect cannot reach, intuition prevails. Since human intelligence is dependent on data supplied by

the world of objective senses, all human knowledge is inferred from their activities and their phenomenon of color (form), sound, smell, taste and touch. By the vibratory exchange between the senses and objects, human beings' inferential intelligence remains engrossed in the thought of matter, and as long as there is inferential thought going on within a person's mind, one doesn't have direct realization of underlying realities pertinent to that subject. Conversely, one who thinks deeply and clearly as in calm concentration and meditation, that individual goes beyond the reasoning process of thought to a keen perception manifesting in the person's conscious thoughts, arising from within rather than data accumulated from without. This is the knowing of truth by direct perception. (1995, p. 417-418)

Yogananda firmly believed that with proper guidance, the human mind and its power of thought could lead to identity with God.

Influence on Others

Yogananda was specially trained to bring the spiritual philosophy of Hinduism to the United States. He taught that human consciousness was of a divine nature and by using his scientific technique of kriya yoga, spiritual awareness was possible and people would be able to act from this center of peace and love. When he came to the United States, his lecture campaigns became the initial means to present his message and for his future disciples to come to him. Thereafter, Yogananda began teaching yoga classes to the public and to a close group of disciples who were willing to receive spiritual training.

Some of his first disciples were prominent people, including President Calvin Coolidge who invited Yogananda to the White House. With the help of these disciples, Yogananda established his vision of a Self-Realization Fellowship (SRF) headquarters in Los Angeles in 1925 and an ashram in Encinitas, California. He founded the SRF society which currently has four hundred centers in the world, including fifteen in the

Bay Area and Northern California (Self-Realization, Summer, 1993). These centers provide a variety of spiritual education programs for men and women who seek help to solve their personal problems. Various centers also provide summer youth programs to help children develop a deeper relationship with God.

Yogananda's writings, especially his book, Autobiography of a Yogi; his journal, Self-Realization; and his Self-Realization Lessons seemed to communicate a practical and visual approach to God. The reports from his journals seemed to indicate that his publications have had a profound effect in the transformation of the lives of many people around the world.

Yogananda's Educational Theory

As an educator, Yogananda started out with "an ideal of right education that was very close to his heart" because "he saw clearly the arid results of ordinary instruction which was aimed at the development of the body and intellect only" (1987, p. 288). He believed that true happiness was possible only through moral and spiritual values but these were lacking in the formal curriculum. Consequently, his purpose of education was to develop both of these values for application to worldly duties. Yogananda believed that the major task in education was to quicken human evolution which would lead to self-transformation and eventual transformation of the world.

Early in his life, Yogananda was at first "averse to organizational work" and was convinced that organizations were like "hornets' nests" (1987, p. 287). He felt that organizational work was "a thankless task because no matter what the leader did or did not do, he was criticized" (p. 287). But when his teacher explained to him that "God was the honey,

organizations were the hives; both were necessary. Why should you not start busy hives full of the spiritual nectar?" (p. 287), he resolved to share with students "the unshackling truths he had learned at his guru's feet." Yogananda's educational ideas became practical out of his guru's insistence to teach others how to realize their true self and abilities. His major contributions to education have been organized according to the sub-themes of knowledge; the importance of the teacher and students; training of disciples; psychology of the self; and the ashram.

Knowledge

Yogananda's pragmatic view of knowledge incorporated Eastern spirituality and Western practicality and industriousness, so that students could fulfill their worldly duties from a God-conscious perspective. From his own experience, Yogananda included the knowledge of kriya yoga in his curriculum. He believed that by unifying conventional and spiritual knowledge, the development of the whole person was possible. His first school's curriculum in Ranchi included agricultural, industrial, commercial, and academic subjects, as well as Yogoda, a unique system of health and physical development. The physical Yogoda exercises involved using the will to consciously and instantly recharge the life-force (centered in the medulla oblongata) from the unlimited supply of cosmic energy. The body is visualized as divided into twenty parts, with the will directing energy in turn to each section.

Yogoda techniques seemed to be developed from the principles of kriya yoga. Yogananda explained that the actual technique of kriya yoga must be learned by an authorized kriya practitioner. For Yogananda, the major task in education was to awaken the spiritual self in the human

being by kriya yoga. On the basis of the benefits of kriya yoga to students from as young as nine years of age, the major tenets of kriya yoga are described (Yogananda, 1987; 1994):

1. Kriya yoga is an ancient science for quickening human evolution.
2. It consists of body discipline, mental control, and meditating on Aum, the Cosmic Sound.
3. Kriya yoga uses a scientific technique of breathing to recharge the human body with energy from the cosmic source.
4. It is a simple, psychophysiological method by which human blood is decarbonated and recharged with oxygen. The atoms of this extra oxygen are transmuted into life current to rejuvenate the brain and spinal centers.
5. The process enables us to draw to our central part—spine and brain—the life current distributed throughout the organs and other parts of the body. The process consists of magnetizing the spinal column and the brain, which contain the seven main centers that distribute life energy, creative life-force, outward into the body. The result is that the distributed life electricity is drawn back to the original centers of discharge and is experienced in the form of light. In this state the spiritual Self can consciously free itself from its bodily and mental distractions.
6. Normally, a human being's life-force generally goes outward, keeping the body and mind always in motion, and causing disturbances to the spiritual Self in the shape of bodily sensations and passing thoughts. The kriya yoga process teaches us to turn the life-force inward to the consciousness of God.

7. A kriya beginner could practice this technique twice daily for fourteen to twenty-four times each.
8. The major benefits of kriya yoga, as noted by Yogananda (1994), are that by constant practice, we find ourselves always in the holy presence of the blissful God in us. We discharge our duties better, having an eye more for the duties themselves than for our own egoism and the consciousness of pleasure and pain arising therefrom. Then we can solve the mystery of existence and impart real meaning to life.

Importance of the Teacher and Student

Yogananda believed that the example and influence of a qualified teacher was fundamental to self-realization. During his training into swamihood, he came to understand the importance of the lineage of generous-hearted masters who were willing to convey their knowledge to help people achieve the ability of God-communion through yoga. By observing his own guru, Yogananda was able to learn the importance of his guru's personality as a means of communicating knowledge and wisdom for self-realization. From his early youth, his quest was to realize God through a real teacher.

He believed that only an enlightened teacher would possess a reliable and true technique for teaching how to realize God. He found such a teacher in his own guru, Swami Yukteswar, whom he described as "a living manifestation of God" (1987, p. 128). Swami Yukteswar was a strict disciplinarian but was loved by his ashram's residents. By observing his teacher, Yogananda was able to tell the difference between a sincere teacher and a "lesser one" who "shaded the student with flattery and permitted the fitful sleep of ignorance" (p. 144). Earlier in his life, he learned that a true

teacher recognized the importance of a student fulfilling simple responsibilities in their learning development. Yogananda stated that "under Master's unsparing rod, I soon recovered from the agreeable delusions of irresponsibility" (p. 140).

Yogananda believed that the personality of the teacher was important. He pointed out that "many disciples have a preconceived image of a guru, by which they judge his words and actions. These students who craved an easy path and demanded ego-balm as well, departed; preferring before any humility, life's countless humiliations" (1987, pp. 143-144). Yogananda stated that "his teacher's verbal vivisections were performed only on persons who like, myself, had asked him to discipline them. If any writhing student made a protest, Swami Yukteswar, unoffended, would fall into silence. His words were never wrathful, but impersonal with wisdom" (p. 144). Yogananda felt that a teacher should have a gentle approach of love, as well as patience and forbearance in the relationship with their students.

For Yogananda, the qualifications and qualities of the teacher and student, and the student-teacher relationship were central in the educational process. From his own training, he experienced the need for the teacher to love and guide students and to provide a variety of learning experiences such as field trips, being in the company of wise and learned people, and group singing. From his experience with his master, Yogananda believed that teachers should tell students about their progress in a positive way just as often as they would reprove them. He believed that the teacher should not only to report on their students' progress, but also demonstrate love to them. From his guru, he learned how to relate to

students in a positive way. Yogananda noted that "good and positive suggestions should instruct the sensitive ears of children. Their early ideas long remain sharply etched" (1987, p. 125).

Yogananda stated that while he experienced the silent affection of his teacher, he wished that his guru would have expressed his love to him. When he returned to India, he did ask his teacher to express his love to him. "With teardrops in his eyes, Swami Yukteswar told [him]: 'Yogananda, I love you always' " (1946, p. 457). Yogananda brought to his first school a strict and disciplined atmosphere, but one that was guided by love, sympathy and deep feeling for his students as people aspiring toward greatness. His educational theory was based not only on his uncompromising spiritual ideas and precepts of justice, but from his own personality as a teacher who powerfully communicated his love to students.

Yogananda felt that the attitude of students was indicative of their success in learning; they must be willing to learn and cooperate with the teacher. He explained that "he permitted himself to be guided by Swami Yukteswar's strict training" (1946, p. 110) and "stern teaching approach, knowing that underlying there was love, wisdom and compassion" (p. 144). Yogananda's chief offenses that he reported were "absentmindedly intermittent indulgence in sad moods, non-observance of certain rites of etiquette, and occasional unmethodical ways" (p. 140).

Yogananda believed that learning was a continuous development and that students should not be conceited about their accomplishments. He believed that a student should be ready and willing to learn. He observed his guru's discouragement to students who wanted to join the

Swami Order but were not ready: "Forget the outward symbols of renunciation, which may injure you by inducing false pride. Nothing matters except your steady, daily spiritual advancement; for that use Kriya Yoga" (1987, p. 154). As a student, Yogananda discovered the importance of approaching his teacher and getting to know him so that his learning became meaningful. Through his own learning experiences as a student, he discovered that upon the abandonment of underlying resentment of his guru, he found "a marked decrease in his chastisement" (p. 144).

Yogananda was not a brilliant or an academically inclined student. His obsession with finding God was often his excuse for not studying. From childhood, he had a very strong faith in God and felt that only faith in God was needed to be successful. However, he came to understand from his teacher that one had to use one's own initiative together with sincere prayer to God for problems to be solved. His teacher helped him to understand that "faith in God—can produce any miracle except one—passing an examination without studying" (p. 99).

Training of Disciples

The men and women who became disciples of Yogananda were those he met in the United States. Yogananda often stated that he knew several of them in a previous life before (Self-Realization, Summer 1992). "He accepted for training men and women who came with the desire to devote their lives wholly to the search for God. . . The Guru also gave to his closest disciples, those to whom he entrusted the responsibility for the future of his mission, specific guidelines for the dissemination of his teachings and the continuance of the worldwide spiritual and humanitarian work he had begun" (Self-Realization, Fall 1991, pp. 54-55).

Many of them were ordinary people while others were well-educated and even wealthy. Several very close disciples to whom he gave individualized instruction and guidance included J. Oliver Black, Dr. M. W. Lewis and his wife Mildred, and others by their monastic names such as Rajarsi Janakananda, Sahaja Mata, J. M. Cuaron, and Vijoya Mata. Those disciples currently involved in the continuation of his work include Daya Mata, Durga Mata, Gyanamata, Meera Mata, Mrinalini Mata, and Brother Anandamoy. Others were admirers like Luther Burbank, Calvin Coolidge, George Eastman, Thomas A. Edison, operatic soprano Amelita Galli-Curci, poet Edwin Markham, and symphony conductor Leopold Stokowski.

Yogananda's first disciple was Dr. M. W. Lewis, a twenty-seven year old dentist from Boston who met Yogananda in 1920, three months after his arrival in the United States. Soon after, Dr. Lewis agreed to become Yogananda's disciple. Dr. Lewis described his first session with Yogananda:

As we sat together on the tiger skin rug enjoying God's presence, and I looked into his face, I saw no show of consciousness of superior ability. He might well have expressed it; for to be able, by such great calmness and realization, to help another to feel the Divine Consciousness is no mean accomplishment. But instead there was present an expression of humbleness, love and supreme satisfaction that another of God's children was able, like himself, to enjoy the presence and bliss of the Lord, our common Father. (Self-Realization, Summer, 1993, p. 39)

In 1945, Dr. Lewis and his wife, Mildred came to reside at the Encinitas ashram. He became a member of the Self-Realization Fellowship's Board of Directors and a vice-president of the society.

Yogananda's foremost disciple was James Lynn, a thirty-year old self-made Texas millionaire. Despite his financial success, Lynn recounted his unhappy life before he met Yogananda. At their first meeting in 1932, Lynn received the kriya technique and Yogananda was able to transmit to

him the experience of samadhi (Self-Realization, Summer, 1992). In 1951, Yogananda bestowed on Lynn the monastic name of Rajarsi Janakananda. Yogananda treated Rajarsi as "a friend, as a son, but also as a disciple" (Self-Realization, Summer, 1992, p. 33). When Yogananda died in 1952, Rajarsi became his spiritual successor until his own death in 1955.

A third close disciple was Faye Wright. She was seventeen years old when she attended one of Yogananda's lectures and decided to follow him. For twenty-one years, Yogananda instructed and guided Faye at the Encinitas ashram. She later became known as Sri Daya Mata and succeeded Rajarsi as president of the Self-Realization Fellowship. She is still serving as its president. Another very close disciple who was specially trained was Mrinalini Mata. She was only fourteen years of age when she decided to join the monastic order at Encinitas to receive Yogananda's spiritual training. She became editor of Yogananda's writings and currently serves as vice-president of the society.

Yogananda's specialized training promoted a spiritual type of lifestyle. Those disciples who chose to join Yogananda's monastic order lived in the monks' and nuns' residences at the Encinitas ashram where they received spiritual training from Yogananda. It involved kriya yoga and meditation to discover a personal relationship with God, studying various aspects of Christianity and Hinduism, and serving and advancing the society. Many of his disciples whom he personally taught are still alive and together with younger disciples, carry on their responsibilities according to the Self- Realization Fellowship principles (Self-Realization, Winter, 1993).

Psychology of the Self

Yogananda believed that an educational task was to understand the nature of the human self as well as to provide for its consciousness development. Yogananda (1995) theorized that the human being's true Self, the soul, was made in the image of God. For him, the human body consisted of the physical, mental, and soul faculties from which all activities of a person's life take place. The physical body consisted of all the organs that relate to the accomplishments of worldly activities. The mental body was composed of the cerebrospinal axis with its six subtle centers of life and consciousness (medulla, cervical, dorsal, lumbar, sacral, and coccygeal), and the mind and intelligence. These centers keep the sensory and motor faculties active in the human body. The soul faculty was in the brain. It extended from the middle of the eyebrows to the ring spot on the top of the head. This was the abode of the soul. From this level, the subtle energies and vibratory forces that create and sustain life flow down the cerebrospinal axis with its six centers to enliven the body and increase gross life energies.

Yogananda explained that when the soul is concentrated within rather than manifesting outwardly, it is one with the absolute Spirit, God. From inward experience, divine consciousness sends "electric rays" (1995, p. 15) of consciousness down through the cerebrospinal axis into the six centers that express the divine consciousness of the soul. "Descending further into the familiar subconscious and conscious states, the consciousness enters the physical spinal cord and flows out into the afferent and efferent nerve branches in the plexuses, and on the periphery of the body. During the conscious state, the outer body is kept responsive to

the stimuli of the senses, identifying the externalized consciousness of the soul, as the ego, with the body" (p. 15). From his experience, Yogananda believed that by recognizing oneself as an aspect of Divine Consciousness, and by practicing to connect with it, a person becomes spiritualized.

Ashram

Yogananda (1987) considered the learning environment quite significant in spiritual education. He felt that conventional schools did not provide for the development of the whole person while the ashramic model of schools could help them develop to their full stature. He noted that "in ordinary schools the idealistic and hero-worshipping instincts of the young are starved on an exclusive diet of statistics and chronological era" (p. 306). For Yogananda, education also meant a liaison of Western and Eastern virtues that involved "the progressive, resourceful and hygienic ways of the West and the religious ideals of the East" (p. 140). His approach to ashrams was more pragmatic rather than theoretical.

Yogananda favored the ancient ashram model of education that provided students with both secular and spiritual development. His learning centers in India and California reflected ashramic characteristics as well as the needs of the students in those places. Yogananda felt it important for the sincere teacher of spirituality to create an environment to suit the conditions of life in the country and age in which he found himself.

According to his younger brother, Sananda Lal Ghosh (1980), Yogananda's first school was an ashram in a small building on the grounds of Tulsi Bose's residence. When Yogananda realized that the students had to go outside the ashram for their academic schooling, he established a residential school in March 1917 in Dihika, West Bengal. The school began

with seven boys. With the need for larger accommodations, the school was moved to Ranchi, Behar in 1918. Yogananda named his school "Brahmacharya Vidyalaya" and "patterned it after the ancient Indian hermitages where children were once instructed out-of-doors in a natural setting" (Ghosh, p. 190).

The school was solely residential but later accommodated instruction for day students. Yogananda (1987) believed that the natural quiet environment provided the setting for his unique "Yogoda" system of meditation, health and physical development. He organized a program for both elementary and high school grades that included agricultural, industrial, commercial and academic subjects as well as his "Yogoda" meditation system.

Yogananda perpetuated the educational ideals of the ancient rishis by featuring, in addition to outdoor instruction, simplicity and ample scope of the children's creative spirit. He developed a modern educational curricula in combination with yoga training and instruction in spiritual ideas (1987; 1995). In the beginning, he enrolled boys from the age of nine or ten because he believed that proper training in youth could lead to spiritual awareness and happiness. Later on, he established other educational institutions for both boys and girls.

Ghosh (1980) noted that the students paid nominal room and board fees. The school was simple. All basic necessities were provided. The students wore the simple, coarsely woven cloth of villagers. Clothing was kept spotlessly clean, as were the dormitory quarters and ashram grounds. Ghosh reported that "the rules and regulations of the Ranchi ashram-school were strict. Rising at five in the morning, the boys lined up outside

for group chanting of prayers. After bathing and cleaning their rooms, at six o'clock they again met together for exercises and meditation" (p. 191).

Through its simplicity and a learning environment that harmonized vocational training, discipline, intellectual, social and spiritual development, love, understanding and freedom, Yogananda sought an education for students that could help them achieve self-realization and at the same time help them to function with wisdom in the world. All of the subsequent educational branches followed the features of his first Ranchi school. They ranged from primary to college level. The academic curriculum and spiritual routine, which included his spiritual training of Yogoda, were balanced with recreation, sports, picnics and hikes to nearby scenic spots. According to Yogananda (1987), "the Ranchi school grew from a small and simple beginning to a large popular institution. It made its mark in competitive sports, and in the scholastic field, many Ranchi graduates have distinguished themselves in later university life" (p. 292).

When Yogananda came to the West, his educational purpose was different. He attempted to provide a setting to spiritually train adults for his main mission of bringing self-realization to the West, and to draw people to God. He saw an ashram as a place for building a temple of God in the souls of devotees and as a place for the spiritual family (Self-Realization, Fall 1996). He first established a Self-Realization Fellowship headquarters in Los Angeles, an ashram in Encinitas, then a temple in San Diego. Yogananda's ashrams and ashramic centers were not secluded schools as in India. In the United States, they seemed to be communal places where all people of all ages, culture, and nationality, could

experience God. These centers were set in areas of natural and physical beauty which seemed to reflect Yogananda's experience with God and his attitude of spiritual truth and God's beauty. His ashrams still follow his Self-Realization teachings that seemed to be based on both Christian and Hindu principles.

Yogananda's main ashrams served dual purposes. First, they were places that people could visit, learn, and contemplate with God on a daily basis or as a retreat, and second, monastic disciples could mutually live and support themselves. As educational centers, Yogananda's ashrams, centers, and temples, provide the esoteric teachings underlying all the great religions (Self-Realization, Fall 1996). As a residential place, ashrams provided monastic disciples with a place to receive spiritual training in self-realization techniques for meditation, to commune with God, and to be of service within the ashram and to others in the world outside. "Renunciants' daily schedules may vary depending on the particular ashram center and the area of work to which each one is assigned, but it always includes the basic elements for spiritual life: meditation and prayer, service, spiritual study and introspection, exercise and recreation, and time for solitude and silence" (Self-Realization, Fall 1991, p. 56). However, in contrast to ashrams in India which are open communities to the needy as a place for food and rest, Yogananda's ashramic centers seemed to be exclusive of these local needs.

Although he was the spiritual leader of his ashramic centers, Yogananda's main idea for the ashram was to draw people to God and not to himself. According to his disciple Brother Anandamoy, Yogananda did not want to have a narrow sect or a cult centered in personality worship.

The Court of Religions at the Lake Shrine Center represented the inclusiveness of all the major religions of the world (Self-Realization, Fall 1996). The SRF ashramic centers now provide a variety of programs for both spiritual development and to foster international goodwill. Some programs include summer camps for girls and boys where spiritual training are included in their camp activities and how-to-live retreats for men, women, and married couples.

Yogananda's Pedagogy

Yogananda's pedagogy took concrete form in his first school in Ranchi but progressively seemed to develop distinct features to suit the needs of the students in all of his educational institutions in India, California, and worldwide. His experiences in the company of saints and sages, helped him to realize the importance of not getting caught up with the teaching method. A sage once advised him: "Do not mistake the technique for the Goal" (1987, p. 72). Consequently, throughout his teaching practices, Yogananda's main emphasis was toward Self-realization. Nevertheless, his teaching methods have been classified according to the direct and indirect themes of this study.

Direct Methods

Yogananda's direct pedagogy unfolded within the free, happy and communal atmosphere that he inspired in his Ranchi school. He maintained a close contact with his students. Ghosh (1980) reported that "under his watchful eye, the undisciplined behavior escaped his retention, but he approached every infraction with love and understanding. He would draw the offender aside and explain to him clearly the consequences of his wrong action. He was so compassionate and understanding in his

discipline that students were prompted to be good from the force of his love rather than fear of punishment” (pp. 191-192). Ghosh stated that:

Mejda [Yogananda] was like a father and a friend to the boys. No one ever felt any hesitation to approach him with a personal problem or difficulty, knowing that he would always be sympathetic and helpful. He participated with the boys in all their activities, even games. His presence in the school was constant source of inspiration, hope and reliance. (p. 192)

From his life experiences and studying with his guru, Yogananda modeled an empathic and loving method of teaching. He empathized with the problems of young boys and felt that children would accept disciplinary rules that were set by their fellow students. In the school, he maintained an intimate contact with students. He played father and mother to the little children, as well as coped with many organizational difficulties. His brother described Yogananda's teaching personality:

His manner was so charming, and his heart so loving that no one felt rejected or uncomfortable. His sweet smile was always present; and in the warmth of that glow, all hearts and minds were caught. On the other hand, when Mejda [Yogananda] decided to get to the bottom of a matter or to make it a point of issue, there was no avoiding the sharpness of his perception. His testing was severe indeed. (Ghosh, 1980, p. 191)

Ghosh wrote that Yogananda himself taught advanced methods of meditation to boys over twelve years old. Yogananda reported that through the practice of Yogoda, his students were able to demonstrate remarkable abilities:

The boys at Ranchi responded well to "Yogoda" training, developing extraordinary ability to shift the life force from one part of the body to another part and to sit in perfect poise in difficult *asanas* (postures). They performed feats of strength and endurance that many powerful adults could not equal. My youngest brother, Bishnu Charan Ghosh, joined the Ranchi school; later he became a noted physical culturist. (1987, p. 289)

In order to be able to fully understand the students in his class, Yogananda examined his own attitude and temperament toward learning and compared them with that of his guru. He understood that his "own temperament was principally devotional (bhakti)" while his guru's was "saturated with jnana (wisdom)" even though his guru trained students in the "fires of severity" (1987, p. 142).

It seemed that Yogananda's direct method followed the Upanishadic triple pedagogical approach. This was a process of direct instruction on how to meditate on Brahman. It involved hearing: listening to the teacher and receiving information from God; reflection: intellectual reasoning, deliberation by the student to appropriate truth; and meditation: a mental operation to fix the mind on the self (Satprakashananda, 1955; Cenker, 1983). This direct teaching method seemed evident in his teaching in Ranchi, in his lectures, and with his close circle of disciples in his first ashram in Encinitas, California.

In Ranchi, to help his students in the further process of reflection and intense deliberation over the meaning of truths, he provided opportunities for contemplation, not only for his kriya yoga learning, but also through explanation of the Bible. By his acquaintance with the priest of the Ranchi Catholic Church, Christianity was presented in the ashram while the Bhagavad Gita was taught in the Catholic school (Ghosh, 1980). Yogananda's direct training in meditative techniques was evident during a visit of Swami Pranabananda to the Ranchi school in 1918. The Swami was very pleased to see that Yogananda had followed his paramguru, Lahiri Mahasaya's ideals for the proper training of youth in the school and thereafter, blessed the institution. Yogananda reported that:

As the great master viewed the picturesque classes under the trees, and saw in the evening that young boys were sitting motionless for hours in yoga meditation, he was profoundly moved. (1987, p. 292)

Yogananda did not only directly train students, but learned how to use the teaching methods of various past teachers in their guiding of students to interpret information, not just memorize text. For example, Lahiri Mahasaya would ask of his students: "Please expound the holy stanzas as the meaning occurs to you. I will guide your thoughts that the right interpretation be uttered" (Yogananda, 1987, p. 45).

Yogananda's face to face method of teaching in the classroom in India changed to meet the larger audiences when he came to the United States. He was granted American residency, and with his father's generous monthly checks of 400 rupees for ten years, Yogananda was able to support his mission in the United States (Ghosh, 1980). For several years, he lectured and taught on the East coast and in 1924 embarked on a cross-continental speaking tour. In January 1925, he began a two-month series of lectures and classes in Los Angeles and later that year, he established his American headquarters in Los Angeles (Yogananda, 1987; 1995).

For ten years, he traveled extensively and addressed hundreds of clubs, colleges, churches and groups of every denomination. He taught the means to attain direct personal experience of God and the underlying unity of the world's great religions--in particular, that of "the original teachings of Jesus Christ and the original Yoga taught by Bhagavan Krishna" (1995, p. 1122). He conducted smaller, more intimate classes in kriya yoga for more earnest disciples. His yoga classes provided an intimate atmosphere in which a filial relationship developed between himself as a teacher and various of his students (Yogananda, 1987). When his disciples gathered,

the face to face approach of hearing, reflection, and meditation, seemed to resume. In this smaller learning situation, it appeared that Yogananda's personal and individualized guidance, discussion, explanation, and "an outpouring of his heart" were experienced by his disciples (Self-Realization, Fall 1996, p. 28). He personally chose and trained close disciples who constitute the Self-Realization Fellowship Council, giving them specific guidelines for the publishing of his writings, lessons and Self-Realization Lessons.

Indirect Methods

Yogananda's indirect teaching methods were those subtle means of instruction that brought about some type of change in his disciples' or seekers' behavior. The indirect approaches that were discerned from the literature were his touch, his presence, his example, and through his writings.

Touch. Just as Yogananda experienced superconsciousness through touch, he was able to teach others about God-consciousness by using touch. As a young high school student, Yogananda possessed a magnetic touch that transferred beatific vision to a classmate who was determined to have spiritual insight (Ghosh, 1980). His disciple, Daya Mata, stated that Yogananda knew "how to awaken others to a greater awareness of God's presence or bestow the experience of superconscious ecstasy on disciples who were in tune by a touch, a word, or even a glance" (Yogananda, 1995, p. xii). Yogananda discovered that through the touch of a guru, a disciple was spiritually magnetized; a subtle current is generated. He explained that "the devotees' undesirable habit-mechanisms in the brain were often as if cauterized; the grooves of his/her worldly tendencies were beneficially

disturbed" (p. 137). From his own experience, Yogananda wrote that at the touch of his guru's feet, his whole body responded with a liberating glow whenever he knelt in the Indian fashion before his guru. Similarly, he transmitted the experience of God to his closest disciple, Rajarsi Janakananda and several other early disciples. Brother Anandamoy noted the dramatic effect of Yogananda's touch on his first meeting: "He took my hand and just from that touch I got a taste of bliss. It was so much that I couldn't take it" (Self-Realization, Spring 1992, p. 40).

His presence. Yogananda experienced a thought projection of peace when he sat next to his guru. He stated that "quietly sitting beside him, I would feel his bounty pouring peacefully over my being" (1987, p. 145). Daya Mata, Rajarsi, and other disciples noted a sense of peaceful transformation when too they sat near Yogananda. Mrinalini Mata reported that "subtly, something would happen in a devotee's life to promote healing or a new sense of meaning" (Self-Realization, Spring, 1992, p. 40).

His example. As a teacher, Yogananda taught by being an example and influence much like his guru's predecessors. His brother reported that "to all the students and teachers, Mejdá's [Yogananda's] word was like the word of God. He constantly spoke of the need for seeking God, and for uniting heart, mind and soul with Him. And he inspired everyone to make that sincere spiritual effort. All those who came in contact with Mejdá felt his power to open their hearts with a mere touch or look" (Ghosh, 1980, p. 192). Yogananda's Western disciples also observed that he taught by example. He practiced all that he taught and expected from his disciples. He was appreciative and responded to others in a compassionate

and caring manner (Self-Realization, Fall 1988). Before he left for the United States, he received the following blessing from his guru which seemed to reinforce his subtle and indirect method of teaching:

All those who come to you with faith, seeking God, will be helped. As you look at them, the spiritual current emanating from your eyes will enter their brains and change their material habits, making them more God-conscious. (Yogananda, 1987, pp. 403-404)

Daya Mata reported that: "When you first met Master, you were aware of his steady gaze at you—not staring, but a piercing glow from his eyes. Everybody who knew him commented on that; it was as if he were reading your soul. At the same time, there was such kindness in that gaze that you knew he was not judging. You knew that even if he saw all your flaws and the mistakes you had made, he was offering to you an unconditional love" (Self-Realization, Winter 1992, p. 20).

His writings. In his effort for the worldwide dissemination of kriya yoga, Yogananda was one of the first teachers to teach students indirectly by distance learning through his published works. Pragmatically, Yogananda's writings seemed to be his pedagogical tool for the educational and spiritual growth of students whom he could not teach directly. His literature reflected a wide range of writing styles. He seemed to write in a way that would suit the needs of the reader-student. He wrote in a simple, descriptive, picturesque, and often poetic style that was supported by relevant photographs of nature in order to help students to understand and be guided to discover and 'see' the real Guru within. His literature usually reflected information from all the main religions of the world and was sometimes validated by scientific knowledge. Yogananda believed that

through his literary works, he would be able to reach seekers who could have an influence on making the world a God-realized planet.

While his Autobiography of a Yogi became globally influential, his Self-Realization Lessons became another significant approach for learning because this esoteric knowledge would be made available to everyone rather than a select few. Yogananda believed that:

In the Atomic Age, yoga should be taught by a method of instruction such as the *Self-Realization Fellowship Lessons*, or the liberating science will again be restricted to a chosen few. It would indeed be a priceless boon if each student could keep by his side a guru perfected in divine wisdom; but the world is composed of many "sinners" and few saints. How then may the multitudes be helped by yoga, if not through study in their homes of instructions written by true yogis?

The only alternative is that the "average man" be ignored and left without yoga knowledge. Such is not God's plan for the new age. Babaji has promised to guard and guide all sincere *Kriya Yogis* in their path toward the Goal. Hundreds of thousands, not dozens merely, of *Kriya Yogis* are needed to bring into manifestation the world of peace and plenty that awaits men when they have made the proper effort to reestablish their status as sons of the Divine Father. (1987, p. 556)

Some of Yogananda's written works were based on his lectures which were carefully recorded by Daya Mata. His written works provided an understanding of Vedic metaphysics and these were often corroborated by his mystical experiences and Biblical knowledge. Yogananda occasionally used examples of stories, sayings, parables, puns, analogies, but most frequently, he used incidents from real life and real people and wrote practical suggestions for developing a healthy mind and body. His written works described the nature of God, oftentimes in vivid and poetic language. Yogananda provided simple explanations and discussions about establishing a relationship with God and the methods to do so. His writings seemed to provide a way for students to use the Upanishadic triple

approach of reading and hearing, reflecting, and meditating, in their own time and method of learning. A brief description of some of his works is given, followed by a random example of his writing from the selection.

His work, Where There Is Light (1988), provided practical ways for dealing with modern problems. An example was as follows: “As God is constantly forgiving us, even knowing all our [wrong] thoughts, so those who are fully in tune with Him naturally have that same love” (p. 130).

His Whispers of Eternity (1992), gave a variety of invocations, with photographs of nature, to help a seeker choose a thought for a particular need. For example:

Giving smiles to everyone: Loving Lord, may I give cheerful smiles to all. Teach me not to laugh at others. May I not hurt anyone in any way. Just as I wish myself to be happy, so I want to make others happy. (p. 143)

Both Man’s Eternal Quest (1988) and Divine Romance (1986), were volumes of lectures and informal talks on a variety of topics that included expositions on the mind, cosmic consciousness, approaches to God, reincarnations, memory, feelings and self-analysis.

His Self-Realization magazines continue to be published quarterly and provide information on healing the body, mind and soul. In each magazine, there are usually two or more articles written by Yogananda when he was alive. These articles provided discussions and references to his direct experiences of God, his personal life of learning, studying with sages and his guru, explanations on the nature of God, directions for building a personal relationship with God and ways to live a healthy life and help others.

His book, the Science of Religion (1994) was developed from his maiden speech in Boston to the International Congress of Religious Liberals in 1920. It was an exposition on the nature of God and the ways to direct insight in this Reality through the practice of ancient scientific techniques of meditation. As an example of helping a seeker with understanding esoteric knowledge in an easy way, Yogananda wrote the following in this work:

As the sun's true image cannot be perceived in the surface of the moving water, so the true blissful nature of the spiritual Self--the reflection of the Universal Spirit--cannot be understood, owing to the waves of disquietude that arise from identification of the self with the changing states of the body and mind. As the moving waters distort the true image of the sun, so does the disturbed state of the mind, through identification, distort the true, ever blissful nature of the inner Self. (p. 50)

The text concluded with four fundamental religious methods that related to the scientific basis of kriya yoga and its technique for Self-realization.

Yogananda's last major work was his interpretation of the Bhagavad Gita which he completed in 1932 and was published in 1995 by his request. It seemed to validate his own mystical experiences and metaphysical philosophy. He provided a detailed commentary to help students understand the spiritual truths related to the evolution and involution process of matter and spirit that were symbolized in the historical content of the Mahabharata war. In this text, he presented a clear explanation of the Gita's cosmology and psychological implications related to the view of a person's physical, mental and spiritual makeup, the nature of God, the relationship of God and the individual, and the methods and rewards of reunion with God.

Summary

The success of Yogananda's spiritual mission to the West seemed to be reflective, to some degree, of the benefits students have gained from his teaching methods. Various factors seemed to influence Yogananda's pedagogical methods. He was brought up in a religious home and he had a devout nature. He was curious about finding God and was willing to learn how to do so from every sage or saint he met. His greatest influence and mentor was his own guru, Swami Yukteswar, with whom Yogananda spent ten years.

Yogananda's direct and indirect teaching methods evolved when he established his first school in Ranchi. He taught his classroom students in face to face situations and by being a prominent example. When Yogananda came to the West, his teaching methods became more defined. He taught by lecturing to large audiences, but with his disciples, he occasionally used indirect approaches of touch, presence, and example, for their transformation. His most significant teaching method seemed to be indirectly through his writings. Even after his death, Yogananda's literary works have become the basis for spiritual growth of Kriyabans (students of Self-Realization).

During his lifetime, in 1927, Yogananda was officially received at the White House by President Calvin Coolidge, who had become interested in the newspaper reports of his activities. Yogananda's worldwide work continues today from its headquarters in Los Angeles and India. Yogananda passed away at fifty-nine years of age in Los Angeles on March 7, 1952.

Anandamayi

Introduction

Anandamayi was a woman guru who was not known in the West until quite recently. The literature regarding her life, teachings, and methods of teaching has been brought forward by various people such as Gurupriya Devi, known as Didi, her disciple of fifty years; Jyotish Chandra Rai, known as Bhaiji, her disciple for eleven years; Hari Ram Joshi; Gopinath Kaviraj; Chaudhuri, Lipski, and a few other writers. In this study, the literature consisted of the documentation by the devotees and disciples who looked after Anandamayi and by other scholars who met her or her close disciples. Main writers such as Didi, Hari Ram Joshi, Bhaiji, and Chaudhuri, believed that through their writing, authentic information about Anandamayi's life and practice would provide useful information for the development of a person's self-awareness.

Anandamayi's Life

Family and Early Life

Anandamayi was born on Friday, April 30, 1896 in the remote Moslem village of Kheora, District Tripura, East Bengal, now Bangladesh (Chattopadhyaya, 1987, p. v). She was the second child born into a poor but pious Hindu Brahmin family. She had four brothers and two sisters. Her father was Bipin Behari Bhattacharya and her mother was Mokshada Sundari Devi (Didima). Her parents had "very kind and loving natures. On her maternal family, there were many learned pandits and devotees" (Bhaiji, 1996, p. 8). Both Anandamayi's parents loved to chant devotional songs and engage in kirtan parties--singing or chanting the names or stories of God (Lipski, 1977). Her father was a fine kirtan singer, gifted with

a sonorous voice, and her mother a quiet, unassuming, pious and religious soul of a very high order (Joshi, 1974). Her father was ardently devoted to God, but failed to adequately provide for the family; yet her mother, Mokshada, always remained contented.

Both the birth of Anandamayi and her life were an aggregate of a variety of mystical events and experiences. Before she was born, her mother Mokshada had visions of many gods and goddesses in waking as well as in dreams (Joshi, 1974). According to Didi (1984), Anandamayi's father left his home for three years to practice sannyasism. During this time, Anandamayi appeared in her mother's womb. After her birth, her father's mother gave her the name of Tirthavasini (one who is living in holy places), and her mother called her by her name of Nirmala Sundari because she had a very fair, shining complexion and was extremely beautiful (Joshi, 1974).

From her birth and early childhood, Anandamayi exhibited unusual abilities. Joshi (1974) and Chattopadhyaya (1987) reported that at the time of her birth she did not cry or utter any sound. Chattopadhyaya noted that Anandamayi could later describe her own birth. Even at three months of age, Anandamayi taught her mother that experience was the best teacher.

By two and a half years, Anandamayi's spiritual characteristics became discernible. During a nama kirtan (singing the names of God), her mother noticed her drowsiness, as if she were in a trance but could not explain it (Joshi, 1974). Another time, she instructed an aged lady on hatha yoga practice and gave devotional words to her grandmother that transformed her. When Anandamayi was four years old, her mother became seriously ill. Her observable dissociation from her sick mother, for

so young a child, surprised everyone. At another time, after attending a neighbor's prayers, instead of eating, she was observed staring at the sky. She later disclosed that she was watching the Goddess Durga and her attending deities moving in the sky above (Didi, 1984). Because of her seemingly delicate nature, she was unable to eat meat and fish. Her mother took special care to give her the purest kind of food (Joshi, 1974).

As a child, Anandamayi showed delight in nature even through unfortunate circumstances. On one occasion when a devastating storm blew away the thatched roof of their hut she laughed and clapped her hands. She told her mother that now they could see the sky with its beautiful twinkling stars without having to take the trouble to go out of the house. Joshi also wrote that Anandamayi enjoyed all seasons—excessive heat and cold, torrential rain and storms.

At the age of six, her ability to enter a state of trance became more noticeable, especially by her maternal uncle, Sri Sarada Charan, during a Durga Puja (prayers to the consort of Shiva). Anandamayi went into a sort of trance and began to recite some mantras. Her uncle was impressed by her supernatural behavior and thereafter, always served her the bhoga (blessed food) first in the Kumari Puja, prayers that recognized the Divine Mother in girls (Joshi, 1974).

When Anandamayi was seven years of age, she had an unusual experience at the Siva temple in Chanla. While sitting alone on the bank of the tank adjoining the temple, she saw Lord Siva come out of the tank and again disappear. She also noticed that there was no Siva Linga symbol inside the temple at the time of her arrival there. Upon enquiries, Anandamayi's statement confirmed the centuries-old belief of the people

of Chanla that the Siva Linga did move about from the temple, in the tank and in the forests (Joshi, 1974).

Anandamayi attended school only irregularly. She had to help her mother in the house and take care of her three younger brothers who were often ill. Lipski reported that:

. . . although Nirmala [Anandamayi] never knew starvation, her education was affected by the family's financial plight. She had to do her homework on a broken slate because the family could not afford to buy a new one. At times, she could not be 'spared' for school, since she had to help with the housework. Then again she missed school because no escort was available and she could not walk there alone. In total, Nirmala attended school for less than two years. (p. 2)

Joshi (1974) and Lipski (1977) reported that Anandamayi had a sharp mind and an ability to answer correctly. She reminisced that even after long absences from school, the meaning of unknown words would occur to her spontaneously. On one occasion when the Inspector of Schools directed questions to her, the teacher thought that Anandamayi would not be able to answer correctly. He stood behind the inspector to prompt her. She immediately protested, telling the teacher that she needed no help. Joshi wrote that after this, Anandamayi did not attend school anymore.

Anandamayi's nature was extremely simple (Didi, 1984). She had such a cheerful and lovable disposition that neighbors nicknamed her Hasi Ma (Mother of Smiles) and Khusir Ma (Happy Mother). She felt equally at home among Hindus and Moslems. As a youngster, she met Christian missionaries in Kheora. She visited them and loved to listen to their hymn singing. She even begged her mother to buy her one of their Bengali hymn books. Lipski (1977) indicated that "[Anandamayi] had no formal religious education. Like most Indian children who learn about rites and

rituals by observation and participation when feasible, [she] learned devotional chanting from her father and joined him eagerly in daily worship" (pp. 3-4).

As a young child, Anandamayi's extraordinary nature was hardly even recognized by her parents. Any unusual characteristic that seemed to occur sporadically prevented judging her behavior as exceptional. For example, Lipski (1977) recalled that when Anandamayi was four or five years old, she brought her grandmother a pot brimming with curds. Her grandmother scolded her and told her that she would not receive any curds that day. At that instant, the pot cracked and all the curds leaked out. The grandmother never again withheld curds from her uncanny granddaughter. Lipski described Anandamayi's obedient nature as "remarkable" and her capability of changing from a "smiling and submissive child to having a fiery disposition and able to wield superhuman power" (p. 4). On occasions, she would be seen talking to plants and to apparently invisible beings, but as these incidents were rare, her parents were not alarmed as they were compensated by her cheerfulness and lovable nature. Anandamayi's shyness and simplicity made her mother feel anxious and worried about her daughter's future accomplishments as a housewife. Didima discovered that her daughter's cooking could surpass any expert cook (Joshi, 1974).

In 1908, at twelve years of age, Anandamayi was married to Ramani Mohan Chakravarti, later known as Bholanath, who was from a distinguished Brahmin family (Didi, 1984). After her marriage and until Anandamayi was eighteen years of age, she lived intermittently with her parents and her husband's family. In 1914, when she was eighteen years of

age, the lila of her sadhana (spiritual practice performed for the purpose of preparing oneself for self-realization) began.

Spiritual Training

In 1914, Anandamayi joined her husband in Ashtagrama, East Bengal, where he finally found a job as an accounts clerk in the Land Settlement department (Joshi, 1974; Lipski, 1977; Chattopadhyaya, 1987; Didi, 1984). At Ashtagrama, Anandamayi's lila was first observed and it was here that she started to be called by "Ma" (Didi, 1984; Bhajji, 1996).

At night after finishing her work, when Bholanath had gone to sleep, she would recite "Hari Nama," the name of God, which her father had taught her. Frequently she would enter into samadhi, a psychological state in which the mind was either completely concentrated on its object of contemplation known as savikalpa samadhi; or a higher state in which the mind ceased to function and only pure consciousness remained, revealing itself to itself and known as nirvikalpa samadhi (Joshi, 1974). Sometimes she would also enter into samadhi upon listening to kirtan for almost two days. Anandamayi preferred to be alone rather than visit other women. She built an altar and planted a sacred Tulsi plant (a type of basil) to which she performed arati (a waving of a light ceremony) and panchanga pranam (touching the ground with five parts of the body) every evening (Chattopadhyaya, 1987). Chattopadhyaya wrote that some women objected to Anandamayi practicing this form of worship to God, saying that it was meant for renunciates only, not for housewives. Anandamayi generally subscribed to convention but in this case, she carried on her divine act.

Anandamayi's life together with Bholanath in Ashtagrama was described by Lipski as "a most unusual marriage" (1977, p. 6). He noted that

Bholanath had no idea of his wife's extraordinary state. Bholanath thought he could educate her through his books, but she had no scholarly inclinations. When he tried to touch her, he received a violent electric shock. He believed that his wife was still a child and that this was only a temporary condition which would later become "normal". Lipski noted that the marriage was never physically consummated because for Anandamayi, the question of sexual desire never arose. Gradually, her husband began to observe that his wife was a spiritually exalted woman. His relatives urged him to separate from her and to find a "regular" wife who could provide him with sons, but he staunchly refused.

In Ashtagrama, Anandamayi's trance states and yogic kriyas (creative actions) began to occur more often, especially during kirtan in the privacy of her own home. Two other people, Hara Kumar Ray and Ksetra Mohan, recognized Anandamayi "as not just an ordinary human being." Hara Kumar proclaimed to her: "Now I am calling you 'Ma', one day the whole world will call you so." Ksetra Mohan also prostrated himself before Anandamayi and addressed her as "Mother Durga" (Lipski, 1977, p. 9). Anandamayi was then about seventeen to eighteen years old (Didi, 1984). When her parents in Vidyakut heard about Anandamayi's "hysterical fits" (Joshi, 1974, p. 10), they became worried, but her husband assured them that there was nothing to worry about.

Anandamayi lived with Bholanath in Ashtagrama for one year and four months until she became ill. She returned to her parents in Vidyakut in 1916. In the solitude of her parents' home, trances and yogic kriyas continued in a more intensive form. Whenever she had the kheyala (her spontaneous will), ill people became cured around her (Lipski, 1977).

In 1918, Bholanath found a job in Bajitpur; Anandamayi joined him there. They lived in Bajitpur for six years and it was here that Anandamayi's spiritual discipline (*sadhana*) became more intense. She did not have a guru. Guidance appeared to be self-initiated. Anandamayi described how it started:

One day in Bajitpur, I went to bathe in a pond near the house where we lived. While I was pouring water over my body, the *kheyala* (a spontaneous manifestation of Divine Will) suddenly came to me, "How could it be to play the role of a *sadhika* (one who practices *sadhana*)". And so the *lila* (actions of the Supreme Being that are free by nature and not subject to laws) began. (Lipski, 1977, p. 10)

This period of time has been described as the best part of Anandamayi's *lila* of *sadhana* (Chattopadhyaya, 1987). Didi (1984) wrote that during the day, Anandamayi performed all her household chores but in the night, while Bholanath rested, she sat on the floor in one corner of the bedroom and performed her spiritual activities with her husband's permission. Didi noted that "at that time, a bright light emanated from her body and therefore she often covered herself with a cloth" (p. 16).

Chattopadhyaya (1987) believed that Anandamayi's spiritual discipline occurred in three stages. The first stage started with the name of Hari (Divine God) which her father had explained to her. She would chant it always, out loud or in her mind. Sometimes it went past midnight, then Ramani would get worried and tell her not to overdo it; she would obey. When her husband, being a Sakta (Shiva) devotee, urged Anandamayi to chant the name of Shiva or Kali, she instantly complied, being cognizant of the fact that all divine names were equally effective (Lipski, 1977).

The second stage of Anandamayi's *sadhana* appeared to be uttering various mantras and assuming countless complicated *asanas* (yogic

postures) that came to her spontaneously (Lipski, 1977; Didi, 1984). In describing these experiences, Anandamayi stated:

Sometimes I used to hear distinctly: "Repeat this mantra." When I got the mantra, a query arose in me: "Whose mantra is this?" At once the reply came: "It is the mantra of Ganesh (the elephant-headed son of Shiva) or of Vishnu. Again the query came from myself: "How does he look?" A form was revealed in no time. Every question was met by a prompt reply and there was immediate dissolution of all doubts and misgivings. (Lipski, 1977, pp. 10-11)

At this stage of her sadhana, an ontology of wholeness became manifested to Anandamayi. She described the progression of her subjective experience:

One day I distinctly got the command: "From today you are not to bow down to anybody." I asked my invisible monitor: "Who are you?" The reply came: "Your *Sakti* (power)." I thought that there was a distinct *Sakti* residing in me and guiding me by issuing commands from time to time. The integral knowledge which this body was possessed of from the very beginning was broken, as it were, into parts and there was something like the superimposition of ignorance. . . . After some time I again heard a voice within myself which told me: "Whom do you want to make obedience to? You are everything." At once I realized that the Universe was all my own manifestation. Partial knowledge then gave way to the integral, and I found myself face to face with the One that appears as many. It was then that I understood why I had been forbidden for so long to bow to anybody. (Lipski, 1977, p. 11)

During this time, various vibhuti (supernormal powers) manifested and Anandamayi cured people of all sorts of diseases by merely touching them.

Anandamayi's lila of sadhana usually occurred at night with only her husband as a silent observer. Mantras and Sanskrit stanzas flowed from her lips in the presence of outsiders. Joshi pointed out that Bholanath became "greatly upset at observing frequent changes in his wife's *bhava* (spiritual ecstasy)" (Lipski, 1977, p. 10). Some of these

different forms of Anandamayi's samadhi and the various kriyas on her body had been earlier observed by Bholanath for the first time in Ashtagrama. In Bajitpur, he noticed that they appeared in a more frequent and intensive form (Joshi, 1974). Lipski wrote that these nightly spectacles of Anandamayi's sadhana filled Bholanath with extreme awe. Neighbors who witnessed her unconventional behavior became suspicious and concluded that she was possessed by evil spirits and even started making fun of her. Chattopadhyaya (1987) and Lipski wrote that neighbors and friends insisted that Bholanath put an end to the improper behavior of his wife. With the pressure from these people, Bholanath went so far as to seek the advice of a Munsif (a Vaishnavite priest—a follower of Vishnu), spirit exorcisers and a medical doctor to cure his wife's mystical experiences. One exorciser received a painful lesson while the physician explained that Anandamayi “showed signs of being God-intoxicated” (Lipski, p. 12). Some even suggested that he remarry. Bholanath was unable to follow what was really happening. In the beginning of Anandamayi's sadhana, he was careless and sporting. But gradually he became worried and confused.

As an onlooker, Bholanath simply observed the various motions of Anandamayi's sadhana. First was japa (repetition of a mantra); then came a worship phase with various items which appeared in unseen subtle forms. This included various rites and rituals which she performed by using kriyas and mantras, thus fulfilling perfectly all the terms and conditions of proper training and preparation of avatarhood (descent of the Divine). She performed great yagnas (fire ceremonies) with elaborate rituals and mantras using required items that appeared. Then came the

phase of hatha yoga with its various kinds of physical postures which allowed her to be in a state of samadhi for hours or sometimes days. During this time she would eat only a few grains of rice (Chattopadhyaya, 1987). According to Didi, after Anandamayi's yogic kriyas began, everyone thought that she was possessed by spirits and stopped visiting her. Finally, a medical doctor, Dr. Mahendra Nandi explained to Bholanath that Anandamayi was experiencing exalted states, not illness, and advised him "not to expose [Anandamayi] to the gaze of all and sundry" (Didi, 1984, p. 17). After this, Bholanath limited visitors.

The third stage of Anandamayi's sadhana was the initiation of herself as a guru on August 3, 1922. She was twenty-six years old. On August 3, 1922, acting on Bholanath's suggestion to get herself initiated and, against the tradition of being initiated by a guru, she initiated herself (Joshi, 1974; Lipski, 1977). Both Joshi and Lipski described Anandamayi's initiation as a phenomenon. That night, upon her customary evening worship, she began to recite her newly composed verse that her husband approved of, whereupon she received the inspiration to enact the role of guru and shishya simultaneously. In her mahabhava (deep ecstatic love for the divine), "the mantra of initiation proceeded from her lips spontaneously and she repeated it with the realization that the guru, shishya and mantra were one" (Lipski, p. 12). Joshi reported that although Anandamayi had never before heard anything about the procedure to be followed during initiation, nor had she seen any person being initiated by a guru, she followed the process strictly in accordance with the procedure described in the Sastras (scriptures). In addition, all of the necessary

paraphernalia for the ceremony became available to her from unknown sources, though not physically.

Following her initiation, Anandamayi's sadhana grew in intensity. Lipski (1997) and Bhaiji (1996) reported that she had visions of various deities of the Hindu pantheon. During that phase, she was hardly conscious of her body and only occasionally touched food or felt the need to sleep. On December, 1922, upon the suggestion of relatives and Bholanath himself, to be initiated, Anandamayi initiated her husband in accordance with the Sastric rules, even though as Lipski pointed out, she never received training in them. Following Bholanath's initiation, Anandamayi entered a process of observing complete silence which continued for three years. During her period of silence, she moved to Dacca in 1924 with her husband. Bholanath had secured a position as manager of the Shahbagh Gardens that belonged to the Nawab of Shahbagh.

In Shahbagh, the state of Anandamayi's quiescence and silence continued and an interplay of divine moods and expressions became manifest in all the ways of her life (Bhaiji, 1996). As the intensity of her mystical experiences increased, it appeared that it began to put her body in danger. Lipski and Didi reported that on various occasions she would become unconscious and fall down, even to the point of nearly drowning in a pond near the house. Fearing for her safety, Bholanath arranged for her parents to join the household in Shahbagh.

At this time, three major incidents occurred that inspired devotees and disciples to gather around Anandamayi. First was her mystical revelation of the sacred site at Siddhesvari. Second were the supernatural occurrences during the Kali Puja (prayers to the Divine Mother as Kali) in

1925 which Anandamayi had reluctantly agreed to perform (Bhaiji, 1996; Lipski, 1977). Third was the visible superconscious behavior of her body. Through these mystifying experiences, news of Anandamayi's exalted status began to spread rapidly, especially by acquaintances from Bajitpur who had moved to Dacca. She became known as the "Mother of Shahbagh" (Lipski, p. 13; Chattopadhyaya, 1987, p. 98).

A description of Anandamayi's supernatural behavior was reported by Dr. Nalima Kanta Brahma who visited her in Shahbagh for a darshan (to enjoy the grace of a guru's presence) in December, 1924:

. . . We were taken straight to the room where Mother was sitting alone, absorbed in meditation. A dim lamp was burning in front of Her and that was perhaps the only thing in the room. Mother's face was completely hidden from our view as in those days She used to veil it exactly like a newly married village girl. . . After we had waited there for about half an hour, suddenly the veil loosened itself and Mother's face became visible in all its brilliance and luster. Hymns containing many seed mantras began to be recited by the Mother in uncommon accents, producing wonderful resonance, which affected the whole surroundings. The stillness of the cold December night, the loneliness of the Shahbagh gardens and above all the sublimity and serenity of the atmosphere in the Mother's room--all combined to produce a sense of holiness. As long as we were in the room, we felt an indescribable elevation of the spirit, a silence and a depth not previously experienced, a peace that passeth all understanding. . . . (In Lipski, p. 14)

Anandamayi's trance-like states continued to be more frequent. Under Bholanath's guidance, her family, and later her first devotees, learned to take care of her physical form at such times (Lipski, 1977; Mukerji, 1989). Bholanath, as well as devotees who were drawn to Shahbagh, began to see in her the manifestations of the most marvelous characteristics of spiritual eminence. Devotees began to flock round her. Many of them took part in worship, devotional songs and sacrificial rites

(Bhaiji, 1996). The rumor of an extraordinarily divine personality in the guise of a young housewife residing in Shahbagh began to spread throughout the town of Dacca. Bholanath intuitively knew that he must disregard convention and set aside all feelings of possessiveness to make Anandamayi accessible to the public.

When her silence ended in October 1925, Bholanath let the devotees talk freely with her but he ignored Anandamayi's warning: "You must think twice before you open the doors to the world in this manner. Remember that you will not be able to stem the tide when it becomes overwhelming" (Lipski, 1977, p. 15). However, Bholanath made it permissible for male visitors to receive Anandamayi's darshana which was not customary. Women were able to approach her more directly. Mukerji (1989) stated that Anandamayi would greet them with a smile, unroll mats for them to sit on and inquire about their welfare.

Didi (1984) provided a description of Anandamayi's supranatural experience that could be compared to those of the other gurus (Ramakrishna, Ramana Maharshi, and Yogananda) in this study:

It was about afternoon, we were all sitting near Ma. Suddenly Ma's body started swaying. Her sari fell back from her head, her eyes were closed and her entire body vibrated to the rhythm of the *nama kirtana* (singing the name of God). She rose still swaying. It seemed as if she had left the body and that some invisible force was controlling various activities which started manifesting in her body. It was obvious to all of us that there was no will motivating her actions. She was so oblivious about herself that her clothes were slipping off. . . . Ma's body would start falling, but it would rise before touching the ground. It seemed as if it had no weight and was fluttering in the wind. She started roaming around the whole room, as if intoxicated by an unusual inebriation. . . . Roaming about in this manner, Ma crossed the verandah, slowly joined the group of kirtana singers, and began to revolve in their midst. Her eyes were turned upward without a flicker of the eyelids, her face was shining

with a supernatural glow, and her whole body was covered with a blood-red effulgence. Suddenly, as we were watching her, she fell unto the ground from the standing position. . . . As it fell, the body started rotating fast, just like a leaf or a paper blown about by a cyclone. We tried to hold down the body but it was impossible to control at that speed. After a while Ma became still and sat up. Her eyes were closed and she was seated in a yogic posture, steady, grave, motionless. After a while, she started singing in a beautiful voice: *Hare Murare Madhu Kaitabhare, Gopala Govinda Mukunda Saure*. (The meaning of this kirtana lyric is Glory to God, destroyer of the demons Madhu and Kaitabha). (pp. 39-43)

Anandamayi's transcendental and mystical states continued to be manifested in various ways and times in Shahbagh. At her suggestion, nightly kirtanas came to be instituted at her home in Shahbagh (Lipski, 1977; Mukerji, 1980). Lipski pointed out that "at those kirtanas [Anandamayi] exhibited various aspects of rapture" (p. 16), but Mukerji wrote that "almost every day, innumerable states of *bhava* (spiritual ecstasy) manifested themselves in [her] body. The external stimulus of kirtana was not necessary to bring them about . . . For [Anandamayi], the exalted and the normal states were one in her" (p. 59). Not only during kirtana but anywhere and anytime, Anandamayi would enter into a *bhava*. Her body seemed to get in tune with motions in her environment. For example, "the rippling waves in the wake of a boat drew her irresistibly to them, so that her body would appear to flow towards the water. The climbing of stairs would give her body a buoyancy which seemed to be soaring upward" (Mukerji, p. 51). Mukerji provided a description of Anandamayi's transcendental mood:

Her eyes would close and the body sink down to the floor. . . All bodily functions would gradually disappear as if withdrawing inwards. Breathing would slow down and finally stop altogether. Her limbs occasionally became rigid, like wooden appendages and then again limp like cloth. Her entire body would become luminous

and there would be an expression of indescribable peace on her face. After ten, twelve or twenty-four hours of a state of this kind, people would try to rouse her, mostly to no effect. (p. 51)

People began to look at her as the Goddess Kali. By 1925, at the request of devotees and with Bholanath's permission, Anandamayi performed the Kali Puja. This was the first time that she had performed a puja publicly with the assistance of outsiders and in accordance with scriptural rules (Mukerji, 1980). It also marked the end of her silence and her ability to cook for others and feed herself, but most importantly, it was the beginning of her teaching role. Toward the end of 1926, the phase of Anandamayi's 'lila of sadhana' was over and a new phase began of traveling throughout various parts of India. She began her traveling network, sometimes alone but most times with her husband, Bholanath, her mother, Didima, her father, Dadamasai, and Didi and her father, Dr. Shashanka Mohan.

Anandamayi's Philosophy

The philosophy upon which Anandamayi's educational thought and praxis followed seemed to emerge from her early life which demonstrated a living and continuous contact with God and "which accounted for her inexhaustible source of wisdom, inspiration, and strength" (Banerjee, 1973, p. 13). Various writers such as Banerjee (1973); Joshi (1974); Lipski (1977); Chowdhuri (1978); Chaudhuri (1980); Lannoy (1983); Gurupriya Devi (1984); Gupta (1987); Mukhopadhyay (1989); and Bhairji (1996), have described Anandamayi's identity with God based on their meetings and time spent with her. The exposition of these writings have provided Anandamayi's philosophy which have been categorized under the sub-themes: reality and the world; the human self and

consciousness; the mind; and influence on others, as with the previous gurus.

Reality and The World

Anandamayi's basic teaching was that God is with form, as manifested in the universe, and formless, as in Consciousness or the Inner Self (Bhaiji, 1996). She stated: "There is only One. Duality simply does not exist. . . There is a state where there is oneness and no room for duality. There is a state where he assumes form or not, He is what He is. There nothing is apart from Him. . . " (Mukhopadhyay, 1989, p. 41). Her guiding principle was that there was an existence of "an eternal relationship between God and people, but in His Play it is sometimes there and sometimes severed, or rather appears to be severed. It is not really so, for the relationship is eternal. As such, you may begin from anywhere" (Mukerji, 1980, p. 163).

Anandamayi believed that everything in the material and non-material world was God; even that which was both good and bad in the world (Chaudhuri, 1980). Her main message was that "the One who is the Eternal the AtmEn (true Self), He Himself is the traveler on the path of Immortality, He is all in all, He alone is" (Lipski, 1977, p. 38). Anandamayi believed that God, One Eternal Indivisible Being, who revealed Himself through the world of manifestation, was styled as Pure Consciousness (Bhaiji, 1992).

The Human Self and Consciousness

Anandamayi described a person's inner self as "the Supreme Knowledge of the essence of things" and suggested that "it lies hidden in the depths of a person" (Mukerji, 1980, p. 163). She believed that people's

basic inherent nature was God; therefore, to know one's Self was to know God. When this is known, nothing else remains to be known. It is the essence of peace, bliss, the essence of Being (Mukhopadhyay, 1989).

Anandamayi taught that the human self was not separate from the Divine Self or Consciousness. She explained: "Indeed the whole world is yours, of your Self, your very own, but you perceive it as separate. To know it to be your own gives happiness, but the notion that it is apart from you causes misery" (Mukerji, 1980, p. 163). Anandamayi believed that because the human self was a divine light that shone within, it was possible to acquire knowledge of any kind. She explained how the Self of a person could be recognized:

In reality, you are Supreme Knowledge, Supreme Bliss. In order to discover your true nature, it is necessary to remove the veil of ignorance; and for the purpose of removing the veil, one has to resort to the Path, to spiritual exercises, and so forth. By following with perseverance the method pointed out by the Guru, one finally discovers God; one comes to understand that all are His images and that actually there is no 'you' or 'I'. (Chaudhuri, 1980, pp. 152-153)

The Mind

Anandamayi explained that "the word *manush* (man) is derived from *man* (mind) and *hush* (conscious), which denotes the mind's awareness and vigilance" (Atmananda, 1982, p. 10). She believed that by steadying the mind, human vessels could be molded to become fit instruments for the divine spirit. She noted that "when the mind remains outside, it wanders here and there; that is why one should turn it inside so as to find one's Self" (Lannoy, 1983, p. 153). To identify the mind, Anandamayi noted that:

Man is the reflection of the Supreme, the one who upholds the Universe. True manliness means divinity. But then there is the

Atma (spirit) which is beyond man and woman. Everyone has to find the *Atma* that lies hidden within himself. It is the task of every human being to unfold both the man and the woman potentially contained within him or herself and to realize the *Atma* which is beyond man and woman. (Lannoy, 1983, p. 117)

For Anandamayi, the mind was an instrument for developing an integral personality and human transformation. She felt that by using the mind people could change their negative attitudes and habits and develop positive qualities such as love, patience, respect, and service. She suggested that:

To obtain the knowledge of God that enables a person to pass from the realm of wants to one of fulfillment which is our pristine nature, the mind must be quieted. When the mind becomes as a passive instrument, then comes Brahmaildya: the realization that only He exists in the universe and is the doer of everything. (Gupta, 1987, p. 187)

Her explanation of the nature of the mind and how it could be quietened was described, in part, in the following discourse:

Old Man: How can the mind be brought to rest?

Ma: The mind is restless by nature. It naturally darts this way and that. It can have no rest until it gets its treasure which is its birthright--the pure attitude. . . The object of sadhana (spiritual practice) is steadying the mind. Once the mind is steady, little remains to be desired. In order to steady the mind one must adhere to a single preoccupation such as repeating the name, taking part in a religious discussion, reading religious books and the like. One should devote a greater part of one's time to what one takes delight in.

Old Man: If the mind flits from point to point while repeating the name, is it any good?

Ma: Why not? If while walking you tread upon fire, you have your foot burnt whether you attend to it or not. In the same way, repeating the name will bring its own reward whether you do it attentively or absentmindedly. . . (Gupta, 1987, pp. 130-131)

Anandamayi explained that "to bring about the formation of habit, continual practice brings about the result. . . It is no good regretting that the mind flickers from object to object. The proper attitude under the circumstance is that you should no more follow the bent of your mind, which wavers despite yourself, but go on repeating the name contrary to its tendency" (Gupta, 1987, pp. 131-132). To show how the mind could be controlled for realizing God, she argued that just as discipline was used to learn information in education, medicine, and law, similarly, discipline of the mind was also necessary for attaining spiritual knowledge. She symbolized the mind "as a child while intelligence and I-ness (ahamkara: ego) were the parents of the mind-child. Just as father and mother coax their wayward children in various ways to persuade them to learn reading and writing, so you should by discriminating with your I-ness and intelligence try to make your mind one-pointed. All work must be carried out with patience and single-minded zeal. Otherwise there will be no results. . . ." (Gupta, 1986, p. 98).

Influence on Others

The extraordinariness of Anandamayi's personality made it possible for her to be "the center of an ever expanding family of devotees" (Mukerji, 1980, p. 55). Chaudhuri (1980) reported that Anandamayi was "unwilling to impose her will upon anybody. . . She suggested, she recommended, she said it would be proper to do such and such things under the circumstances, but with a fine delicacy of feeling; never insisted upon anyone to follow a particular line of action, both in matters earthly and spiritual" (p. 143). She stated that she had no mission to fulfill or message to give to the world (Mukerji, 1981). Yet, by being an example, she

successfully demonstrated how to establish a continuous and close contact with God. Anandamayi's main objective was that everyone: children, women, and men, of all ages, could become sadhakas or spiritual seekers even through doing their everyday duties. Everything she did contributed to human welfare (Bhaiji, 1996). Anandamayi made no claims for herself and demonstrated by her everyday activities how people could link every minute detail of life to the Infinite. She consulted with scholars on ritualistic matters for changes related to particular cases and through her personal intervention, she demonstrated the need for flexibility in traditional hard and fast rules (Mukerji, 1980).

A significant contribution that Anandamayi made for the spiritual awakening of all people was the recognition of equality of women and men. Her belief was that:

In every woman is contained a man and in every man a woman. If man were not contained within you, you would not be able to recognize a man; and if woman were not contained within a man, he would not be able to recognize a woman. Thus one of the tasks of a woman is also to discover the man in herself. (Lannoy, 1983, pp. 116-117)

Anandamayi sought "a revolutionary change in the status of women" who always surrounded her. She stated that:

It marks the spirit of the present time that women will take their place at the helm of society and men ply the oars. The spiritual training of women must not in any way be inferior to that of men. Then you will see how the lives of both men and women will be ennobled and raised to a higher level . . . a renaissance of Hindu society will follow. (Lipski, 1977, p. 56-57)

Contrary to Hindu tradition, she initiated herself, and five months later, initiated her husband (Didi, 1984). She took "concrete steps to demonstrate the changed status of women" (Lipski, p. 57). Anandamayi

reinstated the Gayatri Mantra and Upanayana to women (Didi, 1986; Mukerji, 1981). These two ancient Vedic activities for spiritual education were naturally accessible to women, but in the Brahmanic age, it was taken away from them by the Brahmin priests (Crawford, 1974).

She trained women to be leaders, as in the case of her disciples, Gurupriya, Manorama Didi, and her own mother, Didima. Through Anandamayi's influence, they were initiated into the ascetic order, invested girls and other devotees in the Upanayana ceremony and gave sacred instruction to other women (Lipski, 1977; Mukerji, 1980).

Women, regardless of caste or creed, were able to easily approach Anandamayi. To the consternation of certain male devotees, women constantly surrounded her (Gupta, 1987). Women followed her everywhere and Anandamayi took every chance to teach them as needed (Mukerji, 1981). She believed that if women took the right path, men will follow (Gupta, 1991). She helped organize women kirtana parties when it was unprecedented to do so, and told the men, "Do not keep your women folk away from this aspect of your lives. Encourage them to join their efforts with yours, otherwise you may face quite unnecessary obstacles" (Mukerji, 1981, p. 63). Women reached out to her and she taught them to serve God in their duty as housewives by seeing everyone in their families as God (Chaudhuri, 1980).

Throughout her life, instead of creating 'significant' historical landmarks, as Lipski (1977) pointed out, Anandamayi constituted an unending procession of religious festivals, kirtanas and satsangas. Through her enthusiasm for the celebration of religious festivals, she renewed ancient rites and rituals that were in accordance with Vedic

literature. By bringing simple elements such as laughter, music, joy, food and rituals, she demonstrated the importance of creating a relaxed atmosphere for teaching and learning to occur. She believed that through group activities involving celebrations, singing religious songs, and discussions about God with religious-minded people, ordinary individuals would be able to focus on God. These gatherings for most of the time were impromptu, but it became a pattern for congregations to collect around her to listen and learn. She took every opportunity for devotees of different ability levels to meet and get back in touch with their own heritage and traditions (Gupta, 1991; Mukerji, 1981).

Her gatherings also provided opportunities for service because it was the duty of people to serve others, and because in her presence, she ensured that everyone should be comfortable and fed. Mukerji (1981) wrote that "wherever Anandamayi Ma happened to be staying, she did not organize anything. The hosts would automatically take upon themselves the job of providing for the board and lodging of guests coming from other towns. . . Anandamayi was never troubled by the problem of money. . . Expenses were met by whatever was given voluntarily by the visitors as financial aid to the organizers. . . " (pp. 30-31). Also, "at these gatherings, Anandamayi would not speak unless asked questions. That was her style of discourse" (Mukerji, 1981, p. ii). She believed that learners should be filled with their own eagerness and longing to learn and stated that "eagerness is in our nature. Eagerness for attaining Him comes to us by itself" (Gupta, 1991, p. 15).

Through Anandamayi's inspiration, the Institute for Puranic and Vedic Studies and Research was started in Naimisharanya in 1976 (Matri

Darshan, 1983). She inaugurated the Savitri Yagna at Varanasi (1947 to 1950) and the Atirudra Yajna at Kankhal (1981), "to promote the welfare of the world at large, embracing humanity as well as the animal world, and to usher in peace and harmony. . . " (Banerjee, 1973, p. 234). By upholding traditional rites, rituals, and ceremonies, Anandamayi demonstrated a variety of ways for people to advance in their spiritual development.

Anandamayi's Educational Theory

Knowledge

Anandamayi's direct experience with God provided a new epistemology for education. She believed that "knowledge was hidden within every human being, it was only a question of making it unfold and of drawing it out to the surface" (Gupta, 1986, p. 159). She viewed education as a process for transforming the human being into a spiritual personality and felt that by realizing the knowledge of God all other questions would not arise (Lannoy, 1983). Her theory for education was really a theory for human learning in which the guiding principle was the way for people to maintain contact with God.

Lipski (1977) noted that Anandamayi never saw fit to read books and like the equally uneducated Ramakrishna, testified to the fact that wisdom was not dependent on book learning. She once stated that "if someone really wants God, and nothing but God, he carries his book in his own heart; he needs no printed book" (p. 3).

Her educational aim was not in establishing schools or developing curricula. Yet, she did not underestimate public education if it led to the right education. For her, the right education was the realization that ordinary knowledge was only a preparation for brahmavidya, the

knowledge of God or Reality. She repeatedly emphasized that "most of the difficulties people experience throughout their lives and much of the chaos in the world are due to the lack of right education" (Lannoy, 1983, p. 85).

Fundamental to education of the spiritual person, in Anandamayi's thought, was the progression of knowledge that strove toward the search for truth. She saw science as one of the three steps leading to the search after real knowledge (Chaudhuri, 1980). Her first step in this progression related to learning to read and write:

You start by learning the alphabet, then at the end of school and college education secure the B.A. and the M.A. degrees and finally become a professor. You have to rise step-by-step. Once you are a professor, do you forget your alphabets? Not at all. (Mukhopadhyay, 1989, p. 128)

The second step related to the value of scientific knowledge. In her answer to the question: "In this age of science, why is it difficult to believe in God?" Anandamayi suggested that science only gave partial answers because doubt still persisted. She explained that:

By studying science, the thirst for knowledge is aroused, and thus one awakens to the search after Truth. But the truth that denies God and all deities is a partial and one-sided view--it isn't a comprehensive vision at all. An integral, complete vision unites the point of view of science with that of faith. In a full vision, the standpoints of the believer and the non-believer meet. To lay stress on righteousness and ethics will educate your character and eventually lead to perfection. A complete, unobstructed vision will open out. By accepting your own line wholly and with all its implications, you will finally realize all lines of approach. (Chaudhuri, 1980, p. 155)

She theorized that as long as duality reigned there would be doubts and unrest, but in the realm of non-duality, there were no doubts, therefore, questions do not arise (Gupta, 1986). She explained that:

So long as one has not attained direct knowledge, questions are bound to crop up. As long as you dwell in the realm of mind, there will be questions. Here one has to reckon with time and death. But time and death are of the mind, of that which can be taught and learnt. Beyond the mind, there is neither space nor time or death. On attaining final equilibrium, the axiom will become an irrefutable truth. (Chaudhuri, 1980, p. 155)

Anandamayi's third step was the acquisition of spiritual knowledge and realization of truth, consciousness, joy, and peace within a person (Gupta, 1991). She believed that secular knowledge was not real knowledge because it was temporal. It could not answer fundamental questions such as: Who are we? Where do we come from? Where are we bound for? "Besides, it does not enable us to know what will happen to us one hour—nay, even one minute later" (Gupta, 1991, p. 145). She theorized that there could be no true knowledge divorced from religion, "the principle sustaining the world" (Gupta, 1991, p. 145). She did indicate that temporal knowledge could also lead to real knowledge, if properly acquired and utilized.

Anandamayi showed appreciation of any meritorious achievement like classroom learning, music, and social work (Mukerji, 1990). She recognized the importance of music, singing, and drama in the school curriculum. She felt that music for spiritual development should have "a gentle tenor" rather than being "boisterous" (Gupta, 1991, p. 110). Correspondingly, drama could be used to teach both actors and the audience knowledge for spiritual development (Lannoy, 1983).

Importance of Teacher and Student

The teacher was the fundamental factor in Anandamayi's educational thought. She explained that just as a tutor was needed for teaching children, a guru was also needed for guidance with esoteric

matters (Gupta, 1987). The guru guided disciples toward acquiring self-knowledge both verbally and non-verbally, but Anandamayi cautioned people to be very careful whom they accepted as their guru (Lannoy, 1983).

She explained that while it was necessary to have a guru for guidance, "the Guru really resided in one's own heart. But ordinary people are unable to rely firmly on their own Self. So they have to take refuge in an external Guru" (Gupta, 1986, pp. 33-34). She was critical of people who gave teaching or instruction in this world and were regarded in the light of a guru (Atmananda, 1982). Conversely, she argued that from one point of view, one may call one's guru every person from whom one has learnt something, no matter how little. She noted that in one way, everyone has a guru, since only One exists and the one manifesting through various people, objects, circumstances, teaches us though we may not be aware of it (Lipski, 1977). "To imagine one's Guru to be the life force of all creatures is helpful on the path of knowledge" (Gupta, 1986, p. 124). Anandamayi identified this guru as "He who, out of deep darkness, can reveal the hidden Truth. My Guru exists in many forms as the Guru of each and every one and everyone else's Guru is in fact my Guru. Now you see how the Guru has become one" (Atmananda, pp. 90-91). Anandamayi described the real nature of the inner Guru as being "He who dwells within and works from there" (Atmananda, p. 69).

Anandamayi believed that a student could advance only through the qualifications and qualities of a genuine guru. She noted that "the progress of the disciple continues up to where the position of a teacher is held. If the teacher is not self-realized, the student is unable to progress to that level, therefore, such a teacher is not a real guru. The Guru is none

other than the World teacher. The world teacher is the one who is able to bestow the realization of 'Who am I?' " (Atmananda, 1982, pp. 90-91).

Anandamayi explained that if people did not have recourse to a human guru, they could practice repeating the name of God or a religious rite because of the guru within oneself. "This is the Guru residing in his heart who is inspiring him to engage in those practices" (Gupta, 1986, p. 103). She stated that in the Supreme Truth, all gurus were one, including God the Guru within, the mantra (sacred words to say), and the Ishta (chosen deity) were all one (Gupta, 1986). Anandamayi regarded the relationship between guru and disciple as an important bond because the guru's grace was certainly needed by the aspirant (Gupta, 1987).

However, she emphasized that "this did not mean that disciples should sit idly by their Guru's side and expect to be pushed in samadhi by some miracle. Self-exertion by the disciple was necessary" (Chaudhuri, 1980, p. 84). She believed that in order to progress, a student must be willing to learn from the teacher's influence and example, and to carry out his will. She described the learning attitude of a student:

The hallmark of a disciple is a complete self-surrender to the guru. So long as there is no such self-surrender, an impulse for seeking protection does not arise and he is not purged of the last vestige of initiative, a disciple is not entitled to being so called. (Gupta, 1987, p. 55)

Training of Disciples

Anandamayi regarded the training of students as a vital process in developing the spiritual self. She felt that no teaching was the same for everyone because people had different natures, inclinations, and levels of ability. She stated that "people have their own paths and stages of development. For each person the method of learning is different"

(Atmananda, 1982, pp. 174). In the training of her disciples and devotees, she practiced individual guidance. She believed that:

Everyone should advance along one particular line. He who takes the path trodden by the lover of God, will realize Him as the blissful embodiment of Supreme Love. He who takes the path of Knowledge, will realize Him as Knowledge Itself as the formless Brahman. (Chaudhuri, 1980, p. 54)

Anandamayi believed that for a growing child, education should provide the understanding that one's true vocation was to find one's self. She understood the importance of classroom learning but stated that "at an early age, religious learning along with secular education should be imparted. The effects of such training, imparted at a tender age, are abiding" (Gupta, 1986, p. 148). She believed that spiritual training should begin at home and emphasized that parents must take the responsibility for their children's spiritual education, just as much as they take responsibility for their secular education. She argued that:

They take care only to ensure for their children the money oriented education and neglect their religious training. The parents are not justified in complaining if their children, with no religious learning to guide them, grow up to be atheists and undisciplined, for it is the logical conclusion of their own action. (Gupta, 1991, p. 148)

Anandamayi was cognizant of the difference between loving children and indulging them as well as helping them to develop patience. She explained that:

The mother does not entrust all things to her children in spite of loving them. She carefully puts away articles that are of value, otherwise they might be spoiled by her children. When the time is ripe the mother entrusts those things to her sons and daughters. So there is no cause for despair. Continue to perform your work. If you do not see quick results, remember your labor is not wasted. The Mother is preserving everything and at the right moment will hand it to you. (Gupta, 1986, p. 108)

To show how discipline of the young mind and the proper teaching environment were necessary for training, she explained that the nature of children was not inclined to study but play; they have to be forced to study. This force created the habit to study at the beginning (Gupta, 1986). Conversely, she theorized that:

When a child showed an inclination toward a particular orientation then nothing should be forced. What was needed was to provide the proper climate for a spontaneous all-round development. You must have noticed that the fruit that has burst open from ripeness on the tree, is the sweetest to eat. In the same way, the good propensities of children should be allowed to develop by themselves. It is the duty of the parent to help their development, not to stand in their way. (Gupta, 1987, pp. 94-95)

Anandamayi looked on all children as equal, whatever their merits or demerits, but suggested that the wayward child should receive special care and closer attention since it desperately needed it (Chowdhuri, 1978, p. 102). Her own way of dealing with the belligerent devotee, Abhaya, exemplified her theory. Anandamayi also explained that while it was difficult for the low ability student to do well in conventional studies, there were no difficulties for them in the spiritual field. She felt that "with the right teacher, a student could be pushed up by some means or other" (Lannoy, 1983, p. 103).

For Anandamayi, the right education meant to develop the individual integrally which meant realizing the inner self especially from youth. She saw the possibility of this through each of the four ashramas (stages in one's life) because they contributed to learning and service in the world (Lannoy, 1983). According to Lipski (1977), Anandamayi pleaded for a return to the ancient Vedic educational system whose foundation was brahmacharya, in which young men and women lived a celibate life and

received spiritual training from their guru before embarking on the householder path.

She recognized the value of each of the four ashramas or stages in life: the student (brahmacharya), the householder (grihasthya), the anchorite or hermit (vanaprasthya), and the wandering mendicant (sannyasin), and the function of each toward helping people to fulfill their respective duty (Atmananda, 1982). She saw brahmacharya, the student stage, as crucial for learning the enduring ideals of Truth and Enlightenment. She believed that students could use these ideals in adult life when confronted with world-minded ambition of wealth, name, fame, brilliant career, etc. (Lannoy, 1983).

She considered the brahmacharya stage essential for a stable society, if it was observed as it should be. She believed that if young people were taught self-control, even-mindedness, unselfishness, and God-centeredness, they would be well-grounded in the art of living. Then brahmacharya would automatically lead to brahmavidya, the knowledge of God (Lipski, 1977).

Anandamayi believed that a boy or girl who has once deeply felt the necessity of aspiring after Truth and Enlightenment would return to the ideals taught in youth, even though he or she may have deviated from them for a time (Lannoy, 1983). She suggested that if the brahmacharya ashrama was observed, people could face life without the fear of being crushed by adversity, for the sublime purpose of human existence would have been firmly fixed in their minds. She pointed out that in the brahmacharya stage, a growing child, i.e. the adolescent, would learn the art of living through three ways:

1. By thoroughly understanding that one's true vocation was to find oneself.
2. All knowledge was only a preparation for brahmavidya, the knowledge of reality.
3. By learning how to control the body and mind by living the simple, frugal and disciplined life of a brahmachari, so that all one's energies were toward the Quest; that alone was worthy of a human being.

Anandamayi explained that each of the four ashramas provided a different way of training toward human transformation and service to God. She believed that today, due to their non-existence, society has fallen into disarray. She felt that the last three ashramic stages also had implications for spiritual training at different stages of life. For example, the householder (*grihasthya*) stage was related to worldly life which could lead to inner freedom if it was done in the spirit of service (Gupta, 1986; 1987). At the end of one's worldly duties (*grihasthya*) was the *vanaprasthya* (going to the forest) stage where the husband and wife lived apart from the family to realize the knowledge acquired from the scriptures. The last stage was the *sannyasa* or the renunciant, in which one was freed from worldly attachments, yet contributed wisdom to the world. Anandamayi explained that each path led to self-realization and one should follow each stage unless the call to *sannyasa* was urgent and desirable. She believed that even so, "the *sannyasi* who has understood the true nature of the world and therefore renounced it, should live in society" (Lannoy, 1983, p. 170).

In the training of disciples, Anandamayi believed that each child and person had a different role to play in God's cosmic drama, and in each role was one's duty. She taught that whatever one's duty was, it should be done as service to God because service was one way of worship to God (Lannoy, 1983; Lipski, 1977). Anandamayi's idea of service was that "if you

serve people with the thought that there is only the ONE, that by serving whomsoever, you are serving God in that particular guise, then and only then does it become real service" (Lannoy, 1983, pp. 88-89). Although she taught that "the supreme duty of people was to undertake the quest for their true Being," she advised people to "not neglect their duties at home or at their place of work" (Mukerji, 1980, pp. 164; 158) because those were services to God. She told her disciples that "you may do your work with your hands, but nobody can prevent you from keeping your mind on God" (Mukerji, p. 159).

Anandamayi believed that a major task in education was to teach students a higher moral and spiritual order by studying, engaging in good works, and serving humanity. She believed that:

If these practices were done as service to God, then they were worthwhile. . . . What I say is that any good work which is undertaken with a sense of commitment and service is worthwhile. . . All good and selfless enterprises everywhere in the world are services to the One. (Mukerji, 1981, p. 147)

She argued that one cannot have the power to serve others unless that person knew God and could draw on His power (Gupta, 1991).

Anandamayi's maxim: *Yatra jiva tatra Shiva/Yatra nari tatra Gouri* meant God dwells in every living being. By serving others, one is serving God (Chowdhuri, 1978). Her idea of service had applicability to education because it was a way of people serving others in a collaborative way while working toward a common purpose. She explained that:

Enterprises which help one toward God-realization are alone worthwhile. Similarly, anything which proves to be a distraction is to be rejected. Discrimination is required. All action must be undertaken with a view to increasing and expanding the sphere of God-remembrance. (Mukerji, 1981, pp. 147-148)

Therefore, inspired by her sentiment of service, the teacher at school would not be swayed by fury or impatience and inflict any severe corporal punishment on wayward students (Chowdhuri, 1978).

In the training of her own disciples, Anandamayi accepted those who had different abilities and were at different stages of their lives. Her closest disciple, Gurupriya Devi (Didi), was a young woman who had chosen to remain with her parents upon her marriage rather than going to her husband. Dr. Shashanka Mohan Mukherji, Gurupriya's father, was an old man of sixty who had a fiery temperament. Under Anandamayi's guidance, he became a sannyasi with the conferred title of Swami Akhanananda Giri (Mukerji, 1981). Bhaji, Anandamayi's other closest disciple, had a wife and children. He also received training and achieved self-realization. Amongst some of her other devotees were Prime Minister Nehru of India and his wife; his daughter, Prime Minister Indira Gandhi; film producer Arnaud Desjardins; German novelist, Melita Maschmann; and Dr. Colin Turnbull.

Psychology of the Self

For Anandamayi, the human personality had the capability to be transformed by knowing the inner self. To do so, one could "either melt by devotion the sense of separateness, or burn it by knowledge" (Mukerji, 1980, p. 164). She believed that individual development and aspiration involved a connection with the inner self for true happiness.

In order to achieve fulfillment in life, Anandamayi's fundamental belief was connecting with God who was this inner self. Her basic epistemic belief was that God was the Sole Reality who was manifested as the material world. She stated that "in the whole universe, in all states of

being, in all forms is He" (Didi, 1990, p. 131). "Every form and the formless are He and He alone" (Lannoy, 1996, p. 147). Anandamayi explained that the Self is Supreme Energy which is Supreme Joy (Bhaiji, 1992).

In responding to the question: "Who or what is this Self?", Anandamayi stated that "depending on your orientation, you find Him-- which is your own Self--as a perfect servant in relation to his master, as a part in relation to the Whole, or simply as the One Self (*Atma*)" (Lannoy, 1996, p. 153). She explained that the human body, which is part of the created world, is on the other hand an expression of spiritual energy (Didi, 1990). Anandamayi explained that in a person, the Self is hidden by a veil; you have to wear it down by your own exertion. By so doing, a person would experience one's true being. She described this as "a state that exists in which there is only Bliss, Beatitude, and Supreme Felicity. He is Happiness Itself. Happiness is His very Essence" (Lannoy, 1996, p. 141).

Anandamayi explained that the development of the ego and the spirit of independence has made the individual feel cut off from God. "So long as intelligence rules man's life, it means that the ego still exists and that he is responsible for his actions and their results" (Bhaiji, 1992, p. 81). Conversely, "while the ego is the cause of birth and death, it also helps toward liberation from the sense of 'I', which implies will-power and self-exertion" (p. 82). Anandamayi suggested that by merging one's ego with the Divine Self, the results are up to God, whereas the ego-driven intellectual person is tied to his or her own actions and results.

Anandamayi reasoned that "the Supreme source of divine love and inspiration is present in every human being, and given the opportunity, it functions freely and spontaneously" (Bhaiji, 1992, p. 81). Throughout her

teachings, she emphasized that there was no duality; a person has to realize "I am the Supreme Being" by any method or by any path (Lannoy, 1996).

Ashram

According to Datta (1997), Anandamayi gave new meaning to the ashram. She stated that "the true ashram is that where there is no *shram* or troubles. Ashram is the place of eternal peace and that can not be restricted to buildings only. Ashram is eternal, universal, unlimited, and not restricted to be any form or dogma, so she allowed the devotees to construct ashrams" (p. 45). Anandamayi believed that "there was only one ashram spread throughout the universe and that ashram was to be attained by the devotees" (p. 47).

When her disciple, Bhaiji, suggested the building of an ashram in the site of an old ruin, Anandamayi argued that "the whole world was full of Ashramas, what will you do with a new one?" (Bhaiji, 1996, p. 107). She was never critical of schools and institutions but showed little concern for institutions devoted to the material welfare of people (Lipski, 1977).

She never sought to build any schools or organizations herself, but recognized the importance of a special place for kindling a spiritual atmosphere. For her, an ashram could be anywhere, even under a tree or as she stated, "family life, which is the ashram of the householder" (Atmananda, 1982, p. 14). It is interesting to note how some of the ashrams were established in her name. In her peregrinations as a teacher, she would unobtrusively visit a place and no sooner than she had departed, devotees who had gathered around her would feel the need to establish an ashram in her honor. Anandamayi's first ashram was at the five thousand-year old Siddheswari temple which she discovered (Didi, 1984).

It became a sacred site for meditation and prayers. Anandamayi defined an ashram as:

A holy place which awakens divine thoughts in man. All its inmates must strive hard to keep the atmosphere pure by continuous prayer, sadhana, noble thoughts, meditation, and religious discourses. In such a place it is sufficient if there be a few thatched huts for the inmates to live in anyhow. (Bhaiji, 1996, p. 110)

She suggested that devotees should help in the upkeep of an ashram so that the brahmacharis (students) should not be troubled with the mundane activities and would be able to devote themselves wholly to the worship of God (Gupta, 1991).

Dr. Colin Turnbull was a celebrated English anthropologist who became a devotee of Anandamayi. He described his life as a resident in one of her ashrams:

. . . In her ashram I felt the bond of brotherhood which will eventually unite the world, and in the mutual love and consideration which pervaded all those gathered around [Anandamayi] I found a way of life which is yet but a dream among the majority of the people of the western world. There was no question of rich and poor, good or bad, high or low, there was perfect brotherhood among all. I think that perhaps the greatest things I learned were a love for Truth and a love for all my fellow human beings. . . Here was life as it should be, life for the One Self, not for the little individual self, a life in which all of us could join equally, no matter how feeble and weak we were. (Lannoy, 1996, p. 18)

Anandamayi's Pedagogy

The uniqueness of Anandamayi's ability to teach and select the appropriate pedagogical method for each learner seemed to emerge from her spiritual personality. The diversity of her methods also seemed to be related to how she regarded herself. She explained that she was like a musical instrument emitting a particular sound:

A person gets from me the answers measured out to his capacity. I am an instrument. The sound I emit is according to how I am struck. I invite you to elicit out of me the Supreme Truth. Then I can listen in as well as you. (Gupta, 1987, pp. 142-143).

She again stated:

When a question is put to me, the inner sound is struck and an answer comes out of me accordingly. . . . Again, if someone asks me a question mentally, I answer him in the same way. (Gupta, 1987, p. 164)

The consciousness in which Anandamayi was established did not make it possible for her to have a general method of instruction. Both Lannoy (1996) and Bhajji (1996) observed that because of her integral state of Being, she had innumerable ways of dealing with different individuals and with one and the same person at different times and phases of his growth. Lannoy noted that she had an infinite variety of methods that she seemed to command with the most perfect ease. Referring to her as an ideal teacher with no single method, Lannoy pointed out that she was one with the pupil and with what she taught, and therefore, master of every situation. Herbert noted that her intuitive ability to select a specific method to teach according to the need of the learner seemed to be derived from her establishment with God.

[Anandamayi could] fix Her center of consciousness at once in the minds of those who come to Her for guidance. By identifying Herself with them, She sees at the same time the true being of the one who questions (that is the person's divine perfect nature) and its appearance (that is the illusion in which he fights with all sorts of problems). And therefore to questions put to Her, she replies almost simultaneously on three planes: monistically on the plane of noumenal reality of monism; dualistically on the plane of the religious attitude; and on the plane of practical morality. (In Bhajji, 1992, pp. x-xi)

Anandamayi gave no spiritual guidance unless it was her kheyal (a sudden action of Divine will) to do so (Mukerji, 1989). When she gave instruction, she did so with exactitude and expert knowledge. As a teacher, she did not emerge from the traditional sense of a guru: one who studied and experimented to come to self-realization and felt the need to teach others to do so. She did not require this training, knowledge and grace from a human guru. In her case, Anandamayi radically departed from the tradition of the guru (Lannoy, 1996). She was a married woman and a widow for fifty years, yet she was one of the most sought after of all spiritual teachers. Although Lannoy noted that Anandamayi could not be classed as a guru in the technical sense because she did not give diksha (initiation by mantra) to disciples, the works of her close disciples showed that she was instrumental in transforming the lives of many people by a variety of teaching methods and not only by giving a person a mantra.

As a teacher she recognized the divineness in each person and treated each one with affection, sympathy and kindness (Chaudhuri, 1980). She did not merely provide knowledge and devotion to uplift people (Kaviraj, in Didi, 1984). The pedagogical method that Anandamayi selected for each learner depended as much on the needs and belief of a person as on the play of her own consciousness. Her skill in using "the psychological moment" (Chaudhuri, 1980, p. 100) to teach a particular person according to the person's need demonstrated her ability to understand human nature and the importance of pedagogy as a tool for human transformation. Her pedagogical methods were not distinct and separate activities from who she was. In her case, the teacher, the teaching, and the method were all rolled into one.

According to Bhaiji (1996), in her practice, Anandamayi did not enter into any reasoned argument or elaborate discussion, nor did she willingly give any instruction or command to anybody. A person obtained from her as much as the intensity of the individual's love and devotion was called forth. She understood how individuals learned, recognized that people were all different, and that they responded differently to teaching methods depending upon their temperament and capacity to assimilate knowledge (Atmananda, 1982).

As a teacher, an outstanding characteristic of Anandamayi was her loving approach to her devotees. She recognized the distinctiveness and sensitivity of each human being and their capacity to learn. Banerjee (1973) wrote that "she never assumed the patronizing air of a superior teacher or a sage of profound wisdom" (p. 184). Lannoy (1983) observed that "she never coerced. She allowed people the utmost freedom to proceed in their own way, as long as their gaze was already turned towards God or Truth. She guided and actively helped people along their own line of approach" (p. 183).

Anandamayi demonstrated an exceptional ability in teaching people "how to live a dedicated life under all circumstances" but as Lannoy (1983) wrote, "She had a million ways of teaching it" (pp. 183; 187). Because she believed that real knowledge related to the Divine Self who was in everyone and everything, she argued that there were different methods of teaching people to realize this knowledge just as there were different methods for teaching worldly knowledge (Gupta, 1986). According to Lannoy (1996), Anandamayi did not confine her teaching within the frame of existing doctrine. Unpredictability was a crucial feature. From this

atmosphere, the whole point of her methods was to make and break rules all the time. Lannoy described this unpredictability in her teaching environment which seemed to attest to the variations in her pedagogical methods:

Unpredictability was of the essence; everyone was kept on their toes; nobody was ever allowed to slide into torpor or become stuck in grooves of mindless repetition. There was always a meaning or a message in the most bizarre of [Anandamayi's] initiatives and rules; sometimes it took a while for participants to fathom the meaning, and sometimes it was so cryptic as to remain a mystery. Her ways were indeed mysterious and the quality of life around her correspondingly full of magical enchantment—often disorienting, at times unnerving. (1996, p. 51)

Banerjee (1973) also described the importance of the atmosphere that Anandamayi created to teach:

However large be the numbers of those who turn to Her at the same time, it appears that the circumstances are at every moment the best for each one of them. Each one is under the impression that, during the weeks that have passed, [Anandamayi] has devoted Her whole interest to him and organized all that has happened in the Ashram with a view to his benefit and to what would be the most appropriate teaching for him. (p. 182)

Bhaiji (1996) reported that “she gave her instructions or suggestions only once. If we carry it out in toto, without any scruple, it finally turns out to be for our best; otherwise we get either disappointed with the result or fall into some unforeseen troubles” (p. 112).

For Anandamayi, the efficacy of teaching was grounded in both verbal and subtle forms of communication. Only those pedagogical methods that were considered suitable for current classroom teaching were selected. For example, the cases where Anandamayi taught learners by dreams or mystical appearances were not selected since classroom teachers may not be able to do so. The pedagogical methods were classified along the

direct and indirect themes. These were subsequently categorized into sub-themes that included analogies, illustrations, stories, parables, direct counseling, puns, games, practical training, and a few subtle methods.

Direct Methods

Anandamayi's direct teaching methods were verbal and face to face. She believed that "instruction was for the individual alone and not a matter to share with others" (Lannoy, 1996, p. 51). Her direct methods varied. "She constantly poured out a stream of hugely practical instruction to everybody with meticulous care for the fine detail, and somehow possessed the uncanny ability to know and to keep track of every individual and where exactly each person was on his or her particular path" (Lannoy, p. 61). Sometimes "serious devotees would be taken aside by [Anandamayi] for private instruction and given tasks, more arduous disciplines, tighter and tougher sadhana, and sent off to accomplish missions more challenging than they ever had to face in their lives before" (Lannoy, p. 51).

She spoke to people with the loving sweetness of a mother or a daughter or even a child (Banerjee, 1973). For instance, she would say with the disposition and persuasiveness of a mother or daughter:

Say, Baba (father), you shall not say no to a request of this daughter of yours. As you devote your attention to different worldly affairs, so you will devote a bit of your time to His works. You attend to your duty, do you not? Just so regard it as a duty to repeat His name. Give me your word, Baba, that you would not turn down this request of your mad daughter. (Gupta, 1987, p. 177)

Again, Anandamayi said to a group of women who wanted to hear her lecture:

I beg this *bhiksha* (begging alms) of you - that you spend a little more time in His company, that you repeat His name. You all do so much for your children - do this little thing for this daughter of yours; this is my prayer. (Didi, 1988, p. 149)

Collectively, the variations of her teaching methods were her attempt to guide people to focus on God just like a "mother who wanted to mold her children in her own image" (Gupta, 1986, p. 108). Examples of Anandamayī's direct methods of teaching are presented.

Analogies. Anandamayī constantly used analogies for explaining difficult metaphysical concepts in a simple way as well as for ensuring everyone's attention and their participation in the discussion. Bhaiji (1996) noted that "she chose the tiny incidents of everyday life as vehicles to express lofty truths and principles of conduct" (p. 89).

Anandamayī often used the characteristics of trees or forms of water in reference to spiritual development. For example, she would tell people to sit under a tree. She compared saints to trees; they always point upwards, and grant shade and shelter to all (Bhaiji, 1992). A tree also gives itself. By sitting under a tree you will get shelter, shade, flowers, fruit, and in due course you will come to know the Self (Lannoy, 1983).

To describe the dualistic and non-dualistic aspects of God, Anandamayī used the analogy of the seed. From a seed, a plant, then a tree, emerges but in the state of the seed, the color and form of the tree are not revealed (Didi, 1990).

Her analogy of the ripples of a river attempted to explain the mutual exclusiveness of the human being or human consciousness (jiva) and God:

Ripples arise in the river-water. The ripples are jivas (individual Consciousness) and water is God (Divine Consciousness). The ripples arise in water and are nothing but water. In the same way, jiva has his anchorage in God and he is God in essence. But our

intellect has a way of differentiating and so we regard ripples as different from water. Otherwise, they have no difference anymore than Jiva and Brahma. It is our own ignorance that has made the difference between them. (Gupta, 1987, p. 137)

To encourage the habit of repeating God's name, she gave this interesting analogy:

A blackened cooking vessel can be made shiny only through repeated rubbing with a pumice-stone. Even a small ink-stain on a cloth takes time to be removed. How can one expect that such a deep-seated sullage on the mind can be cleared out in a few days? Go on reciting the name. Repeat the same name all the time. (Mukhopadhyay, 1989, p. 104)

To explain about the free will of God, she used the following analogy:

A man who has planted flowers in his garden may decide to plant fruit-trees instead. He will obviously have to remove the flowers to make room for the fruit-trees. In like manner, but on a vaster scale, God, the great gardener, rearranges the universe, according to His design. (Lipski, 1977, p. 41)

Lipski pointed out that Anandamayi did not elaborate upon God's design except to indicate that it is beneficial to man's spiritual development, for the very nature of God is compassion.

Illustrations. The abstractness of non-duality has been a very difficult concept for the ordinary seeker to understand. Anandamayi used a mirror to illustrate a person's relationship to God. She stated:

The mirror is what it is - you will see yourself reflected according to the stand you take. He is the Reality, you are its reflection. . . For a good view, the mirror must be spotless. Scour it clean - this is the purification of the mind effected through repeating God's Name or through association with holy men. (Mukhopadhyay, 1989, p. 125)

In the following illustration, she attempted to show how to understand God by reasoning: "Not to eat while eating, and to eat though not eating; to walk without feet, to see without eyes" (Atmananda, 1982, p.

76). She described God as omnipresent, the 'one Brahman without a second'—"without feet He walks and without eyes He sees" (Atmananda, p. 60). On a more practical level, she referred to the process of inhalation and exhalation as symbols of worship that steadied the mind (Didi, 1990).

Stories. The happy and joyful nature of Anandamayi often enabled her to teach in a humorous way by using stories. Her unique ability as a teacher was the intriguing ways she employed to lead to the need for a story and the atmosphere she created to tell the story. Her stories were of two types: those that related to incidents in her life and were true stories, and stories of fiction to teach a particular concept. Usually stories would be told to a group of devotees who gathered around her during the day and in the evenings. A variety of writers have provided many of Anandamayi's stories such as: "The Wealthy Merchant" (Lipski, 1977); "Tying The Cat" (Gupta, 1986); "A Brahmin's Son", "A Professional Thief", and "The King Without Peace" (Didi, 1986); "The Crane-hermit", "The Benefit of Satsang" and "The Brahmin and His Wife" (Mukhopadhyay, 1989).

An example of one short story by Gupta (1986) is described here to show how to teach the value of putting time and energy toward the real goal in life. The way her story "The Same to You" came to be told to devotees is preceded by a short allegory which she used to teach an old man how to remember God. Both illustrate Anandamayi's sense of humor.

Ma: Once I told an old man to keep sugar candy in his mouth, meaning that he should repeat God's name constantly. When keeping candy in one's mouth it goes on melting slowly and so there is always a sweet taste in one's mouth; likewise by the constant remembering of the Lord's name everything becomes sweet. But the old man could not grasp the meaning of my words and so the next day he came with a packet of sugar candy and sucked it bit by bit. (Laughter).

Triguna Banerji: This reminds me of the story of "The Same to You." Several people present became curious to hear that story. Ma (laughingly): Shall I tell you the story of "The Same to You"? All right, listen! A Brahmin sat down on the bank of a river to perform his evening prayers. It was after sundown and only very few people were about. Just then a woman arrived to fetch water from the river. The Brahmin was meditating with his eyes shut when he heard the woman sneeze. He had been taught, whenever he heard someone sneeze to bless the person by saying, "May you live long," and he was also accustomed to hear the reply, "The same to you." So when the Brahmin heard the sound of sneezing, he interrupted his meditation for a moment, uttering the words, "May you live long," and remained with his ears open to hear the usual reply. But the woman was quite ignorant of such a custom. She remained absorbed in filling her vessel and then started on her return journey homewards.

When the Brahmin saw her depart, he shouted loudly: "My daughter, you have not replied: 'The same to you!'" When the woman heard these words, she was totally puzzled and thought: "What is he saying? There is nobody else here. I hope he is not mad!" So she hurried away all the more. The Brahmin now left his seat and ran after her, saying: "You must repeat: 'The same to you!'"

The woman was by now convinced that he was a lunatic, so she ran home and shut her main door. But the Brahmin was equally adamant. He kept standing outside shouting: "O daughter, please say the words 'The same to you,' so that I can go away and finish my prayers!"

At all this shouting and commotion, neighbours soon arrived from all around and then the whole matter was clarified. (Everybody laughs loudly).

Anandamayi Ma continued: This is an example of how things are with us. We forget the real objective and waste our time and energy on insignificant matters. (pp. 168-170)

Parables. By using the figurative language of parables, Anandamayi attempted to help seekers learn about God. According to Lipski (1977), "Anandamayi warned people not to depend on book learning in their quest, and taught from a simple, homely language, often by means of parables" (p. 35). Her use of different parables appeared to illuminate a specific aspect that could help listeners find their own solution to Divine Life according to their own life circumstances. Lipski observed that some

people complained to Anandamayi about Her unwillingness to give clear-cut answers to problems. In reply, Anandamayi explained that "the resolution of a problem arrived at by the mind came from a particular point of view so that there would always be room for contradiction. However, by transcending the region of multifacedness one could arrive at *the one solution*" (p. 36).

Several of Anandamayi's parables were reported by Lannoy (1983) such as: "An Earthen Jar Tells Its Story", "The Clever Merchant" and "The Precious Necklace". The parable of "A Greedy Old Woman" was noted by Lipski (1977) and provided here:

A greedy old woman, an oil vendor, lay upon her deathbed. At no time had she granted anyone credit, and never had she given away even the smallest quantity of oil. When beggars asked for her oil, she used to reply: "Not a drop will I give, not a drop." While she was on the verge of dying, her relatives, concerned about her spiritual welfare, tried to make her repeat "Rama" or "Krishna", but all she was capable of uttering was: "Not a drop will I give, not a drop." This had become her mantra. (pp. 46-47)

Puns. Anandamayi's use of puns was not based on strictly telling the meaning of a word or phrase as much as it was to make use of an occasion to teach profound wisdom through a play of words and humor. Lipski stated that she was particularly fond of punning, for which her Bengali language was well suited.

To an aged lady, Anandamayi instructed her on the play of the words "bedanta" (toothless) and "Vedanta" (philosophy). She stated, "Ma, with your Gopal [name for Krishna, a deity of God], remain inside your room and shut the doors. This is the way to peace. One by one you have lost all your teeth, now you are toothless [bedanta]. If you cannot stick to

your Gopal, you will have to return again and become toothless once more" (Gupta, 1986, p. 125).

Using the word "man," (pronounced maan), as a pun to explain the quality of awareness of God, she explained that it was derived from the word "manush" in which "man" means mind and "hoosh" means awareness. "Therefore, by the use of 'man' I understand one whose mind has awareness" (Gupta, 1987, p. 144).

In her reply to a question, "How can the mind be brought to rest?" Anandamayi interpreted the word "sadha" (spiritual practice) as a bid for acquiring "swadhan" (one's real legacy). The object of sadhana is steadying the mind (Gupta, 1987).

With reference to the disarray of the four ashramic stages and the virtue of domestic life, Anandamayi commented on "grihasthya": the word for the householder's life. Technically, it meant to "secure the house (Griha) in the palm of our hand (Hasta). But with us it is the other way about. It is the house that has gotten hold of us" (Gupta, 1987, p. 173).

In the play upon the meaning of the word "samsara," Anandamayi pronounced it as "sangsara" in Bengali. "Samsara" means world, while "sang" means clown and "sara" means essence: The clown (sang) mistakes his role for the Real, yet is only dressed up for the play. Similarly, a person is in a disguise until the true Self is discovered (Didi, 1986).

Games. To show learners how to effortlessly focus their mind constantly on God, Anandamayi devised games involving women, men, and children. During her stay for one month in Cox Bazaar on the shore of the Bay of Bengal, she developed the game Sat-chit-ananda, Truth-

Consciousness-Bliss (Gupta, 1991). This game was her way of showing how time should not be wasted. Mukerji (1981) described how it was played:

The rules of the game were formulated by Anandamayi Ma herself. There would be two teams of equal players, sitting alternately in a circle. Each player was entitled to a throw of seven cowrie-shells. If there were three facing up then the score was *sat*; if five then *chit* and *ananda* would need all the cowrie shells facing up. The team which arrived at *sat*, *chit*, and *ananda* in this order would win. If one gained *ananda* before *sat* and *chit* or *chit* before *sat* then it would stand canceled. The team to win would sing *kirtan* and the losing one would sit aside and do japa 108 times before joining in the kirtana. (p. 82)

Anandamayi's idea of the game was that the winning group would sing kirtan and the losing group would do japa for one hundred and eight times; either way, the repetition of God's name would be instilled. Gupta (1991) noted that the whole thing usually ended in a spell of merriment even with arguments from the two teams, especially when Anandamayi and her husband, Bholanath, would be the two team leaders (p. 130).

Another game was her demonstration of laughter. She would join children in their laughing games and on one occasion, Bhaiji (1996) reported that she began to laugh so heartily that her laughter could not be stopped even after an hour's effort. Anandamayi saw the importance of laughing for good health and believed that people were unable to laugh because of their materialistic ambition (Bhaiji, 1992). She felt that by having a simple and pure life, one was able to laugh with the whole body and be able to conquer troubles of the world. She explained how a person should laugh:

Whenever you have the chance, laugh as much as you can. By this, all the rigid knots of your body will be loosened. But to laugh superficially is not enough: your whole being must be united in laughter, both outwardly and inwardly. Do you know what this

kind of laughter is like? You simply shake with merriment from head to foot, so that one cannot tell which part of your body is most affected. What you usually do is to laugh with your mouth while your mind and emotions are not involved. But I want you to laugh with your whole countenance, with your whole heart and soul, with all the breath of your life. In order to be able to laugh in this way, you must have implicit faith in the power of the Self and try to bring the outer and inner parts of your being into perfect harmony. Do not multiply your needs, nor give way to the sense of want, but live a life of spotless purity. Making the interest of others your own, seek refuge at His feet in total surrender. You will then see how the laughter that flows from such a heart defeats the world. (Bhaiji, 1992, pp. 35-36)

Correspondingly, Anandamayi also cried with intensity. Bhaiji reported that on another occasion, it was impossible to stop her crying. When he questioned her about her confusing behavior, she explained that the intensity of acting from one's emotional center flowed from the true state of the Self that was within a person. She stated that:

When there is real feeling behind your laughter or crying, it seeks expression through every fibre of your body. . . . When any feeling or thought is expressed by only one part of the body, its full force does not come into play. (Bhaiji, 1996, p. 40)

A simple game of 'Hide and Seek' that she played with an elderly and disabled person, demonstrated the importance she gave to laughter as well as her playful teaching method. Chowdhuri (1978) related this game of 'Hide and Seek':

On hearing about Durgadas Babu's arrival, Ma instantly lay down on the floor and completely covered herself from head to foot with her wrapper, pretending that she was sleeping. When Durgadas Babu entered the tent and found Ma lying down completely covered, he expressed pretended anger and loudly cried out to Ma: "You naughty girl, dare you play such a trick with me?" Saying this, he pulled out Ma's covering with one hasty jerk. Ma immediately burst out "Ha-ha-ha-ha" and sat up to the great surprise and delight of all who were present. Next, eager to touch Ma's feet in obeisance, Durgadas Babu bawled out, "Ma, don't you know that I am a

rheumatic and cannot bend down? Please raise your feet a little, so that I can touch them.” Affectionately indulgent to her children as Ma always is, she raised her feet a little and thus obliged and satisfied the boisterous elderly child. (p. 9)

Direct counseling. Direct counseling was an intimate instructional approach that Anandamayī used with each individual according to her *kheyāl*, which was to act or inform spontaneously from her will. In direct counseling, she demonstrated her unique teaching skill even with using her frequent expression – *Jo ho jaye* – whatever comes about, let it be so (Mukerji, 1980; Chaudhuri, 1980).

Mukerji (1980) observed that whenever Anandamayī was approached with questions she replied in her own characteristic way. She never paused to think or reflect, the answers seemed to come spontaneously to her. In giving direct guidance, Anandamayī would call someone aside and talk to them quietly for even more than an hour, or ask them to see her privately. According to Mukerji (1981), when she was approached by Christians and Moslems for initiation or to converse, she would question them in detail about their lives and religious faith, and through questioning, guide them to solve their own problems.

When Anandamayī counseled an individual, only the person concerned heard it (Didi, 1986). Mukerji (1980) noted that even when she was in the midst of a crowd of devotees and admirers she did not single out anybody for individual attention. Yet upon leaving, the devotees would realize that she had not forgotten anything or anyone. When there was a need to give specific instructions, they were usually correct and strictly in accordance with Sastric (scriptural) rites. Each person would receive personal instructions from her concerning his or her spiritual life. She

would not disclose to anybody else the advice she gave to any particular person. She would say:

The efforts you make for your spiritual welfare are to be carefully hidden. Guard them as closely as a miser guards his wealth. You do not have to advertise the fact that you are engaged in *sadhana*. Do not neglect your duties at home or at your place of work. You may do your work with your hands, but nobody can prevent you from keeping your mind on God. (Mukerji, 1980, pp. 158-159)

Mukerji (1981) also stated that:

[Anandamayi] responded to the total personality of an individual, which she seemed to perceive at a glance, and thus, no two people got the same treatment. The one common denominator was that she called everyone to his/her best efforts toward the highest endeavor, and she showed limitless concern for those who tried. For failures, she had nothing but compassion, and so, having once taken refuge with her, no one needed ever be afraid again. People from all walks of life, all age groups, any or no religious persuasion, ascetics as well as householders, found the same quality of affirmation in [Anandamayi] and experienced a sense of homecoming. (p. 168)

As a mystic, Anandamayi knew the thoughts of people and guided them according to their particular attitude. On one occasion, she suffered the marks of a slap on her cheek that was inflicted on a boy by his teacher (Mukhopadhyay, 1989). She cautioned the teacher not to beat any of the boys like that anymore since she felt the blows.

Didi (1986) wrote that "if anyone approached Ma with the feeling that he is a child, Ma spoke to him in a motherly fashion. If anyone came as a disciple, Ma responded as a Guru" (p. 286). Chaudhuri (1980) reported that "sometimes Anandamayi Ma appeared to be a harsh teacher and disciplinarian, at other times she described herself as 'your little daughter'; yet she endeavored to make people understand her as a teacher and to have faith in her counseling" (p. 73). In her direct counseling,

Anandamayi felt that it was important for the learner to surrender to the teacher:

One must sincerely try to understand me as much as lies within the range of one's capacity, and in order to grasp what I want, one must shake one's mind free from pride, from desire for fame and glory, from anger and sorrow, from self-conceit and finally from self-will which lead a man to feel that he is a free agent in all his actions. (Bhaiji, 1996, p. 57)

Anandamayi also seemed to know who was capable of a particular type of spiritual practice and what specific guidance to offer (Didi, 1984).

Chaudhuri (1980) reported that:

Anandamayi was unwilling to impose her will on anybody. I have never known her to do so. She suggests, she recommends, she says it would be proper to do such and such things under the circumstances, but with a fine delicacy of feeling; never insists upon anyone to follow a particular line of action, both in matters earthly and spiritual. (p. 143)

A demonstration of Anandamayi's sensitivity in her counseling of people's problems was reported by Bhaiji (1996):

One day a lady who had lost her son fell at Ma's feet wailing bitterly. [Anandamayi] began to weep and shed tears so profusely with the bereaved mother, held close in her embrace, that the latter came to forget all her woes. On the other hand, the mother showed so much concern at Sri Ma's weeping, and exclaimed: "Ma, be comforted, I shall not weep over my son's death anymore." (p. 86)

Bhaiji (1996) noted that Anandamayi could become as stern as a thunderbolt, although she was by nature as soft and tender as a flower. According to him, she would use punishment when she felt that the student would learn from it. On one occasion when he disobeyed her, she observed silence for some days. At another time, she commanded him to get out of her sight. Anandamayi explained that:

Severe punishment is awarded to those who are able to stand it. If you want to fell a tree, you have to use an ax first, then a hatchet and a knife may be employed to cut off the boughs and little branches. Thus chastisement will be severe or slight, as the case requires. (pp. 100-101)

In contrast, Chowdhuri (1978), a professor and writer, described how Anandamayi guided him in a practical demonstration to strike her three times in order to help him break his habit of being militant.

To schoolchildren, Anandamayi demonstrated a kind and loving approach in her guidance. Mukerji (1981) wrote how she would ask children if they would have her as their friend. Upon readily accepting her, she would ask them if they would be willing to do what their friend may request of them. This being granted, Anandamayi presented her five-point program for children:

1. To remember God every morning and then pray to Him to make one a good boy/girl;
2. To obey one's parents and teachers;
3. To be truthful;
4. To study well; and,
5. In case the above four were carried out, to be free to be a little naughty if one were so inclined. The children laughed with her and promised to remember her words. (Mukerji, 1981, p. 193)

Anandamayi's expertise in counseling an elderly widow, Phalahari Ma, reflected her knowledge of the psychology of personality. Mukerji (1981) reported that when Anandamayi met the widow, she began calling to her: "Ma, Ma, Ma, Ma," as if in the same tone as the widow's daughter. The widow began to cry and confessed that Anandamayi reminded her of her daughter. Mukerji wrote that:

[Anandamayi] stopped, and then said to her in a very gentle tone, "Ma, you have in your time shed bitter and profuse tears. I have today mingled mine with yours."

One of [Anandamayi's] devotees, Abhaya, questioned [her]: "Why did you remind the widow of all that she was trying so hard to forget? Now you have destroyed her peace of mind altogether."

[Anandamayi] replied, "It is not proper to bury your problems and sorrows and smooth them over. It is best to bring them out into the open so that they can be overcome and left behind." (pp. 184-185)

Mukerji reported that "after this incident, Phalahari Ma did seem a little more relaxed and approachable. She seemed less prone to stand aloof from any contact with the world and people" (p. 185).

Practical training. The practical training that Anandamayi offered fell into three categories. The first one involved her closest disciples who lived with her and modeled their lives according to Anandamayi's teachings and her way of life. Second, Anandamayi provided the conditions for a variety of traditional rites and rituals such as kirtans, pujas (prayers), mauna (silence), and japam (mantra repetition both aloud and silent), that would help students and devotees inculcate mental discipline by practice. Third, Anandamayi re-instituted a few ancient Vedic traditions (Banerjee, 1973). She revoked the Upanayana education for women which meant they could receive the sacred Gayatri mantra which the early Brahmins enforced for only males. Her action was validated by scholars who researched that tradition and found that in the ancient Vedic tradition women did receive spiritual training (Didi, 1986). Anandamayi organized the week-long retreat, Samyama-Saptaha Mahavratam for the development of inner discipline for self-realization (Banerjee, 1973). From 1946 to 1949, she inaugurated a giant yagna (sacrificial fire) to promote the welfare of the world. Joshi (1974) reported that this sacred fire has been maintained up to 1971. Anandamayi was instrumental in guiding Bhaiji to establish the Vidyapeeth school for boys in Almora and for Didi to

establish the Anandamayee Kannyapeeth school for girls at Peetkutti. She stated that "enterprises which help one toward God-realization are alone worthwhile" (Mukerji, 1981, p. 148).

Indirect Methods

Anandamayi's indirect methods of teaching were her non-verbal means of communication that "arose out of the needs of the people around her" (Mukerji, 1980, p. 39). According to Mukerji, "it was not Anandamayi Ma's way to do anything spectacular which would arrest the attention of people around her or create a distance between her or her companions" (p. 39). The supernatural ability of Anandamayi's silent method of teaching was sometimes challenged by a devotee, Abhaya (Mukerji, 1981), or doubted, as in the case of Chaudhuri's wife (Chaudhuri, 1980). The result usually seemed to be of a surprising benefit to the recipient as the various cases attested.

The subtle teaching methods of Anandamayi presented here involved her presence, look or glances, and touch. On various occasions, Anandamayi communicated to learners by dreams and mystical appearances. As stated earlier, these were not included in this discussion because of their impracticality to the classroom teacher.

Her presence. The divine nature that Anandamayi exuded seemed a way of communicating that could transform those around her. Mukerji (1989) noted that "early devotees wished for nothing better than the privilege of staying in close proximity to her and gazing upon her divine person. For the onlookers the radiance of her countenance and the extraordinary aura which characterized even her most ordinary behavior and speech were nothing short of their idea of divinity" (p. 402). Mukerji

noted that "Anandamayi Ma's presence had the unique quality of demanding nothing yet creating an atmosphere of peace which overcame even the most turbulent and unquiet mind. To be in her presence was to be at peace with oneself and the world and to look upon her radiant form was to shed the cares of the world, at least for the time being" (pp. 392-393). Mukerji (1980) reported that "there was a spiritual aura round her which affected all her companions and visitors, at least temporarily, and in some cases permanently. In her presence the adventure of the spiritual life acquired new dimensions and a unique significance. For many it became the most worthwhile pursuit in human existence" (p. 53). According to Lannoy (1996), "the single most important activity of her followers was to look at her, to pay the utmost attention to everything she said and did" (p. 50).

Bhaiji (1996) described this spiritual effulgence of Anandamayi that brought about a change in him when he first met her in Shahbagh around 1927. He stated:

It at once flashed upon my mind that the person for whom my heart yearned all those years, and in whose search I had traveled to so many sacred places, stood revealed before me. My whole being was flooded with joy and every fibre of my body danced with ecstasy. . . I had come with a load of thoughts struggling for expression, but all were hushed into silence under the spell of Her soothing grace. I sat there speechless and dumb. (pp. 2-3)

An old man named Babu Mukerjee reported to Bhaiji about his first meeting with Anandamayi. He stated: "As soon as I met [her], my sorrow about my mother's death vanished altogether" (1996, p. 23).

Chaudhuri (1980) described his first experience in Anandamayi's presence as "the impact of that unearthly phenomenon" (p. 4). He reported how he felt:

I felt I was possessed with some wonderful delight and peacefulness to which I had hitherto been a stranger. My heart seemed to have been charged with some unearthly current which had magnetised it and soothed each little fibre and tissue in it. (p. 6).

Bhaiji (1996) provided a description of the power of Anandamayi's presence that made it possible for people to change their behavior:

Wherever Sri Ma goes, Her presence carries an exquisite sweetness, pervading the thoughts and ideas of people flocking around Her, whatever might be the nature of one's thoughts, one feels pleasantly surprised to find one's mind being purified and refined by Her subtle influence. . . Whoever comes in touch with Her, children, youths, or old people, are so charmed that they often ask when parting: "When shall we meet again?" Wherever she happens to be, a joyous multitude assembles. A wave of intoxicating delight stirs hundreds and thousands of men and women with a new inspiration and their souls dance, as it were, in response to Her sweet words and expressions. . . It was also noticed that people who, seeing Her disheveled, clotted hair, Her slovenly dress and careless ways, came to look upon Her as an erratic woman and liked to avoid her presence, yet in spite of themselves could not take their eyes off Her. (pp. 71-72)

Naren Chowdhuri (1978), director of an educational institution in Calcutta, had been another devotee of Anandamayi for over thirty-nine years. He wrote that countless persons fell as helpless victims of this intensive and overpowering attraction, even numerous Bengali government officials. He described her presence as being under the spell of an overwhelming, hypnotic attraction that compelled hundreds of persons--boys and girls, teenagers and youths, grownups, elderly and old people--irrespective of age, sex, caste, creed or social status to go to Anandamayi and remain in her company for long hours. He wrote that "this all-pervasive, heart-tearing and compelling attraction led to his conclusion that Ma and *Krishna* [One who attracts] were identical" (p. 4).

Her look. Foremost to Anandamayi's silent pedagogy was her direct look or gaze. This method of teaching appeared simple but it was powerful in the way that sincere and honest seekers were able to transform their lives. An image of Anandamayi's appearance that conveyed her look was described by Bhaiji (1996): "Her calm and serene looks, Her gracious, ever smiling response to all queries, Her exquisite sense of humour bring satisfaction and delight to every soul" (p. 141).

Anandamayi made herself accessible to all, and as Lannoy (1996) stated, after one glimpse of her, nobody wanted to leave. Chowdhuri (1978) had suggested two conditions to her so that she would look straight into his face, instead of giving her usual side-glance. He described the result of her look:

I expected Ma to look straight at me. But full of fun, as Ma is, she did not fulfill the other conditions at all early. When I looked at her expectantly, she turned her head and looked in another direction. When I tried to catch her glance in this new direction, she turned and looked in the opposite direction. In this manner she dodged me three or four times, and stalled casting a direct look at me and fulfilling the second condition. At last, when my yearning for her direct look grew very strong, Ma did fulfill the second condition by looking directly on my face. As she looked on, I felt that through her enchanting gaze, Ma, in a subtle form, entered and permeated my entire being. (p. 41)

Chowdhuri believed that this look of Anandamayi had a special effect on her sincere devotees for "overcoming all difficulties and receiving help and succor in all critical situations, including serious accidents, illnesses, bereavements, and dire adversities" (p. 65). He described his second experience of Anandamayi's look:

On raising my head and looking at her, I found Ma casting her sweet, blissful look straight on my face. In this look, I once more

experienced a trace of the indescribable, unalloyed joy that I had when she first blessed me with this direct look at Calcutta. (p. 63)

When a short while later he was attacked by ruffians at his college, the strength he received from this look protected him from severe injury.

Bhaiji (1996) reported on the efficacy of Anandamayi's look and its transformational results on sincere learners:

Many of us must have found immense joy by simply looking at Her, touching the dust of Her feet or listening to Her sweet words, which cause an influx of pure thoughts and sentiments in our hearts. . . . There are many instances showing how by sitting at Her feet people acquired the power of concentration and devotion to enable them to worship God and to contemplate the Divine. (pp. 86-87)

On one occasion, a woman who had sat by Anandamayi's side for some time deeply repented her past sins and confessed them to her husband. Anandamayi learnt of this and was able to restore their normal domestic relations by talking to them both. Bhaiji (1996) noted that nobody has yet been found to come away from Her presence in despair or dejection. At the sight of Anandamayi or at the touch of Her hand many people repented of their past transgressions and advanced in spiritual life or remembered a long-forgotten mantra (words of divine power). However, he reported that:

. . . it has been frequently found that some people who with great devotion and love for [Anandamayi] waited at a distance and silently offered all their best sentiments to Her felt Her blessings in the inmost depth of their hearts. Whereas, there were others who brought heaps of offerings, prayed and shed tears to obtain Her grace, but received neither Her instructions nor Her attention. (p. 84)

Bhaiji also noted that "we have seen many instances when by a mere glance Sri Ma stopped rain, or by a gentle smile or loud laughter put an end to all disputes and to display of ill will amongst Her devotees" (p. 74).

Anandamayi seemed to have the ability to change the method of her peaceful 'look' into a 'piercing gaze.' Didi (1984) reported a case where the recipient was "unable to bear it and turned his eyes downward.

[Anandamayi's] sharp gaze became serene" (p. 44). According to Didi, Anandamayi later stated: "My gaze falls on each person in a manner depending on the feelings and thoughts within that person" (p. 45). Bhaiji (1996) also noted that once when he was reprimanded by Anandamayi for disobedience, he came to understand the effect of her looks. He reported that:

If anybody does any wrong and expresses his repentance, Her sweet merciful looks shed so much ineffable grace that the transgressor's mind changes altogether and becomes pure and blissful. But if one's mind is agitated with anger and pride at Her words, one feels terrible anguish until there is repentance. (p. 101)

Hari Ram Joshi (1974) became a devotee of Anandamayi for thirty-seven years. In his book about her life, he reported that at his darsana (the introductory meeting of a saint, sage or deity), Anandamayi's enchanting and smiling face totally transformed his mind, which convinced him that it was possible for anyone to become a perfect sage.

Chowdhuri (1978) reported about the changes to his life on meeting Anandamayi. He wrote of his experience on his first darshan:

My eyes were gratified to have a clear vision of Ma's enchanting form, radiant with a mysterious, divine glow. I sat motionless, amazed and almost paralyzed, at a corner of the tent with my unblinking gaze glued on Ma's exquisitely beautiful face. I sat here for nearly three hours, wondering all the while that I had never seen such an abundance of grace, sweetness and rare effulgence, all harmoniously built into a single body. (p. 3)

Her touch. Anandamayi did not seem to make it a habit to use touch as a means of change very often but when she did, it seemed to be a tool for

instant transformation. Many cases of her touch dealt with healing people. Only the few cases of her touch for transformative purposes were mentioned.

Her husband, Bholanath, was the first to experience the impact of Anandamayi's touch that made him recognize his wife as his guru (Lipski, 1977; Mukerji, 1980). Chowdhuri (1978) noted that upon being touched on his left forearm by Anandamayi, "he could not at all attend the educational institution he had founded and was running at Connaught Place" (p. 4). He noted that he felt an intense desire to be in Anandamayi's company. Didi (1986) reported a time when Anandamayi suddenly touched the hand of Prangopal Babu as if she were giving him something. Babu placed his hands on three people, including the author who noted that "it was as if we were struck by lightning" (p. 230). Apparently, this was Anandamayi's demonstration to show that "without actual experience all facts cannot be understood" (p. 230).

Summary

Anandamayi was a self-initiated, extraordinary life and spiritual teacher whose philosophy of Universal Consciousness was experienced within herself. From her life and journey as a peripatetic teacher, two distinct types of pedagogical methods emerged: direct and indirect, that were based on her direct yogic and mystical experiences with God rather than on a reductionist rationality. They were appropriately and freely given to all who came to learn.

Her direct teaching methods were face to face strategies of communication that Anandamayi conducted to inspire and guide learners toward spiritual understanding. These direct pedagogies were not abstract

techniques but were rich, highly detailed and practical instructions that seemed to pour out from her inner wealth to suit the ability of the learner. From the richness of her life, Anandamayi used a variety of analogies, illustrations, stories, parables, puns, games, counseling, and practical training to turn complex spiritual concepts into simple and meaningful practice.

Her indirect teaching methods were subtle forms of communication that personally transmitted spiritual awareness. These methods involved the power of her presence, her look or gaze, and her touch. As a teacher who was firmly established in God, there seemed to be a certain potency in her being. It was not a power that was indiscriminately used. Her presence, her look or gaze, and her touch, were silent methods that had a transforming and permanent quality for recipients who sincerely came to her for help.

Anandamayi was a gentle, simple, humorous, and unpredictable teacher of boys and girls, men and women. Although she taught both men and women, she especially favored the teaching and spiritual training of girls and women for leadership. She saw the importance of the equality of men and women, without which she believed that men would face unnecessary obstacles. Anandamayi lived to be 86 years of age. She died on August 27, 1982.

Table 1. Comparative Synthesis of the Gurus' Lives

	<u>Ramakrishna</u> <u>(1836-1886)</u>	<u>Ramana Maharshi</u> <u>(1879-1950)</u>	<u>Yogananda</u> <u>(1893-1952)</u>	<u>Anandamayi</u> <u>(1896-1982)</u>
Early Life	<ul style="list-style-type: none"> -loving, religious parents -first mystical experience at 6 yrs. -loved stories about saints, prophets & God -attended primary school only -married at 23 yrs. 	<ul style="list-style-type: none"> -happy, religious middle class family -bright, athletic student -primary and junior high school education -first mystical experience at 16 yrs. -never married 	<ul style="list-style-type: none"> -loving, religious, upper class family -average student -conventional schooling from elementary school to university -strong quest to find God -miraculously healed at 8 yrs. -never married 	<ul style="list-style-type: none"> -materially poor -very loving, religious family -unusual mystical abilities from birth -only completed two years of primary school -married at 12 yrs. -went to her husband at 18 yrs.
Spiritual Training	<ul style="list-style-type: none"> -assistant priest at temple at 16 yrs. -at 23 yrs., began investigating God for 15 yrs. through Hindu religions, Christianity, Islam -experienced God in both personal and impersonal forms 	<ul style="list-style-type: none"> -left home at 16 yrs. on a quest for God -meditated for sixteen years -experienced God as Pure Consciousness 	<ul style="list-style-type: none"> -spiritual education from various saints and sages -trained by his guru for ten yrs. -experienced God as Cosmic Consciousness 	<ul style="list-style-type: none"> -self-manifested training began at 18 yrs. of age; she initiated herself -experienced savikalpa, nirvikalpa and sahaja samadhi -total oneness with God at 26 yrs.

Table 2. Comparative Synthesis of the Gurus' Philosophies

	<u>Ramakrishna</u> <u>(1836-1886)</u>	<u>Ramana Maharshi</u> <u>(1879-1950)</u>	<u>Yogananda</u> <u>(1893-1952)</u>	<u>Anandamayi</u> <u>(1896-1982)</u>
Reality and the World	Everything that was matter and soul was God.	The fundamental reality of the world is the Divine Self.	Creation was governed by subtle laws, but underlying them was the inner realm of Consciousness.	There is no duality, only One. The Supreme Being reveals himself in the world.
The Human Self and Consciousness	The human soul was nothing but the embodiment of God.	The human self is the Divine Self that has been concealed behind five states.	The human self could be realized as one with God.	The self of a person is identical with God, the beloved.
The Mind	-as both bondage and freedom -dwells in the seven chakras or body centers	-intellect, will, ego and individuality are collectively the same mind	-a power expressed by the bodily instrument -a spark of the Almighty consciousness	-a witness of the body -it is the sublime yogi -nature of the mind is to see and accept all of the material world
Influence on Others	-yearned for his disciples -attracted devotees by his powerful presence and spoke from his lived experience	-radiance and silent devotion attracted devotees -simplest way to God is through self-inquiry; Who am I?	-an inspirational speaker in the U.S. -prolific writer on his experience with God as both male and female forms	-intense peace and tranquillity pervaded her presence -she was everyone's daughter; thus they listened to her request to seek God

Table 3. Comparative Synthesis of the Gurus' Educational Theory

	<u>Ramakrishna</u> <u>(1836-1886)</u>	<u>Ramana Maharshi</u> <u>(1879-1950)</u>	<u>Yogananda</u> <u>(1893-1952)</u>	<u>Anandamayi</u> <u>(1896-1982)</u>
Knowledge	God is both primal energy and the world of matter; there is no differentiation.	God is both primal energy and the world. Existence underlying all forms, all changes, all matter and spirit.	God is immanent, transcendent, personal and impersonal. All else is delusion. God can be realized within.	The universe is a Divine Play. All people, animals and plants are manifestations of the one universal bliss.
Importance of the Teacher and Student	The guru represented God. The student must have faith in the guru's words.	The visible guru says the Guru is within. The student has to realize God, just like the guru.	God was the real guru. Only a realized guru can guide a student. Student must be responsible and devoted.	Teacher must have firsthand knowledge and experience of God to liberate the student. Student obeys the guru unconditionally.
Training of Disciples	Must receive training, and experience God before teaching others.	Did not give formal initiation, but guided them.	Had a specific program for learning kriya yoga. Monastic life for disciples, both men and women.	Core group received guidance for their liberation.

**Table 3. Comparative Synthesis of the Gurus' Educational Theory
(continued)**

	<u>Ramakrishna</u> (1836-1886)	<u>Ramana Maharshi</u> (1879-1950)	<u>Yogananda</u> (1893-1952)	<u>Anandamayi</u> (1896-1982)
Psychology of Self	The inner self and the Divine Self are one.	The real Self is there in the heart behind the ego-self.	A contemplative attitude through physical, emotional, mental discipline, awareness of the self or inner consciousness could be realized.	Senses must be mastered; passion transcended; mind focused on God. Then one can identify the Supreme Self within.
Ashram	-the ashram setting was not a concern because a place would always be provided for the disciples	-did not establish ashrams himself	-a place for solace and tranquillity, to meditate on God -disciples work together for the good of society	-the real ashram was within -ashram means a holy place which awakens divine thoughts in people -disciples established ashrams

Table 4. Comparative Synthesis of the Gurus' Pedagogy

	<u>Ramakrishna</u> <u>(1836-1886)</u>	<u>Ramana Maharshi</u> <u>(1879-1950)</u>	<u>Yogananda</u> <u>(1893-1952)</u>	<u>Anandamayi</u> <u>(1896-1982)</u>
Direct Methods	-instructed directly by dialogue, stories, poetry, analogies, parables, songs and dramatization	-dialogue in answer to questions -stories	-lecture method to large groups -face-to-face instruction to small groups in kriya yoga -stories, illustrations -songs, poetry	-dialogue in answer to questions -stories, puns, parables, jokes, illustrations, sayings, songs -rites, rituals, ceremonies, games, prayers, satsang
Indirect Methods	-power of his presence -look -gaze -touch	-look -presence -silence -poems	-power of his presence -look -published writings -Self-Realization Lessons - <u>Self-Realization</u> Journal	-power of her radiant presence -look -gaze -touch -gave away fruits, flowers, food, presents she received; brought transformation to those who received them

CHAPTER 5

DATA ANALYSIS AND FINDINGS

The past modified in the present alone is the future.
Swami Chinmayananda

This chapter presents the analysis of the data collected on the investigation of four Hindu gurus. The purpose of the study was to examine their pedagogical methods for the possibility of practical applications in present-day classrooms. The analysis on each guru is presented according to the selected categories of the research. This is followed by a consolidation of the findings and discussion of the results according to the themes and sub-themes of each guru.

Analysis of the Early Lives of the Gurus

Ramakrishna

In his formative years, Ramakrishna was surrounded by religious and loving family and friends. He seemed to have had a gentle, fun-loving and spiritual nature. He had a remarkable memory and showed less interest in logic and abstractive thought than a tendency toward the subjective, hidden and distant world. When he was six years of age, he had his first spiritual experience. His father died when he was eleven years of age. At that point he seemed to become more introspective, thoughtful and helpful to his mother.

His religious learning began when he became the priest of the Dakshineswar Temple. By twenty years of age, he passionately longed to see God as the Divine Mother. During his duty as priest, he directly experienced this in the presence of God. From then on, Ramakrishna's life became intensely spiritual which seemed to affect his physical health. His mother felt that he should be married. At twenty-five years of age and at his mother's insistence, he married Saradamani, a child of five years in the town of Jairambati. When she was eighteen years of age, she came to live as his wife at Dakshineswar. Instead of focusing on his married life, Ramakrishna's spiritual fervor increased considerably. At about twenty-five years of age, he met two teachers. The first was Brahmani, a woman teacher who guided him to experience God by using Tantric and Vaishnavic methods. His second teacher, Totapuri, taught Ramakrishna how to experience the non-dual aspect of God, the underlying unity of the manifest and the unmanifest universe. Ramakrishna believed in the need to experiment and directly experience God through various religions before he attempted to lead and teach others how to recognize God within themselves. By forty years of age, Ramakrishna could directly experience God at any time. He emerged as an exponent of God-realization and felt the need to lead and teach others. Students gradually sought him out.

Ramana Maharshi

Ramana grew up as a normal boy in a middle-class Hindu family in South India. He was a bright and athletic student, and like Ramakrishna, Ramana had an excellent memory. When he was twelve years old, his father died, and Ramana went to live with his paternal uncle. This incident did not

seem to psychologically affect him. However, three subsequent incidents seemed to profoundly affect his young life and awaken a spiritual inclination.

The first was hearing about Arunachala, the sacred hill; the second was reading about Tamil saints whose renunciation led to Divine Union; and the third was a sensation like a "blissful fever" which he experienced when he visited the Meenakshi Temple in Madura. Between sixteen and seventeen years of age, at the time of writing his high school examinations, Ramana underwent a state of a sudden fear of experiencing death while he was fully conscious. In this state he experienced himself as a Divine Spirit with no attraction to the physical body. After this, Ramana lost all interest in school, his family and the outer world. He left home for the mountain of Arunachala where he remained for the rest of his life.

At Arunachala, Ramana spent sixteen years living alone in a variety of dungeon-like caves. Ramana went through long periods of being in a blissful, trance-like state and had no inclination to eat, drink or consider his physical discomforts. For three years, he never spoke to anyone and sat motionless in samadhi (absorption in God). Various pious people who came to the temple of Arunachala took pity on him and literally fed him with milk that was offered to the shrine of the Goddess Uma (the female aspect of God as Creator). Others began to serve him, hoping that Ramana would teach them. He never broke his silence. One year after he came to Arunachala, a new devotee, Palaniswami, took it upon himself to look after Ramana. Palaniswami studied spiritual philosophy but had great difficulty doing so. Seeing him struggle to learn, Ramana began to teach him. In this way, Ramana himself began to learn the languages of Sanskrit, Telugu and Malayalam and to answer questions in them.

After about two years and three months from his arrival, Ramana began to return to a normal life by speaking occasionally. At nineteen years of age, he took up residence in a small temple at Pavazhakkaru on the Arunachala mountain, then a few other caves. In 1912, at thirty-three years of age, Ramana's spiritual development ended with a final and complete experience of death and a realization of non-dual bliss (Osborne, 1970). Through the intensity of his spiritual discipline, Ramana reached a source of God. His incidental learning of scriptures and languages from Palaniswami fortified his divine experiences with scholarly knowledge.

By the time he was forty-three years of age, many people began to be attracted to Ramana and sought him out to teach them. Ramana began to reply to devotees' questions and guide them to realize God through self-inquiry. He continued teaching for almost thirty-eight years until his death April 15, 1950.

Yogananda

Yogananda was born into a modern, educated, loving and very religious family. As a youngster, Yogananda seemed to have a very emotional, sensitive and religious nature. At eight years of age, he was miraculously healed from Asiatic cholera by gazing at a picture of his mother's guru, Lahiri Mahasaya. Shortly after, Yogananda experienced a rapturous vision of God as an immense flash of light through which he heard the voice of God speaking to him. From then on, Yogananda became possessed with an intense yearning to see God.

For most of his boyhood and adolescent years, Yogananda struggled between this passion for God and his father's insistence for secular education. His mother knew that her son's destiny was to be a yogi but his father

believed in getting an education to earn wages for a decent living. Yogananda was strongly attached to his mother. He was eleven years old when she died and this profoundly affected his life. The pain of his mother's death caused him to view God as the Divine Mother who could comfort him like his own mother.

Yogananda believed that he would find God in the Himalayas and made several attempts to run away from home. During these flights, he met various teachers including M, the biographer of Ramakrishna. Through their presence, gaze and touch, Yogananda received superconscious experiences of God and healing of his body. His father insisted that Yogananda complete his high school education before continuing into religious training. Yogananda completed his high school and soon after, accidentally met his guru, Swami Yukteswar. Swami Yukteswar recognized Yogananda as the student that Babaji (his paramguru) prophesied he would send for training in order to go to the West to teach about India's spiritual philosophy. On Swami Yukteswar's insistence to get a university degree, Yogananda returned to live with his father and to attend college in Calcutta and Serampore.

During his four years of college, Yogananda also received spiritual training from his guru in Serampore. He was taught to meditate and with the touch of his guru, Yogananda was again helped to superconscious experience and realization of God as Divine Consciousness, Bliss, and Light. By these various spiritual experiences, Yogananda developed mystical abilities of clairvoyance and absorption with God whenever he desired to do so. In 1915, at twenty-two years of age, Yogananda received his Bachelor of Arts from Calcutta University. Shortly after, he was initiated into swamihood by his guru.

In 1916, he developed “Yogoda”, a unique system of health and physical development. He founded his first school in 1917, which a year later moved permanently to Ranchi. In 1920, at twenty-seven years of age, he was invited to serve as a delegate from India to the International Congress of Religious Liberals in Boston. Yogananda remained in the United States for the rest of his life as a teacher, author and founder of various ashrams and retreats in California. In 1935, after fifteen years, he returned to India for a visit with his guru and met Ramana Maharshi and Anandamayi. Yogananda passed away in Los Angeles in 1952 at the age of fifty-nine years.

Anandamayi

Anandamayi’s entire life seemed to be a series of mystical events. From childhood, she went into ecstatic states whenever she heard kirtan. She would appear sleepy and limp to the consternation of her mother. Even so, her formative years were influenced to a great extent by the extraordinary devotedness to God of her parents and grandparents. Although the family was materially poor, Anandamayi experienced a cultural and aesthetic richness. From her father, she inherited a love for music and a wonderful singing voice, and from her mother, a poet, Anandamayi possessed a sentimental and aesthetic mind. She was a cheerful, caring, thoughtful and responsible child. Her quiet and introspective nature gave an impression of docility. Even her mother described her as “straight and simple”, but Anandamayi’s sweetness, obedience and good humor overcame such criticism and attracted people to her.

Anandamayi attended primary school for less than two years but excelled in recitation and memorization. At twelve years of age, on February 7, 1909, she was married to Bholanath. While living with her husband’s

family, she often went into states of ecstasy and would be scolded for burning the food. At eighteen years of age, she joined her husband in Ashtagrama. This was a time when her ecstatic states of samadhi became more frequent and noticeable, especially during the singing of kirtan.

In 1918, Anandamayi and her husband moved to Bajitpur. Here, her life focused on being a typical housewife by day and a disciplined spiritual practitioner by night. Much like Ramakrishna who attempted to kill himself if he could not see the Divine Mother; and Yogananda who probed what was behind the darkness of his closed eyes; and Ramana who investigated what was behind a body that died, Anandamayi had a sudden kheyal to play the role of a sadhaka. This marked the beginning of her lila as a devout and dedicated seeker. She did not have a teacher to guide her. She simply emulated the religious practices of her mother and grandmother in the evening, when housework was done. For six years, from 1918 to 1924, Anandamayi conducted very long hours of spiritual activities to the extent that a bright light emanated from her body. Gradually, her role as a sadhaka rose to perfection and she emerged into a profound state of God that was described as an all-pervading bliss.

On August 3, 1922, at twenty-six years of age, Anandamayi initiated herself, in contrast to the Hindu norm of initiation. In addition, six months later, she initiated her husband. In 1923, she began her state of silence that continued for almost three years. Toward the end of 1923, she and her husband went to live in Shahbagh. There, more massive changes related to Anandamayi's body took place. Unlike Ramakrishna who tested truth in an empirical way, with Anandamayi, it did not seem that she had to discover truth. It was always there but to a different degree. Her yogic states came of

their own accord and intensity and for longer duration. Her body reflected various exalted moods and spiritual ecstasies and in these states, she had no control of her body. She would fall into water, get scorched by her cooking fire, or food and utensils would fall from her hand. Her state of silence continued and her diet became rigorous, specialized, and sparse. Sometimes she ate three mouthfuls of food every day, and fruit that had naturally fallen on the ground.

At about twenty-seven years of age, her monthly periods stopped. She remained in ecstatic states for longer periods, losing outer consciousness of time, and began having prophetic visions. Coincidences of incidents and timing seemed to be a natural occurrence with her and she seemed to have a penetrating insight into a person's nature. Now, instead of being a heavily-veiled wife, whenever she started to speak, her veil never stayed on her head. People began to be attracted to her by her ability to "cure illnesses or redress other ills" (Mukerji, 1980, p. 45). Her samadhi began to last for as long as twenty-four hours. In this state, "her countenance was aglow with a heavenly light, her whole body overflowing with divine Ananda (bliss)" (Bhaiji, 1996, p. 36).

By 1925, her silence ended. With her husband's insistence that she teach and heal people, Anandamayi began to mix more freely with visitors. Around January, 1926, as she became less able to feed and take care of herself. Various circumstances made it possible for her closest disciples to come to her such as her parents, Gurupriya Devi (Didi) and her father, and Bhaiji. Anandamayi's spiritual disciplines concluded at the Kali Temple in the ancient site of Siddheswari during the celebration of Vasanti Puja. By May 1926, Anandamayi continued to enter samadhi states but with the ending of her

sadhana phase, she also began to spend more time with people, especially women and girls. At first she taught men only through her husband's and Bhairji's permission. However, when they passed away, permission was no longer required and she was free to teach everyone who came to her. Unlike Ramakrishna and Ramana Maharshi who remained in one place to teach, she began her career as a peripatetic teacher. She spent her entire life inspiring devotees through her teaching. Anandamayi lived to be eighty-six years old, well into the modern age, when she died in 1982.

Analysis of the Philosophy of the Gurus

Ramakrishna

The theoretical basis for Ramakrishna's religion of social integration and service emerged from his aesthetic sense and belief in God. He did not rely on the sentiment of youth, but empirically proved his spiritual predilection by using himself as the testing ground. For twelve years, from the age of seventeen, Ramakrishna undertook austere spiritual practices to realize that God was the only Reality. Through supreme devotion (bhakti yoga) and a comprehensive knowledge of God (jnana yoga), he obtained oneness with God (nirvikalpa samadhi). Not content with God from only a Hindu perspective, and with a burning curiosity, he widened his range of spiritual experiences by including the techniques of worship and meditation of Islam, Christianity and even Sikhism (Prabhananda, 1993). He realized that there was only one God toward whom all were traveling, but the paths were different (M, 1977). His aphorism "as many faiths, so many paths" reflected the essence of Truth through his experimentation and experiences.

As an embodiment of catholicity, Ramakrishna concluded that God was both Brahman and the Divine Mother, and that He, who was called God, had become the universe and living beings. In his conscious experimentation, Ramakrishna lost all sense of the ego's "I-ness". He did not rest on the glory of his yogic powers or renounced himself from the world upon his supernatural visions and realizations of God. He realized the benign form of God as the benefactor of mankind and often referred to everything as being done by the Mother (Basu, 1981). Therefore, Ramakrishna submitted himself and his actions totally to the will of God.

Ramakrishna's belief that God was everything provided the basis for his ethic of action (karma yoga): to serve man was to serve God. His genuine love and deep concern for human welfare became his lifelong dedication. He never judged people by criteria of learning, intellect, riches, honor or position (Basu, 1981). He had a loving concern for the physical needs of people but he believed that by practicing God-consciousness, not only one's needs would be met, but human beings would be awakened to their innate divinity in every moment of their lives (Prabhananda, 1993). Through his experimentation with God, he demonstrated to the ordinary person what Truth and Reality meant and how they could be realized through the combination of the four yogic paths: raja yoga (the method of concentration and meditation), jnana yoga (knowledge of God), bhakti yoga (love of God) and karma yoga (action or service to God). His idea of svadharma (a person's duty) was that spirituality, freedom, humanism and social welfare were inextricably bound up with each other because spiritual awareness led to moral consciousness, self-confidence, service and freedom. Ramakrishna envisioned that an integrative and free

society was one in which people observed and practiced svadharma (one's duty) and svabhava (one's realization of the self).

Ramana Maharshi

Ramana's self-inquiry was the starting point of his philosophy. On the basis of his own direct experience at about sixteen years of age, and with seventeen subsequent years of meditative practice, Ramana provided a method of inquiry that would transform a person into a divine one. His fundamental perception was that "there was a single imminent reality, directly experienced by everyone which was simultaneously the source, the substance and the real nature of everything that exists" (Godman, 1985, p. 9). The awareness of his underlying Reality, Brahman or Shiva, was a state of consciousness which was also a person's real form. Therefore, according to Ramana there was no duality, since the Self was the ever-present Divine Consciousness. Basically, like Ramakrishna, his philosophy corroborated with Vedic scriptures.

Ramana believed that there was no self-realization or liberation to attain by reaching the self. He stated that "You are the Self, you are already that" (Godman, 1985, p. 20). He suggested that all that was required was to remove the notion that we have not realized the self. To fully understand the universal scope of human beings, Ramana's philosophy included the psychological structure that provided the meaning and nature of the human self. The human being was an entity that consisted of the Self, the mind, the heart, the senses and the body. The Self was pure Consciousness, a non-personal, all-inclusive awareness. The mind was the center of intelligence that was subtler than the senses. "Its role was crucial for cognitive, affective and

conative activities” (Balasubramaniam, 1993, p. 15, in Natarajan) as well as being capable of reflecting the Self or Consciousness when inspired to do so

Ramana’s frequent uses of the word “heart” seemed to indicate it as the seed of consciousness. He viewed the senses as instruments of the body through which knowledge of the external world took place, while the body was the external, tangible, and gross creation of the ego (Osborne, 1987). Ramana believed that the mind and the body reflected secondary and tertiary sources of consciousness; the heart was like the dynamo; the mind the electric switch; and the body like a bulb. The mind and body were independent sources of intelligence but without their linkage to the heart within, they would be inert and lifeless. He felt that the mind was the discriminating faculty.

Ramana believed that through self-inquiry—asking the question “Who am I?”—people would be able to understand that they are the Self. This silent awareness was a natural state and therefore universal. Ramana philosophized that the highest goal of a person was to inquire, “Who am I?” and to realize the Self because in that state of realization one experienced the highest peace and happiness which ultimately directed one’s life in the world. To not do so was to live in vain.

Yogananda

The underlying thought of Yogananda’s philosophy was a vision for human and world transformation through his system of kriya yoga. Through his divine experiences, Yogananda sensed the oneness of matter and spirit and believed that God was hidden in all life. He felt that through the right way, a human being could connect to God. Based on being taught from boyhood, for almost ten years by his own guru and other teachers, Yogananda created his

kriya yoga method. He believed that through its practice, cosmic consciousness could be developed. Yogananda based his belief on the grounds of his guidance, knowledge and direct experiences of God.

His system encompassed three yogic methods that culminated with one's actions or service in the world, karma yoga:

1. Absolute faith (Prapatti), devotion and love for God (bhakti yoga);
2. Knowledge of God (jnana yoga);
3. Kriya yoga, which was a combination of raja yoga (concentration and meditation) and specific breathing exercises.

Yogananda's system of kriya yoga presented a genetic restructuring of the human body to a higher cosmic consciousness level. Yogananda postulated that the human body was like an electric battery and by practicing the kriya yoga techniques, a person could consciously recharge the brain cells with cosmic energy. Through meditation, one could redirect this energy to connect with God, the Divine Cosmic Energy and to the body's cells. From this level, one's strength is renewed and a person could then work from a spiritualized state for the good of the world.

Yogananda has presented his philosophical system in many comprehensive written works. His kriya yoga seemed to be a rigorous method of training and a specialized way to regulate life. Theoretically, Yogananda's kriya yoga system of human transformation was a wholly and radically new way of being and communal living.

Anandamayi

The guiding principles in Anandamayi's philosophy were that God was both with form, as in the manifested universe or matter, and formless, as in

Consciousness or spirit. The human self was not separate from the Divine Self, and the supreme duty of each person was to realize their true Being.

She brought together life and religion because they both functioned as service to God. Her idea of service was to think that one was serving God, then it became real service. She saw each of the four stages of human progress: the student stage, the householder, the anchorite and the learned sannyasin, as the means of performing service and doing one's duty. She felt even in work, the mind could be privately concentrated on God. Another concrete approach to God was through concentration on God in fun ways of worship such as singing, chanting, music, drama, games and in the seriousness of rites, rituals and ceremonies. Through her sentimental emotionalism, Anandamayi demonstrated these simple ways to show ordinary people how to focus the mind toward God and how the mind could be made pure by performing different activities of worship. She felt that the mind was normally unidirectional but a person's restlessness and diffusiveness were acquired.

She did not force people to follow any particular path. Like Ramakrishna, she believed that there were many paths to God and people should be free to choose their own path. However, she understood the importance of the guidance of a teacher, whether it was the inner guru or an outer teacher, who could also be in a form of nature, such as a tree, the earth or even grass. People could start learning from any level they were comfortable with but progress depended not only on the teacher, but also on God's grace. She felt that God's grace was above a person's karma or predisposition to action. She coined the term "kheyal" to refer to this grace as expressed through her spontaneous will, and by her attitude that whatever

comes about—let it be so—“jo ho jaye”. In other words, a person had to surrender to God without any concern for the result. She did not mean that people should resign themselves to fate or destiny. For her, human beings had the capability to be transformed by knowing the inner Self, either by “melting in devotion the sense of separateness or burn[ing] the mind by knowledge” (Mukerji, 1980, p. 164).

Anandamayi believed that the world was perfect. It was a place where divine life could be practiced in order to create an ideal person and an ideal society.

Analysis of the Educational Theory of the Gurus

Ramakrishna

The main contributions of Ramakrishna’s educational thought were education for spiritual growth and the proper training of teachers for spiritual development. From his twelve years of inner investigations, Ramakrishna demonstrated that the search for real Truth was not through scholarly reasoning but through self-inquiry. As a scientist, he empirically proved that self-inquiry was a scientific process for enlightenment from ignorance because it characterized a systematization of methods and their techniques. Through self-inquiry, a higher empowered and liberated individual would result. By his own example, Ramakrishna showed that the effectiveness of a teacher depended upon the direct experience of God and the depth and scope of this knowledge.

For Ramakrishna, the goal of education should be towards real knowledge, which was the knowledge of God. He queried book learning as it did not relate to self-development, love for God, or the realization of God.

Conversely, spiritual education provided the conditions for ethical and moral consciousness and inner transformation. For this process, Ramakrishna gave great importance to the training of teachers and their qualities. He himself was a simple and humble teacher. He refused to call himself a “guru”. The disciples who came to him, came to him of their own free will. They did not receive training until Ramakrishna thoroughly evaluated them regarding their dormant spiritual tendencies, even if it took a few days.

Ramakrishna had the mystical ability to sense the nature of a person: “Just as one looking at a glass case sees all the things within it, so, as soon as I look at a person, I see all about him—his thoughts, the impressions of his past and so on” (Saradananda, 1995, p. 885). He also used other evaluation methods such as physiognomical observations and interviews with prospective students for determining their character, ability and mental disposition before instructing them. In addition, he spent time during the night for introspection, to mentally determine the progress or hindrance of his students. Ramakrishna believed that teaching was very difficult and very important for communicating spirituality. It was therefore crucial that teachers be properly trained, just as it was important to judge the fitness of students before instruction. In the training of teachers, Ramakrishna revealed the need for education to recognize the development of a human being as a spiritual being and the need for recognizing the mind as a tool for discipline and spiritual transformation.

Ramakrishna saw education as a framework for learning and putting into practice the cultivated spiritual values. He described learning as a synthesis of knowledge from various sources such as supernatural experiences, books and scriptures, learned teachers, and other religions. He

recognized the importance of music, singing, sculpture, poetry and drama. Education also took into account the efficacy of service to others because it meant serving God through humanity.

Ramana Maharshi

The origin of Ramana's educational theory came from his spiritual experiences and his state of pure blissful awareness. Through his experiences and knowledge of God, he saw a distinctive contrast with conventional knowledge which he felt limited human growth. His fundamental belief for a true education was to teach how to recognize the human self as identical with the Supreme Self, and how to practice and experience the knowledge of God by whatever way the student chose.

Ramana saw the mind as an instrument for higher knowledge. In his theory of the mind, he described the mind as "only a bundle of thoughts which always seeks knowledge by leaving aside its own inner knowledge" (Venkataramiah, 1989, p. 51). In his other theory of self-inquiry, Ramana believed that the mind could be used to observe one's inner self in the process of self-inquiry or asking "Who am I?" Ramana's principle of self-inquiry was through silence that enabled the mind to be still. Ramana firmly believed that silence was the highest form of grace and spiritual instruction, by which it was possible to connect with the real Self within which was God, the source of knowledge. His theory of silence corroborated with the path of raja yoga, meditation and concentration in the Hindu Sutras. Ramana theorized that silencing the mind was a process of communication, realization, and awareness of the Self and this was what led to happiness and bliss. Ramana felt that his theory of self-inquiry was the simplest method because all other methods finally lead the mind to focus on the Self and by merging in the Self,

there is no individuality left. When he was thirty-three years old, devotees began to come to him to be taught.

Ramana's steps for spiritual education depended on the teacher, the qualifications and nature of the student, and the learning environment. Although he believed the real guru was the Self or God within, he felt that according to the stage of the students' development, a visible teacher would show the way to the inner guru. The qualification of the physical teacher was not as important as the desire of the student to learn. Ramana believed that the self within the students would be the real guru to guide them. However, Ramana emphasized the importance of recognizing the individual differences of students and to be able to teach them according to their nature. For example, a gently, shy, or fearful child should be treated with love and tenderness; bold children usually ask for and take whatever they want; vagrant children should be reprimanded and disciplined; and those who are "stupid" should be neglected and left to fend for themselves (Nagamma, 1970). Ramana believed that everyone, including students or retirees, had a duty to do and should perform it carefully. He felt that doing one's duty was the greatest service to God because everyone was the Self.

Ramana did not construct any type of school or ashram but felt that its environment provided a learning atmosphere for self-development. The ashram was the ground for putting into practice the quest for self-realization and liberation that dealt with self-inquiry and silence (concentration and meditation); love and devotion (bhakti yoga); duty (karma yoga); and knowledge (jnana yoga). As a teacher, Ramana communicated from his own realization and life, the use of self-inquiry and exemplified how it could be combined with all the other principles. He felt that it was a new path to meet

the needs of the present time and it was simple enough for all ages of people to practice.

Yogananda

Yogananda's educational theory evolved out of his experiences in education within his family, his guru, and meetings with various sages and saints. His mystical experiences from boyhood gave him the knowledge to see the hand of God in everything. From youth, he saw the "arid results of ordinary education aimed at the development of body and intellect only" (Yogananda, 1987, p. 288). Qualified with a Bachelor of Arts degree and ordination as a monk of the Swami Order, Yogananda founded his first school for boys in 1917. He was twenty-four years of age. His aim in education was to develop boys to the full stature of manhood which meant to be spiritually transformed. Yogananda viewed education as the process for self-realization that would lead to world transformation.

His education vision for his school was to synthesize ancient Hindu moral and spiritual values with conventional academic and vocational training. Yogananda organized a program for elementary and high school grades that included agriculture, industrial, commercial and academic subjects. His basic educational framework followed the educational ideals of the rishis and their ashramic setting in which class instruction was given outdoors. Yogananda believed that education should aid in bringing to the surface the Divine Wisdom within. Education in his school began with initiation into kriya yoga and his system of Yogoda. His kriya yoga was a scientific technique of God-Realization and liberation. Through its technique of breathing exercises, a continuous supply of oxygen would rejuvenate the brain and spinal column. One would then be able to meditate and concentrate

on Aum, the vibratory sound of God. Yogoda was Yogananda's technique of directing energy to twenty-four sections of the human body to recharge and renew one's strength.

His residential school provided an atmosphere to build a strong hardy character and self-sufficiency. Children as young as nine years of age were taught yoga meditation and Yogoda. They rose at five a.m. and lined up outside for group chanting and prayers. Then they bathed, cleaned their rooms and at six a.m. they met together for exercises and meditation. Students wore simple, coarsely woven cloth like the villagers and were taught to keep their clothing, dormitory quarters and the ashram grounds spotlessly clean. Sports, games, hikes and picnics were included in the school curriculum and the boys grew their own vegetables. First aid training was taught and the trainees often provided community service during flood or famine emergencies.

As a teacher, Yogananda taught from an approach of love, understanding and compassion rather than fear of punishment. From his own mischievous boyhood, he understood the nature of children. He kept a close, watchful eye and contact with students. He stated that he was like a father, mother and friend to the boys and actively participated in their games (Yogananda, 1987). His presence communicated inspiration, hope, and reliance. He emphasized the need for seeking God and for uniting heart, mind and soul with Him. He focused on developing the right behavior with harmonizing mind and body development. He believed that education of the mind by practicing a positive mental attitude and having a healthy body contributed to the attainment of a significant degree of self-realization. Yogananda himself taught advanced methods of meditation to boys over

twelve years of age. He recognized the brahmacharya (student) stage of human progress as important for developing spiritual ideals because at that age, the mind was easily molded.

Yogananda believed that teachers must first learn how to develop harmoniously all the factors of life and human nature before they taught. The primary function of the teachers in his schools were to perpetuate physical, mental, moral and spiritual ideals of the ancient rishis. He felt that teachers must be willing to learn and exemplify moral and spiritual values so that they could provide such learning to students. He felt that Western educational systems confused spiritual principles with conflicting religious dogmas and that there was a need in schools to concentrate on universal qualities such as peace, love, service, tolerance and faith since they govern spiritual life. He suggested that practical methods for teaching these qualities should be devised.

Yogananda extended schooling for girls later on in nearby villages. When he came to the United States in 1920, he first led a peripatetic life for a few years, lecturing to various audiences. When his disciples began to gather in 1925, he started to establish institutions and ashrams in California for spiritual training. From this base later on in his life, Yogananda began to communicate his ideals through writing and training disciples for worldwide dissemination of definite scientific techniques (kriya yoga) for attaining direct personal experience of God. As a worldwide teacher, he fulfilled the mission of his paramguru, Babaji, to bring the spiritual ideals of India to the Western world.

Anandamayi

The origin of Anandamayi's educational theory was her awareness of unity in the self and her ideal of Self-realization. Although she had barely two years of primary schooling and was not able to read and write, her spiritual eminence unfolded so that she emerged as an exponent of spiritual development. Her career as a teacher began when she was twenty-eight years old and continued for fifty-eight years.

Anandamayi's educational theory focused on the knowledge of the mind and how to use it for self-awareness. She viewed education as a process for recognizing one's consciousness as Divine Truth - Consciousness - Bliss or God. Her highest purpose of education was to be established in self-knowledge. Education of the mind was the initial stage in this process. The mind was a part of human consciousness that could be controlled, steadied and made pure. The mind was like a restless child that had to be coaxed by the parents—discrimination and intelligence—to make it focus on God.

Anandamayi viewed education as a progression of acquiring real knowledge: Only one God exists in everything. The task of education was to know one's self in terms of one's relationship with the physical world. There were three steps. The first involved learning to read and write. Second was learning about the world from the view of involution and evolution. Third was the acquisition of spiritual knowledge and God-realization. Anandamayi believed that both religious and temporal (scientific) knowledge, when properly acquired and utilized, could lead to real knowledge (Gupta, 1991).

Anandamayi believed that both conventional and spiritual training should be imparted to young children, but it was the duty and responsibility of parents to provide religious learning at an early age. The brahmacharya

stage was particularly relevant to education because if young people were taught self-control, even-mindedness, unselfishness, and God-centeredness, they would be well groomed in the art of living later on as adults. For her, each of the other three ashramic stages had educational implications since they also involved continuous learning and service to the world which led to liberation. Education therefore was activity-centered through service. Besides teaching moral and spiritual values, education involved engaging students in service to humanity, but foremost was learning about one's true self, otherwise true service would have no meaning.

Anandamayi recognized the teacher as being vital for self-knowledge but acknowledged that the real teacher was God within the person. She defined the ideal teacher as one who was with God within and worked from that perspective. Although the teacher was a guide, it was the students' attitude that determined their progress. Anandamayi believed that with the right teacher, even the child with low ability could receive spiritual success. She recognized that everyone was not alike and had to be instructed according to their different nature and capabilities. Yet, children and adults were equal in terms of their uniqueness as a human being because, like all of the universe, they too were manifestations of God. From her own relationships with youth and adults, she showed how the wayward child should receive special care and closer attention. She saw the special bond between the teacher and the student as instrumental for spiritual progress. A student had to completely surrender to the guru, while the teacher made it possible for the student to attain self-awareness.

Wherever Anandamayi went, she created a learning environment. She believed that this enhanced learning helped the mind to focus. She felt that

the whole world was an ashram; there was no need to build ashrams. At the same time, she saw the ashram as an educational center inspiring a spiritual atmosphere in a communal context. This atmosphere helped residents and devotees move toward service, self-reliance and self-awareness. Yet the learning atmosphere she created, whether it was a living room, a verandah, or under a tree, became an educational center, an ashram. She felt that a particular atmosphere was important for awakening the mind to a higher consciousness. This was accomplished through participation in prayers, singing, chanting, rules, rituals, ceremonies and silence. In this sacred environment, Anandamayi maintained close contact with devotees when it was required, or had others take leadership. This atmosphere provided a sense of fellowship, community and active participation. The basis for her learning environment was to create one-pointedness in God, where communal participation and concentration around a feeling of unity of the spiritual and physical not as two but one, where practical learning was more significant than formal teaching. Anandamayi's own participation in singing, music, poetry, and drama demonstrated the impact of these subject areas for cultivating a creative mind and also to help the mind focus on God.

For Anandamayi, education meant learning how to be involved in the world but with a sense of freedom. Nothing should be forced. Education should provide the proper climate for spontaneous all-round development (Gupta, 1987). She believed that both men and women should receive equal educational training. In practice, she spent much time with women and gave them special teaching attention and leadership training. She felt that if women took the right path of spirituality, men could not go wrong (Gupta, 1991). She cautioned men to include women in spiritual work and service to gain

strength, otherwise the progress of men would be obstructed (Didi, 1986, Vol. II). Freedom meant learning to develop positive qualities to eradicate all types of fear—fear of death, sickness, failure, pain and insecurity. By disciplining the mind, children and adults could be brought closer to God and so change negative attitudes and habits. This closeness to God within provided strength and freedom.

Anandamayi's life as a teacher exemplified the power of the presence of the teacher to communicate knowledge, strength and freedom. In her case, she communicated old knowledge in simple and practical ways for a new life. In so doing, she fulfilled her name, Anandamayi: Mother of Bliss and Love.

Analysis of the Pedagogical Methods of the Gurus

Ramakrishna

Ramakrishna taught different groups of learners—young men, people who came regularly to his temple, the public at large, and children. He was very close to his disciples, like a mother with her children. With men, he discussed his teachings in a broad and eloquent manner. With women, he had a softer and more compassionate approach. He explained his teachings briefly and did not chitchat with them. To children, Ramakrishna seemed playful and childlike. He would sing to them but his songs referred to devotion to God.

Ramakrishna's educational program of spiritual development reflected two distinct methods that incorporated various techniques. First was his direct method. This involved face to face teaching of his disciples, devotees, and other interested learners in which he verbally transmitted profound knowledge and spiritual practice. In this method, he would sit on his couch,

on the floor, on the steps of the temple, or even in the cabin of a boat, with his disciples and other seekers around him. Most often, Ramakrishna initiated his teaching by casual conversation. He usually asked, "Where do you live?" or "What is your occupation?" It was difficult to determine the richness of his voice but he always smiled and seemed to speak from genuine love and compassion.

Ramakrishna's direct teaching method was a process. He was like a fisherman casting his line. For some learners, after the first introductory meeting, Ramakrishna would invitingly say, "Come again." This invitation was like a magnetic bait that drew the genuine student back to the teacher. If students responded at a subsequent meeting, they became caught on his "hook" for spiritual achievement. It must be remembered that Ramakrishna had the unusual power to know the learners' minds, even their inmost souls, at first sight. If a sense of spirituality was missing, he simply left the devotee alone (M, 1977). From this dialogue begun with students, Ramakrishna led discussions from the questions presented. His explanations seemed to flow from him in a stream of eloquence that comprised of explaining the nature of God and Reality through stories, parables, analogies, illustrations and devotional songs. Quite often, after his explanations, he would ask the listeners: "Do you know what I mean?" His examples of people, animals and objects were taken from everyday life or from the Hindu epics, the Mahabharata and Ramayana. Sometimes, Ramakrishna deliberately angered his disciples, claiming: "The surgeon first brings an abscess to a head. Only then does he apply a herb so that it may burst and dry up" (M, p. 270).

Ramakrishna did not respond dryly to the learners around him. He laughed, sang, made jokes, traveled, and ate with his disciples. In explaining

the details of a story, he was an excellent dramatist. He would show all the manners and movements of a character with the gait of a child, his face beaming with laughter, his eyes swimming in joy, and his body completely naked (M, 1977). He had the ability to leave conversations and dialogues open-ended so that the learner had time to reflect, then take responsibility for an appropriate course of action. It appeared that sometimes this meant further questions on the spot, or returning to the teacher for added information, or participating in a spiritual discipline as suggested, or traveling to a holy place. Whatever the course of action, Ramakrishna was patient, loving, and compassionate; and if learners genuinely asked him for instruction, or to visit their homes, Ramakrishna's voice became choked with love.

Concurrent with Ramakrishna's direct instructional method was his indirect method that seemed to help willing students learn in a faster way. Ramakrishna did not impose his spiritual knowledge on anyone but reached out only when the student was ready. For some students, his powerful presence itself communicated a spirit of inquiry. In his presence, one word, a wish or even his glance would transmit a superconscious experience. Others who were advanced students, felt his physical touch either on their tongues or their chests, and a few disciples even received the strong grip of his hands. In this silent way, Ramakrishna transmitted an experience of spiritual consciousness that some students felt like a divine bliss, a light, or like an electric current surging through one's body. If a student still had difficulty with meditating, Ramakrishna would touch them again and provide verbal instruction.

Ramakrishna's direct and indirect pedagogical methods suggested that spiritual instruction could be taught in tangible ways that communicated to

learners new ways of understanding and experience which brought about a new awareness and a new way of life. Swami Turiyananda, a disciple of Ramakrishna, wrote of his master's teaching that it was not talking, it was not imparting doctrines, it was communicating. Turiyananda felt spirituality could be communicated just as directly as he could give someone a flower; that was true in the most literal sense (Stark, 1974).

Ramana Maharshi

The essence of Ramana's instructional approach was an intense practice of self-inquiry which had both direct and indirect methodologies. He was like a silent watchman, who with eyes closed was yet aware of everyone in his presence. Indirectly, he communicated to everyone present a silent power that radiated from him. However, it appeared that only those learners who were mentally ready and receptive were able to receive a sense of awareness to devotion. From this experience, the devotee progressed to having a desire for verbal instructions. Directly, his silence referred to the practice of introspection and analysis, inquiry of one's inner self and nature. It appeared to be a form of meditation.

Ramana usually taught groups of men, women and children in the ashram hall. As is the Hindu tradition, men and women sat separately. He provided equal instruction for both women and men. He taught from an attitude of tenderness, sympathy, gentleness and compassion but could be quite stern or blunt with an arguer. The devotees who gathered seemed to feel at ease and involved as they sat in proximity to him. Even all kinds of animals, including snakes, monkeys, and a cow, Lakshmi, were attracted to him. His love and concern for them inspired the same feeling in devotees.

Ramana did not provide mass instruction, even though devotees congregated in a large group. He had a specific philosophy to inquire on the self within, but he provided individualized instruction that fitted the learner's disposition and spiritual level. He realized that everything he said and did could be criticized, so he instructed in a very personal, discreet and scrupulous manner. It was important that people would not become obsessed by conventions or feel they had to follow his way. Ramana did not demand attendance but taught openly and freely to all who came. He never forgot a devotee who had even once visited him. His aphorism: "What is meant to happen will happen, no matter what you do to prevent it," was not meant to be fatalistic. Rather, the learner had to take action by being silent and trusting God.

As mentioned earlier, Ramana used indirect and direct teaching methods concurrently. Ramana's direct teaching methods were verbal but "only in answer to the specific needs and questions of devotees and as a necessary basis for practice" (Osborne, 1970, p. 82). Ramana had a remarkable ability to use questions and probing dialogues, yet he had a different approach for each person. The learned scholar would receive a barrage of questions that led to discussions of spiritual texts for validation of Ramana's self-inquiry process. Correspondingly, for a poor woman with many children, he would instruct her to simply say "I", "I" mentally all the time since "I" is the name of God. For beginning learners, Ramana prescribed alternate practices to help develop their minds such as repetition of a prayer or holy name under one's breath, worship of images, and breath control by visualizing a pillar of light. Ramana believed that such practices eventually led to self-realization through the path of self-inquiry. It would appear that Ramana used his direct

pedagogical methods of questioning, stories, illustrations, analogies, scriptural texts, and meditations more often than his indirect methods of look, gaze and glance.

In discussions, Ramana patiently repeated his instructions and questioned the learner again and again until he was sure this knowledge of self-inquiry was firmly grasped. He never compromised his belief that the self in a person was the same as God. He referred to the sacred scriptures when he had to. He used vivid imagery through descriptive stories, illustrations and analogies that related to the learners' environment. Osborne (1970) observed that when Ramana told a story, he was a complete actor, reproducing the part as though he lived it. It was fascinating to watch him, even for those who did not understand the language. He wrote that "Ramana did not answer questions in a tone of pontifical gravity but in a conversational manner, often with wit and laughter. A questioner was free to dispute until convinced" (p. 134). Occasionally, Ramana emphasized the futility of argument. Osborne noted that Ramana used humor to avoid argumentation in discussions. If someone insisted on arguing, Ramana would remark that there was not much benefit in such discussions.

His other indirect techniques were his piercing look, penetrating gaze, and a glance. In these subtle methods, a direct force of his grace was transmitted (Osborne, 1970). A unique aspect of these methods was their inconspicuousness, and as Osborne noted, the recipient would be unaware of this instruction. Ramana did not encourage devotees to touch him, neither did he touch learners to transform them. However, by the silent instructional methods he permitted, learners felt a deepening devotion to God that affected

their whole way of life. It appeared that in many cases, they returned for further verbal instructions.

Ramana's indirect and direct teaching methods seemed to help devotees to intuit God within them through his techniques of questioning, probing dialogues, and inquiring "Who am I?" Both methods seemed to follow the ancient Vedic triple approach to understanding the underlying the non-dual aspect of God—hearing of authentic wisdom, reasoning by discussions, and meditation on the Self.

Yogananda

Yogananda's teaching methods were people-centered rather than technique-centered. He uniquely adapted the esoteric wisdom of Hinduism into a pragmatic synthesis for each of his Western students. He was like a devoted mother drawing her children near, to teach them how to be secure and happy.

Yogananda's teaching techniques provided the steps for guiding people or individual students to God. He used both direct and indirect teaching methods with the character of the students and their level of consciousness in mind. He believed in customizing the techniques to suit the learner. His teaching methods were not ends in themselves but had intrinsic applications for spiritualizing one's life in order to make worthwhile contributions to society.

His direct teaching methods involved processing spiritual knowledge. In the classroom environment, he taught twelve-year old students face to face when they needed specific instructions on meditation. He did not give lengthy discussions and always involved the students. For meditation and kriya yoga exercises, the students followed his example from verbal

instructions and demonstration. On a more practical level, he taught students to grow a vegetable garden for self-sufficiency, first aid to help others, and hygienic methods. He communicated love, cheerfulness, humor, happiness and creativity as well as discipline to everyone in his school.

When Yogananda came to the West, his direct method involved both public and personalized strategies. His initial teaching involved public and oral lectures on the nature of God and ways to develop devotion and a spiritual attitude. He never had notes, books, or written information, but spoke from his heart and his own spiritual experiences of God. The recording of his lectures and classes by his foremost disciple, Daya Mata, seemed to provide an authentic description of his lecture method. His teaching appeared to be organized according to a variety of themes that inspired people to reflect on God. His lectures seemed interesting and personally directed to every individual. Yogananda seemed serious yet entertaining. He used analogies, stories and illustrations related to everyday life to show the importance of life experiences. While lecturing or talking, he would enter a state of divine ecstasy in which he would talk to God or his whole being would be transfused in divine Consciousness. Daya Mata reported in the introduction to Man's Eternal Quest (1975) that while Yogananda was in this state, the audience would feel a sense of that divine Bliss. He used examples from the natural world to provide images to show the transcendental unity of matter, spirit and religions.

When Yogananda's disciples began to gather to him, his direct teaching method became personalized. His spiritual perception allowed him to understand the level of development of each of his disciples, and based on that, he was able to guide each of his disciples in their own unique ways. He

discussed and demonstrated his kriya yoga technique to help students concentrate in their meditation practices. Together with this, he discussed in an intimate way the importance of devotion and love for God, disciplining the mind, knowledge of God and practicing the presence of God through service. Yogananda's disciples lived in his ashram where teaching occurred from the presence of the teacher and his closeness to them in molding their consciousness. Daya Mata noted that Yogananda would use a choice phrase, gesture or facial expression that would evoke laughter at just the right moment to drive home a point, or to relax his listeners after long and intense concentration on a particularly deep subject. By using such a style, Yogananda's direct teaching method was enhanced (Yogananda, 1975/1988).

Yogananda's indirect methods involved instruction in a deeper and more profound way. As mentioned earlier, his presence, when in Divine communion, communicated a sense of bliss to his audience. In addition, with his group of disciples, Yogananda's presence communicated a subtle power that was able to transform their lives. His disciples reported how they felt an inner sense of awareness and transformation which they never felt in their lives before. For example, James Lynn became Yogananda's chief disciple after listening to one of Yogananda's public lectures in Kansas City in 1932. Lynn met Yogananda, who later recognized his student's spiritual level and transmitted to him the experience of samadhic self-realization (Self-Realization, Summer 1992).

Within the ashram environment, Yogananda was able to meet with his disciples formally and informally. A close relationship between Yogananda and his disciples developed as they prayed, meditated, and performed daily living activities. Within this friendship and bond, it seemed from the

literature that the disciples experienced profound spiritual awakening that made them see their lives in a humble and instrumental way.

Yogananda's indirect method also involved communicating his spiritual wisdom in his literary works. He felt that in this current age, spiritual knowledge should be available for all who wanted such learning. Yogananda provided a distance method of instruction through his Self-Realization Lessons, which continue today. In this method, students are instructed in preliminary techniques for concentration and meditation. Upon completion of the lessons, students are guided to further highly advanced techniques by Yogananda's disciples in Los Angeles. Yogananda's Autobiography of a Yogi (1946/1987) and many other publications provide seekers with inspiration to spiritualize themselves. Yogananda believed that the average person should be able to receive yoga knowledge rather than the chosen few in ancient times. Through this indirect method of instruction, Yogananda believed that the science of yoga would eventually bring world transformation.

Yogananda's teaching methods did not seem to imply a quick fix, nor were they ends in themselves. Rather, he seemed to use both direct and indirect methods, sometimes concurrently, to supplement his goal of self-realization, and to guide students at different stages of development to attain love for God in their own way. Even his instruction through his Self-Realization Lessons seems to provide the way for students to get to know their own inner self and inner teacher by taking responsibility for their own spiritual learning, devotion and contribution to life. Yogananda demonstrated that as a teacher, teaching methods were not separate from the teacher and the student.

Anandamayi

The extraordinariness and manifold diversity of Anandamayi's pedagogical methods were reflective of her distinctive moods and *kheyal*. She reached out to every person and child who came to her, then embarked on a peripatetic life to instruct others. Within the first brief moments of meeting, a recognition took place upon which a filial relationship became established and she recognized the capacity of the learner. She became the person's "little daughter" or to a child, "friend". She was like an actress with the ability to change her role to suit the nature and character of her audience; but most of all, she was an instrument that would sound the way a player would play it. Her teaching methods were very much guided by her profound and changeable psychological states. Her specific pedagogies could be categorized into direct and indirect strategies for becoming aware of God within.

Her direct instructions were all those techniques and strategies she used with a devotee in a face to face situation. Her direct approach was very informal. She often sat on the floor or the ground with devotees sitting around her. On rare occasions, she sat on a special seat. Quite often devotees would ask her to give a lecture; to which she would reply, "I know no reading or writing. Just because I am asked to, I cannot lecture. In the course of conversation, I shall say whatever occurs to me" (Didi, 1988, p. 148). Although Anandamayi had the ability to know the innermost self of a person, she seldom initiated a discussion unless plied with questions. When they were put to her, she would smile and say, "You make the beginning, then I can maintain the sequence adding a word or two of my own" (Gupta, 1991, p. 63). At other times, she would smile and remain silent; then say to the

questioner, "I find no words coming. You start talking, I shall take up the threads" (Gupta, p. 145).

In this informal conversational system, Anandamayi instructed devotees; she did not force any doctrine or particular way on anyone. She was able to answer almost the same questions, but in different ways to suit the level of the devotee. When learners stated that they could not understand, she would ask them to tell her what her words meant or to restate their questions more clearly. While explaining a point, she would say: "Let me tell you a story." Using vivid imagery and a lot of jokes, she would teach devotees profound knowledge. She had an incredible repertoire of parables, analogies, puns, illustrations and stories, many of which were based on simple, everyday incidents involving people, animals and nature. She had a wonderful sense of humor and an ability to laugh with her whole being. She delighted in making devotees laugh, especially through her manner of dramatizing to explain a point. When she felt a questioner understood what she taught, she did not take the credit. Rather, she would say, "It is not I who answer the questions you put to me. The answers are as much yours as the questions, except that they come out of my lips" (Gupta, 1987, pp. 55-56).

Very often Anandamayi gave precise instructions to devotees on a one-to-one level. She regarded everyone alike, but to certain individuals she would give individual instruction. This was so discreetly done, that even in a group situation, Anandamayi focused only on the person concerned. On a group level, she provided direct instruction on traditional Vedic practices by re-initiating religious rituals, rites and ceremonies. However, she would personally teach certain devotees the proper procedures and times for performing these activities and the values of these activities for society and the

world. She enjoyed conducting group singing and taught the devotees present how it should be conducted for meaningful application to their lives. By her own example of singing, clapping and dancing, she showed devotees how to put their whole self into an activity.

Anandamayi's indirect teaching methods were those strategies that she used to teach devotees who were either not in her physical presence or who were not able to change their lives by being in proximity to her. Through her extraordinary powers, all those devotees who came with a receptive and genuine mind, experienced the warmth of a motherly love that stilled their minds from worrying. During certain times, Anandamayi would sit in silence, not speaking or offering any verbal explanations. Within a few minutes, the devotees would experience a state of deep stillness that had a purifying and refining quality. In this state, all problems were dissolved. Some people experienced devotional love and adoration of God, others enjoyed a divine peace and bliss. At other times, Anandamayi would cast an auspicious look or glance at a devotee, or a touch, that impacted on a deeper level and caused a desire to return to see her. For some male devotees, it appeared to be a disconcerting experience to visit Anandamayi for spiritual guidance especially since she was very beautiful. In many cases, their wives also became her devotees.

Anandamayi's presence powerfully communicated various levels of understanding at a subtle level when she experienced states of samadhi, blissful ecstasy. At these times, her body radiated an uncommon glow. Bhaiji (1996), one of her closest disciples, wrote that "during this period, those who glanced at her forgot all about themselves and were steeped in heavenly delight. When touching her feet some would fall unconscious" (p. 46).

There have been many examples of people who received spiritual instructions and guidance from Anandamayi while they have been in a dream state. Others experienced seeing a vision of her actually before them. In all these cases, the recipients felt a strong desire to visit Anandamayi for verbal clarification at a more profound level or insight into their problems.

Anandamayi was a teacher who taught in a powerfully mysterious and transforming style by her words, her unpredictable actions, and her presence. She broke rules to teach a certain point and her every word or action conveyed a message or meaning to the learner. She never forgot people once she saw them, even in the midst of a crowd or walking far away on the road (Didi, 1986). She believed that it was very important for the learner to ask questions, without which information could not be elicited (Gupta, 1991).

Her whole life exemplified the importance of instruction, but when she did instruct, it was always to meet the need of the devotee in a natural way for the devotee. For example, Anandamayi said, "I perceive everything vividly, but the kheyal to speak out does not arise at all times, for that which has to happen will happen anyway" (Didi, 1988, p. 67). While her methods may seem unpredictable and confusing at times, Anandamayi stated that instruction was very personal and not a concern to others. Toward the end of her life, when she could no longer teach in the multifarious ways that she was used to, she had one precept: "Bhagavan ke niye thako -- Live in God's presence" (Lannoy, 1996, p. 68).

Analysis of the Research Questions

How were Hindu gurus identified?

The four Hindu gurus in this study were identified by their demonstration of various spiritual disciplines and self-inquiry that led to their direct experience of God (except for Anandamayi, who experienced God and discipline followed); their mystical ability to attract prospective students, their ability to teach using a wide range of teaching methods, and their inexhaustive capacity and will to teach with love until the last breath of their lives.

How were these Hindu gurus taught?

Ramakrishna and Yogananda both had physical teachers, gurus. Ramakrishna had a variety of gurus since he attempted to systematically experience God in the different forms of Hinduism, Christianity and Islam. Yogananda had a variety of teachers but was selectively trained by his guru, Sri Yukteswar. With each of their gurus, Ramakrishna and Yogananda were directly and indirectly taught Vedic philosophy, how to meditate and concentrate on God, and to directly experience God. Ramana and Anandamayi did not have a spiritual teacher. Ramana spent seventeen years meditating in silence on the mountain of Arunachala. In the case of Anandamayi, her spiritual development was a mysterious unfolding of yogic actions and exalted states that took place in the silence of her home for about six years. Anandamayi did not have to achieve direct experience of God. For her, spiritually exalted states manifested in her with a natural ease. By directly experiencing God during their learning period and later on in their lives, the spiritual experiences of their gurus corroborated the Vedic scriptures that provide the knowledge for achieving spiritual awareness.

Each of the gurus was taught in a different way. Ramakrishna attended elementary school and was taught to read and write. He had a great aversion to arithmetic (M, 1977). Conversely, he gave more attention to reading and hearing the religious stories of the Puranas. His spiritual nature began to be noticeable as he listened to wandering holy men for stories from the Hindu epics, stories of saints and prophets and stories of the monks' adventures. At nine years of age, Ramakrishna was invested into Upanayana which began his religious training as a Brahmin. He demonstrated a love for sculpture and participated in religious drama.

At sixteen years of age he began work as an assistant to his brother, the priest of the Dakshineswar Temple in Calcutta. Ramakrishna saw futility in scholarly activities. He was eager to realize God and concentrated on his love for God through his religious duties. He began to intuitively experience a superconscious state through a variety of ways such as rites, rituals, sounds, songs and prayers. Ramakrishna became priest of the temple which intensified his yearning for a vision of Kali (the symbol of God as the Mother of the Universe), which he subsequently received.

Ramakrishna met his first teacher, a woman named Brahmani, who taught him methods of experiencing God, both Tantric (rites and rituals to overcome human desire and realize God-consciousness) and Vaishnavic (discovering the love of God through worship, songs, chants, etc.). His second teacher was Jatadhari, who taught him about the transcendental nature of God as Rama of the epic Ramayana. In 1866, when Ramakrishna was twenty-eight years of age, his third teacher, Totapuri, arrived at Dakshineswar. He taught Ramakrishna the disciplines of Advaita Vedanta, the philosophy of Non-dualism. Ramakrishna acquired nirvikalpa samadhi, the identification with

God, and received a command from God "to remain on the threshold of relative consciousness" (M, 1977, p. 32). For Ramakrishna there was no quest, no striving, no conscious preparation (Osborne, 1970).

Ramana Maharshi attended both elementary and junior high school. He was an athletic and out-of-doors type of boy and was actively involved in football, wrestling and swimming. He had an amazingly retentive memory and an abnormal ability of sleeping deeply. His disinterestedness in academic learning seemed to be covered up by laziness. By about sixteen years of age, he received a copy of the Periapuranam, the life stories of sixty-three Tamil saints. Their divine lives inspired in him states of awareness and meditation which he found pleasant.

At sixteen years of age, he left home for Mount Arunachala. For sixteen years, he underwent a self-imposed training in seclusion. Ramana did not have a teacher but came to experience what he termed sahaji samadhi, which was like nirvikalpa samadhi, except it was continuous awareness in everyday life. In 1898, at nineteen years of age, with the help of Palaniswami, a holy man, Ramana began to read the spiritual philosophy of Sanskrit, Telugu and Malayalam books.

Ramana's self-imposed spiritual training consisted mainly of being silent both consciously and in a state of trance. At about twenty-one years of age, devotees began to be drawn to him. For about two months, Ramana Maharshi lived in perpetual samadhi in a dark underground vault of the Temple. He was fed daily with a tumbler of milk, scarcely moving and never speaking. For almost two years within the various caves and temples at Arunachala, Ramana Maharshi was absorbed in samadhi. He ate once at lunch whatever was fed or given to him and never spoke. His body was

utterly neglected and weakened to the limits of endurance. Day after day, day and night, he sat unmoving (Osborne, 1970). Ramana's serene beauty attracted learners and devotees. It would appear that for Ramana, his guru was God who taught him intuitively by introspection.

Yogananda, unlike the other gurus, received a full education from elementary school to a university degree in Arts. For his spiritual training, he was specially taught by his own guru, Swami Yukteswar. Yogananda was mentored for nearly ten years at his guru's ashram. He taught Yogananda on a one-to-one basis Vedic philosophy, various meditative techniques, practical ways of living and experiencing God through songs, prayers and field trips. Swami Yukteswar taught Yogananda "how to transmit it to others, when their intuitive channels were developed" (Yogananda, 1987, p. 171).

The data on the life of Anandamayi indicated that she seemed to have been born with an intrinsic awareness of God but it was not until she was married that an effortless awakening and inner guidance began to take place. It appeared to be more pronounced in Vidyakut, her parents' home, when she had to return there because of illness. However, her real guidance seemed to have begun in Bajitpur when she rejoined her husband. From 1918 to 1924, Anandamayi "went through the various processes of intense sadhana" (Mukerji, 1980, p. 20). Like Ramana Maharshi, she did not have a guru, in the ordinary interpretation of the word. Just as Ramana Maharshi experienced self-awareness by dramatizing what it would feel like to be dead, similarly, Anandamayi in her kheyal, introspected: "How would it be to play the role of a sadhaka (spiritual practitioner)?" (Mukerji, 1980, p. 21).

Her spiritual discipline seemed to be self-taught; she progressed from one stage to another, each at a higher level. The process for being self-taught

was described by Mukerji (1980). It characterized four stages. The first was the discipline of physical exercises; next the discipline of silence; then self-initiation; and finally, divine bliss. Mukerji's (1980) vignette reported that:

... after the day's work was done, Anandamayi would carefully clean and sweep her room and the surrounding area until not a speck of dust was visible anywhere. Then she would burn incense, and in the quiet of the evening, the whole atmosphere would be impregnated with the pure fragrance of sandalwood. She would then seat herself in one corner of her room and orally repeat the names of the Lord. After a few minutes, her limbs would adjust themselves to the postures of padmasana (Lotus pose), siddhasana (the perfect yogic pose) or some other asanas (yogic poses). At that time she did not know the names of those meditative poses; she merely watched her body assume them. Yogic mudras (particular yogic poses for disciplining the mind) and kriyas (yogic ritual actions) manifested themselves on her body during this time of evening worship. (p. 22)

By May 1922, when Anandamayi was twenty-six years of age, her sadhana became more intense and continued for three months. By December, 1922, she became mauna: that is, completely silent. This precluded not only speech but also gesture at any level (Mukerji, 1980). Her mauna continued for three years. During this stage of her sadhana, she ate one meal at midnight after her evening sadhana.

Her next stage was her self-initiation. According to Mukerji (1980), Anandamayi sat in her corner for her daily worship. After some time she watched her finger draw a mystic design (yantra) on the floor. She herself became the guru; a biji-mantra (name of the Lord in the form of a syllable) came from within her, as it were. This mantra she wrote with her finger inside the design already drawn on the floor; she now started repeating it. She realized that the mantra was not separate from her and that the guru mantra and Isha (one's chosen deity) were One. The next stage of Anandamayi's sadhana assumed a more concrete form: mantras and hymn-like compositions

in Sanskrit would spontaneously flow from her lips, preceded by uttering the syllable “om”, and meditation by doing japa by counting with her fingers. This time period was one prolonged state of indescribable bliss. Hunger, thirst, sleep or other demands of her body remained in total abeyance of days. Physically Anandamayi’s body seemed to have changed. She seemed withdrawn and appeared to have a faraway look on her face. She felt a honey-like substance in her mouth that she felt she had to swallow. Sometimes she felt her body as light as a feather and would rise from the floor; conversely, it would become heavy and immovable as a rock.

The intense states of Anandamayi’s sadhana proceeded into exalted spiritual states (bhava) for entire nights. In 1924, when she and her husband moved to Shahbagh, Anandamayi’s exalted states became more frequent and now continued even in the daytime. Mukerji (1980) noted that her personality did not dramatically change: “The natural and the supernatural were so intermingled in her that her gentle everyday manner itself radiated an attraction which has remained uniformly irresistible and yet totally enigmatic down the years” (p. 25).

It would seem that from 1924 to 1926 in Shahbagh, Anandamayi’s exalted states manifested in her unusual and extraordinary appearance and a powerful radiance which began to attract her closest disciples and devotees.

How did these gurus teach their students?

The Hindu gurus in this study used two pedagogical methods: direct and indirect. Their direct methods related to verbal communication that involved a conversational approach to discussions and dialogues. In their direct method of teaching, the gurus used a variety of descriptions like analogies, parables, stories, illustrations, puns, hymns, prayers and

dramatization to help learners understand spiritual knowledge. All of the gurus used variations of the direct method for both small and large group situations.

The gurus showed deep concern for the inner development of all those who came to them. However, the gurus focused attention on the most needy learners in a variety of direct ways. Needy learners were identified as those who genuinely wanted to experience God. Some of them verbally expressed that need, while others were silent. For these learners, the gurus spent long hours, even into the night, explaining and repeating instructions. Some learners personally received small gifts or food from their guru as tokens imbued with God's energy, to help the learner focus on God.

Both Ramakrishna and Yogananda led a core group of close disciples but also taught larger groups of devotees. The method of teaching for the close disciples followed along the ancient ashram setting in which the teacher-student relationship was also a spiritual bond. In this filial relationship, deeper esoteric instructions and leadership training were transmitted.

Ramana's direct method was a distinctive dialogical approach of questioning between the questioner and himself. Once Ramana knew that the learner genuinely wanted to learn, he patiently directed question after question to the questioner to ensure that the latter was able to understand or identify "who it was" that was really asking the questions. Through this process of questioning and using descriptions, Ramana attempted to push a learner to experience the same personal realization as he had.

With Anandamayi, the learner was the focus of her attention, especially the needy learner. She would either take the learner aside and give specialized instruction or she would take the utmost care in giving detailed

instruction, even in a group situation but with no one else knowing. For Anandamayi, if an individual had difficulty in understanding a certain concept, it did not seem to be a problem because each person learned according to their nature and destiny. She philosophized that “nothing takes place until the appointed time arrives; everybody gets as much as he deserves” (Bhaiji, 1996, p. 88); what will happen will happen: Jo ho jaye.

With larger groups, Ramakrishna, Ramana and Anandamayi responded to questions and used these responses to teach spiritual knowledge. They attempted to simplify their teachings to suit individuals by using many stories, puns, songs, analogies, etc. Anandamayi especially loved to sing and conducted kirtan in most group situations. She practiced certain rites, rituals and ceremonies and taught devotees to do the same.

The gurus also instructed students in a variety of indirect methods. In a nonverbal form of communication, they taught by their physical presence which subtly communicated new ways of understanding and experience that fostered a sense of personal awareness. The indirect method was a powerful way of teaching. It demonstrated the ability of the gurus to totally focus on a learner in a silent way. The teacher did not always have to verbalize in order to teach. For individual cases and according to the needs and abilities of learners, all of the gurus used a silent method that involved either a look, a gaze, a glance or a touch, to enhance learning. In some cases, a learner experienced the guru in a dream or a mysterious appearance. An indirect method of instruction that only Yogananda used was to educate students who lived far away through his own printed works.

The data did not reflect that one method was better than the other, but it did seem to indicate that the direct teaching method was used more

frequently than the indirect method. The indirect method was used only in individualized instruction. The data seemed to indicate that both methods have significance only when used in context of the teacher and his or her personality.

Did these gurus' methods fit a particular
pedagogical style and what was that style?

In this study, the gurus seemed to use two basic teaching methods, direct and indirect, to communicate to their learners an inner change of behavior. Methods of instruction seemed to be quite different from pedagogical style. Strong, Silver and Hanson (1986) defined style as "a complex set of preferred behaviors. It includes a teacher's way of speaking, methods of classroom organization, techniques for handling conflict, and the pace and rhythm of his or her progress through particular content areas" (p. 53). Fischer and Fischer defined teaching style as "a pervasive way of approaching the learner that might be consistent with several methods of teaching" (in Henson & Borthwick, 1984, p. 6). From this perspective, all of the gurus appeared to use a consciousness-oriented teaching style that incorporated all of the six styles that Henson and Borthwick outlined: task-oriented, cooperative planning, child-centered, subject-centered, learner centered and emotionally exciting.

The gurus' consciousness-oriented teaching style reflected the essence of their whole system of thought, being, and mental reality. Their style was not demanding but through its informality, the gurus carefully articulated their teaching methods to suit the ability level of each of their learners. However, all of the four gurus seemed to demonstrate a certain personal characteristic that seemed to be integrally tied to their supramental nature.

For example, Ramakrishna's teaching style was one in which he seemed like a fisherman casting a line. As the learners approached, he encouraged them by conversational questions as bait, but as soon as the learners returned to learn more, they became magically caught in the deep instructions and teachings of Ramakrishna. The one difference was that the learner was always free to leave.

Ramana's teaching style was one in which he was like a silent watchman with ever-watchful and patient eyes. Whenever there was the slightest disturbance in the minds of his learners, Ramana's deep silence intuited the problem. It was then his direct sequences of questions or his indirect method that would inquire into the very essence of the devotee's problems.

For Yogananda, his teaching style reflected that of a caring mother to her children. Whether teaching large audiences or his group of disciples, Yogananda empathized with their problems. He provided picturesque ways to see God and demonstrated, through kriya yoga, ways for self-realization.

Anandamayi's teaching style was like a dramatic actress. Inspired by the sentimentality of the Hindu religion and her strong emotion for spiritual transformation, she assumed a variety of roles to suit the learning needs of every individual who came to her for help. She was a devoted wife to her husband, a loving friend to children, and a concerned and giving mother to all. She appeared to have a quiet yet beckoning character that powered a systematic method for teaching devotees according to their capacities. She described herself as a musical instrument that could be freely played to emit the sound that suited the player.

It can therefore be stated that the gurus' teaching methods were different from their pedagogical styles. The former seemed to be influenced by the guru's deep psychological and integral constructs inherent in their teaching styles.

What was the purpose of the ashram? Could the concepts
practiced there be applied to other models
of teacher-learner interaction?

The ashram of the gurus in this study was both a home for the gurus and sometimes their closest devotees, and a dynamic educational center. Individuals and devotees came freely to learn how to awaken to their innate divinity in every moment of their life. The ashram was also a residential place for each of the guru's closest disciples to model their lives after their guru, and to receive instruction and training from their particular teacher.

The ashram was also a place for theoretical discussions, fellowship, and participation in special celebrations, rites and rituals. For learners, the ashram temporarily provided for spiritual learning and peace of mind. On this basis, the ashramic feature could have applicability as a retreat center for the well-being of teachers.

All of the gurus were Hindus. Consequently many of the activities in the ashram followed the traditional Hindu way of life. Basic to these activities was the aim of spiritual education and training for self-realization. Paramount to this aim was the living relationship between the guru and the student. The determinants of the student's progress were twofold: the qualifications of discipleship—truthfulness, religious inclination, spiritual disciplines, dedication to studies, service to others and respect for parents, teachers and guests—and the teacher's competence in spiritual knowledge pedagogy and

continuous learning (Cenkner, 1983). In the ancient ashrams, another determinant for a student's entrance was the qualifications of parents in terms of their spiritual knowledge.

Unlike the residency aspect of the ashram, today's schools are day institutions. However, the qualification requirements for ashramic students, gurus and even parents, seem to determine the nature of the teacher-learner relationship and progress toward self-growth. These teaching and learning determinants could be applied to the current models of teacher-learner interactions.

Did these gurus share common tenets of educational theory?

The data collected under the four themes of each of the gurus in this study revealed several of their beliefs for educational practice. These tenets syncretized their spiritual experiences, basic philosophies and their psychological understanding of human nature. A primary tenet that was common to all the gurus was that the aim of education was to recognize the inner self and to teach the identification of this self with God. Figure 1 demonstrates the levels of connection and unity of the human self and God, the divine self as postulated by the gurus in this study. An analysis of the educational theories of each of the gurus provides evidence of their main tenets for education.

Ramakrishna

1. Education was the means for the realization of one's self that led to global and social awareness.
2. Education of the whole person meant recognizing the human self as spiritual because it is identical with God who is the Divine Self.
3. The aim of education was to develop people spiritually by specially trained

teachers.

4. Teachers were fundamental to the educational process for spiritual development. They were qualified by their many years of spiritual discipline to directly experience God before they could teach others or consecrate themselves totally to the service of humanity.
5. A guru was a teacher who awakened spiritual consciousness in a student and should be regarded as a manifestation of God. There was no distinction between the teacher and student after the student realized God.
6. Instruction was not inculcating doctrine but was meant to be experienced by communication with the inner self. It was regarded as a way of "serving God in man" (Rolland, 1965, pp. 195 & 202).
7. The qualities of both the teacher and student and their filiality contributed toward the depth of spiritual learning. Ramakrishna felt that the teacher should judge the fitness of the student before giving them instruction, while the student had to be earnest and willing to follow the disciplines that were required (M, 1977). Students' progress depended as much on God's grace as the students' will (Saradananda, 1994).
8. Children should be taught from a young age because they have little knowledge of the world and thus could apply their whole minds.
9. The human mind was a tool that could lead the individual to the realization of the individual self and subsequently to the Supreme Self, because the natural tendency of the mind was towards the nirvikalpa plane (Saradananda, 1994).
10. Fine arts such as drama, painting, sculpture and music made one thoughtful.

Figure 1. Levels of the human self.

Ramana Maharshi

1. The basic of a true education was the practice and experience of the Divine Self within a person from an attitude of freedom of choice.
2. The systematic practice of the psychological inquiry of "Who am I?" was one method of disciplining the mind to experience silence and find out the truth that was behind oneself.
3. Spiritual knowledge and practice depended upon disciplining the mind through proper diet, sleep and physical exercise.
4. An integral unit to spiritual learning involved a "real" teacher, methods of instruction, and the right attitude of the student. Ramana defined a real teacher as one who had directly experienced God and therefore, had real knowledge of Him and would be able to teach from love.
5. The mind was an instrument of the body and self that could be controlled so that concentration of the inner self was possible.
6. Like Ramakrishna's use of silence for "diving deep" (M, 1977, p. 255), Ramana's highest method of instruction was silence because it was a way of connecting the mind to God.
7. Ramana's practice demonstrated his theory that individuals have different temperaments; each person learns differently through a combination of the teacher's knowledge, love and selfless action, or by an emphasis of either one of these elements. However, his theory to neglect those who are "stupid" seems to contradict his basic theory of love, as well as that of Anandamayi's wayward child (Nagamma, 1970). A solution to this factor is the idea of karma and the guru's will.
8. The learning styles of students presupposed methods of teaching. Ramana believed that the methods of teaching were to be applied according to the

temperament and aptitude of the learner, even if the methods appeared harsh.

9. Learning was a communal system in which everyone learned from each other.
10. The word "guru" was a relative term but it was necessary to have a guru, either in human form or an aspect of nature. The highest and truest meaning of the word "guru" was one who has realized Oneness with the Spirit that is the Self of all (Osborne, 1970). Therefore, an outside guru was necessary to find the guru within.

Yogananda

1. The major task of conventional education was for human transmutation which involved complementing the curriculum with the knowledge of kriya yoga to discipline the mind for that process.
2. Human transmutation involved quickening the process of self-realization by self-discipline of the mind and body. This instruction could be practiced with students from as early as nine years, because their minds are more receptive. Ideas put into young minds remain there for a long time.
3. Awareness of the self could be taught in the classroom setting but only an enlightened teacher would provide reliable and true kriya yoga techniques for such realization.
4. The qualifications and qualities of both the teacher and the student, as well as the type of student-teacher relationship determined the success of a complementary education process.

5. The teachers' love for their students should be verbalized and students should get to know the teacher so that their learning could become meaningful.
6. Students must be willing to learn and cooperate with the teacher. Correspondingly, the teacher should demonstrate love, patience, forbearance, wisdom and compassion to their students.
7. The spiritual ambiance of the learning environment was a significant factor in helping students foster a vision to function with wisdom in the world. Yogananda's ashramic learning system followed the ancient Vedic method of schooling. He attempted to bring certain aspects of both Eastern and Western systems of knowledge together, in particular Eastern spirituality and yoga with conventional Western subjects that included hygienic learning and technical and vocational studies. His ashramic school emphasized simplicity and love.

Anandamayi

1. Education should provide the understanding that one's true vocation was to find one's self. To do so required bringing the mind under control so that it could be used as a tool for self-realization. Anandamayi believed that the human being was God because underlying all its components was the Divine Self.
2. Education was a process for transforming the human being into a spiritual personality because underlying the human being and everything was God.
3. Conventional knowledge was only a preparation for spiritual knowledge and both of these should be provided to children at an early age. As a peripatetic teacher, Anandamayi often taught children who came to her. It appeared that they were usually of elementary school age.

4. Anandamayi believed that spiritual learning in the student stage could help inculcate the ideals of truth and enlightenment that students could use to solve worldly problems in adult life.
5. Anandamayi believed that learning was a scientific process that involved three major steps. The first step was knowing how to read and write. The second step was knowing about the world. The third step was knowledge of the self through a variety of spiritual disciplines.
6. For her, the influence of the teacher was significant, even for simple inspiration since academic learning could not inspire the mind. She felt that with the right teacher, even the child with low academic ability could become successful.
7. In contrast to Ramana's individualized approach, Anandamayi believed that all children should be equally taught, irrespective of their individual personalities. Wayward children should be given closer attention and special care since they seem to desperately need it. However, in practice, she seemed to be selective in this regard. With certain people, she continually taught them; with others, if they did not follow up on her teaching, she left them alone. She qualified such contradictions with the concept of "kheyal" or her idiom, "Whatever happens was destined to happen."
8. Anandamayi recognized that each person was different and that different teaching methods should be used for the development of self-awareness.
9. She demonstrated that the mind could be disciplined for realizing God through a variety of group activities, such as drama, singing, chanting, religious celebrations and various rites and rituals. She felt that these activities prepared learners to become aware of God and to focus their

mind on Him. Rather than worry about results, she believed that students and devotees should go about their duties and concentrate the mind on their choice of God, who would intuitively guide them for further advancement.

10. Parents had a responsibility for their children's spiritual education and character development. If this was not done, then spiritual learning, along with secular education, should be provided at a young age. Otherwise, parents should not complain about their children's behavior if they did not provide the learning.
11. Education involved service to others. This meant that one was also serving God, because God was everything.

Are these tenets applicable to current
Western systems of education?

The review of the literature indicated that Western systems of education are based on a scientific epistemology that was constructed on early fourteenth to seventeenth centuries' mechanistic-reductionistic, positivistic-objectivistic ideologies. The current and dominant view of Western education is for "students to have skills and knowledge they would need for a highly skilled work force that was critical to the future of the economy" (Alberta Education, 1998, p. 1).

In contrast, the educational tenets of the four gurus in this study were empirically formulated on their direct experience of God. By being exemplars of superconsciousness, they have provided a new epistemology of reality, the inner self, the mind, and pedagogical methods for self-realization. This knowledge could be applicable to current Western psychological and educational theories.

A Spiritual Awareness Teaching Model (SAT Model)

Based on the findings of this study, the Spiritual Awareness Teaching Model is a preliminary plan to guide elementary classroom teachers to help their students become aware of their higher inner self which, according to the gurus, is the source of unlimited potential. This model followed the conceptual themes provided by Joyce & Weil (1972) in their work Models of Teaching. The intent of this SAT Model was not to replace but to complement current pedagogical approaches in the pursuit of guiding students to become aware of their inner selves.

In contrast to the Eastern aim of education—self-awareness—Western education has focused its aim on students' achievement of skills and knowledge for the economy for over two hundred centuries. Therefore, the viability of a model such as this one with current teaching practices, would depend on the recognition of the importance of human self-awareness by system-wide educational administrators, school administrators and classroom teachers.

Introduction

Basically, Western teaching approaches have been guided by the psychological paradigm of 1879 which was founded on scientific mechanistic-reductionistic principles of Sir Isaac Newton in 1686 and the positivistic philosophy of Auguste Comte in 1853. Just as education through the methodology of modern science has provided an objective system for its views on reality and gathering knowledge from this reality, similarly, from as long as nearly 8,000 years ago, Hindu gurus have used systematic techniques and procedures to investigate Ultimate Reality which they experienced as being embedded in the human being and is the true nature of the human being. The

process of focusing the mind on one's conscious-awareness self has been taught by gurus from ancient times. Meditation is the process of bringing the mind to concentrate on the higher Self within whom the gurus experienced as the Ultimate Reality.

Orientation of the SAT Model

The Hindu gurus in this study have provided evidence of their direct experiences of God-realization through their practice of meditation and concentration. As mystics, saints and teachers, they reasserted the ancient Vedic aim of education as a lifelong process to develop individuals spiritually and encourage them to act from a moral and ethical perspective and serve society according to their ability. To develop spiritually is a process of understanding and awakening to the true nature of the Self within which is also the substratum for the whole world (Figure 1). The Hindu gurus in this study provided two basic pedagogical methods, the direct method and the indirect method, for guiding people towards spiritual awareness.

Structure of the Model

Fundamental to this model is the qualified teacher, the student, and the method of instruction. Traditionally, a qualified teacher meant one who has experienced God. Since this may not as yet be possible for the large majority of teachers, the direct method of instruction for spiritual awareness may suffice as a preliminary pedagogy.

Syntax

The direct method of instruction involves the ancient Vedic approach for spiritual enlightenment which is a threefold process. The first is hearing the knowledge and investigating its reliability. The second is reflection by reasoning, discussion, argumentation and contemplation. The third is

meditation, the mental operation of helping to fix the mind on the self by withdrawing it from objects (Satprakashananada, 1965). The first two are preliminary stages. In the stages of hearing and reflection, the teacher could devise a variety of creative ways to introduce the new knowledge of reality and discuss it. The third direct method deals with the practice of meditation. In the elementary school, this could first be done for one minute, then up to three minutes.

The teacher and students could practice a five-minute stretching and breathing exercise; then sit relaxed, in silence, with their eyes closed and simply watch their breathing in and out normally. With children, the closed eyes prevent distraction. This breathing exercise should be done for about one to two minutes every day.

A direct method for teaching in the first two stages is one that involves inspiring qualities of basic goodness or Godliness such as understanding, love, compassion, gentleness, peace, generosity, joy, service, creativity, honesty and cheerfulness. Sogyal Rinpoche (1994), a Buddhist Master, suggested a variety of ways for stimulating inspiration such as using pictures, pieces of poetry, paintings, mime, songs or taking walks to places in nature. A challenge for Grade 5 or 6 students would be to take a slow but silent walk outside to observe nature.

Principles of Reaction

The gurus were exemplars or role models of experiencing enlightenment. They remind people that consciousness of God could be experienced. Correspondingly, the concept of guru calls for teachers to examine suitable approaches to heighten their own consciousness. Like the guru, the role of the teacher is significant for guiding students in the

knowledge and experience of their inner selves. Classroom students are unable to discern this information from written words or abstract sources. It is recognized that the majority of classroom teachers may not have had direct experience of God, though many might have a religious background which could make the teaching of spiritual awareness easier. Satprakashananda (1965) suggested that “although individuals may be lacking in some prerequisites for the cultivation of the knowledge of God, still they will be benefited by whatever knowledge they can gain from the practice of hearing, reflection and the discrimination of the Self from the non-Self. But the seeker of Self-knowledge must be possessed of physical and mental vigor, a keen understanding, and dispassion to begin with” (p. 264).

As a guide, the teacher leads students to spiritual awareness by discussing and inquiring on the different levels of nature and the self, by thinking, by ways of inspiration and by practicing silence. The role of the teacher is to inspire rather than instill facts and information by mechanical instruction. Using empathy, understanding and appreciation, the teacher takes the students by the hand and helps them at every step of spiritual learning and guides them through all the mazes of intellectual confusion (Satprakashananda, 1965).

Social System

In both the direct and indirect pedagogies, the gurus demonstrated that there was a time to verbally teach and a time to teach by nonverbal communication. Teachers need to understand that they do not need to talk all the time. Teachers do not spend time just “being” with their class. In the indirect method, the gurus demonstrated their technique of patience, and the ability to wait a long time for a student to respond. Similarly, teachers will

need to train themselves to wait for their students to respond, and to recognize that they do not have to provide immediate solutions or answers.

For the classroom teacher, the direct teaching method is a mutually cooperative approach. It starts out being highly to medium structured since the initial environment needs to be controlled by the teacher. As the classroom organization becomes more relaxed, it becomes open with dialogue, conversation and participation in discussing relevant ideas and practical activities. Students and teachers participate as equal learners especially in the inspirational and meditative activities. Students need to recognize the emergent and sacred nature of spiritual learning and must attempt to approach the discipline with humility, unpretentiousness and the idea of service.

All the gurus and their students maintained close relationships in their learning environment. They often lived in the same building or in close proximity, thus sharing all aspects of life. In today's classrooms, time must be given to teachers to help them develop a similar bond with their students and to share some aspects of living. This could be done by potluck breakfasts and lunches with parents, overnight field trips, and visits to students' homes.

Support System

All the gurus in this study demonstrated genuine love, care and concern for their students. Correspondingly, the gurus were cared for, respected and deeply loved by everyone who came in contact with them. This was especially so during the gurus' spiritual training and teaching practice. Similarly, educational institutions and society will need to demonstrate love, caring and concern for teachers. In the classroom, although the optimal support is the classroom teacher, the directive to operate in a spiritual

awareness climate must come from the leaders of school districts and school administration, who are willing to recognize the importance of an educational shift toward an epistemology of spiritual consciousness. Based on their support, the teacher is the main resource for students. The teacher and educational leaders must be willing to learn about a consciousness paradigm before attempting to encourage others. The teacher must have a tolerant, loving and compassionate personality and must be able to recognize the different abilities of students and provide individual instruction. Students must also be humble, sincere and willing to learn. The teacher must be able to create a climate of openness and trust that would allow students the freedom to learn about themselves.

The teacher may need help to access resources, such as more knowledgeable people and books, to guide them in their own self-discovery and creativity while teaching students. Spiritual awareness learning could be integrated in Science, Language Arts, Physical Education, Drama, Art and Music.

General Applicability of the Model

The main purpose of the model is to teach students as well as classroom teachers how to understand their actual nature and how to become aware and attuned to that innermost nature, the self. Through an understanding of the hierarchical levels of the human self in Figure 1 and daily practice of inspiration and simple meditative approaches, students and teachers could subtly begin to experience an awakening of their inner selves just as the enlightened teachers have modeled.

The SAT Model is an introspective and subjective discipline that deals with dynamically knowing one's self from within. Spiritual development is a

lifelong educative process. The model makes no claim to solve life's problems immediately. Through constant practice, however, this is possible as individuals become gradually aware of the Divine Self within. By growing into that peaceful and calm all-pervading Self, this state is acquired and we begin to do our work from this selfless perspective. Our works cease to be ours, cease to bind or trouble us with their reactions (Aurobindo, 1988).

Classroom Application

Teachers and students have to become familiar with a mind-based subjective (inner) psychology, rather than an overemphasis on behaviorism and cognitive development; a consciousness-related ontology; new views of science related to quantum theory and its philosophy; and new knowledge of the human body in terms of bioelectromagnetics. Teachers and students must be willing to learn new ideas. They will need to be instructed and personally guided to their own self-awareness by meditation and concentration. This development is not a quick-fix solution, but a practice that depends on the intent of the learner.

Meditation is a reflective process for concentration by which, through constant practice, students learn the art of focusing their mind on a particular mode of thought to the utmost exclusion of all other thoughts. The purpose of meditation is to use the mind to bring us to our true state of awareness. The focus in the classroom would involve a variety of ways to inspire students to first become reflective and introspective before participating in meditation and concentration.

Instructional and Nurturant Values

The SAT Model (Figure 2) was designed as a guide for teachers to help their students become aware of their inner selves by using a direct teaching

approach. As exemplars of teaching, the Hindu gurus in this study used the direct teaching method more often with large groups of learners to provide knowledge, understanding and the practice of meditation in the process of self-awareness.

Figure 2. Spiritual Awareness Teaching Model (SAT Model).

Table 5. Summary Chart : SAT Model

<u>Syntax:</u>	<u>Phase 1</u>	<u>Phase 2</u>	<u>Phase 3</u>
	Teacher establishes a climate of openness and trust	Teacher identifies learning goals	Guidance and exploration of the triple process: Hearing, Reflecting, Meditating
<u>Principles of Reaction:</u>	<ol style="list-style-type: none"> 1. Teacher creates a peaceful and loving atmosphere. 2. Teacher selects learning activities according to each strategic level and individual ability of students. 		
<u>Social System:</u>	A range from high to low structure with the teacher initiating and responding through conversation, discussion, open dialogue and participation.		
<u>Support System:</u>	Educationists will need to re-examine their old psychological and educational theories in terms of the new knowledge related to quantum physics and quantum theory of consciousness. This knowledge corroborates the essence of the ancient Hindu philosophy of Non-dualism. The classroom teacher will need to be a seeker of spiritual awareness, skilled in direct teaching methods, and willing to explore new information in order to make new connections with students.		

Summary

Four themes related to each of the four gurus in this study provided the substance for determining all of the gurus' pedagogical methods and answering the research questions presented in Chapter 1. The four themes were lives, philosophies, educational theory and pedagogical methods. They provided an approach that revealed a consistency among the gurus' methods

of teaching and their character, thought and educational activity as well as the importance of the student's level of ability and desire to learn.

All of the gurus came from a predominantly traditional Hindu home. They all seemed to have been born with inherent mystical tendencies. For Ramakrishna, Yogananda and Anandamayi, these were observable to themselves from childhood. By sixteen years of age, each one of them entered a period of strict spiritual discipline to directly experience God. By thirty years of age, each of them emerged as a teacher dedicated to instructing men, women and children toward their full human development by becoming aware of the divine self within.

Each of the gurus' teaching style seemed to be differentiated by their own learning experiences; however, two basic teaching methods appeared to be interwoven in the fabric of their teaching practice. The first was a direct and formal pedagogy and the second, of equal importance and closely connected, was an informal, indirect approach.

The direct pedagogy involved a variety of ways each of the gurus used in face to face, verbal teaching situations. They did not use books or notes but generally instructed in a conversational style of direct responses to questions from learners. Through ongoing dialogue and probing questions, the gurus provided spiritual knowledge and ways to put that knowledge into practice. They taught by stories, illustrations, parables, puns, analogies, songs, games and even by directly touching a learner and transmitting superconscious experience for a faster way of experiencing God.

Ramakrishna seemed to be always smiling with his disciples and devotees. He usually began his teaching in a conversational style. When the devotee felt the desire to learn more and returned to Ramakrishna, the

conversation deepened into a serious dialogue with the learner asking questions and Ramakrishna probing, encouraging, by using interesting explanations such as stories, puns, parables, illustrations and analogies.

Ramana's approach was somewhat similar to Ramakrishna's. Ramana had a sweet, loving smile but his direct pedagogy began after a period of silence. Ramana began his teaching only upon the needs and questions presented by the learners. He had a remarkable ability to guide questioners with probing questions according to their ability and character in order to understand the wisdom of the inner self. For the learned scholar, Ramana would fire question after question until that learner arrived at an understanding of the inner self. Conversely, for the individuals with lesser ability, Ramana instructed by a simpler guideline.

Yogananda used two approaches to his direct method, and taught with tenderness and love to all. He used a direct method of instruction with his disciples and students in his classes that involved explanation and demonstration. His explanations related to his own experiences of God, the nature of God, and the importance of a full human development with kriya yoga. His demonstration involved the technique of kriya yoga and how to meditate. His second direct pedagogy was by lecturing to audiences across the United States. Yogananda never used prearranged notes or books; he always spoke from his heart and his own personal experiences of God.

Anandamayi's direct teaching method was from an atmosphere of joy, happiness, peace and bliss. She was a teacher of sweet silence and directly taught in a variety of ways. Her first approach was when devotees pursued her with questions. Drawing from her deep knowledge and awareness and kheyal-will, she patiently provided responses to suit the level of ability of each

learner. If a learner had difficulty in understanding, a dialogue followed until she was sure the learner understood. Her second direct method was participating. It involved devotees participating in kirtan—singing and chanting the name of God. It was a strategy to build spiritual emotion, to create mental images of God, so that one could guide one's actions from a mindful, authentic and integral self. Her third approach was providing practical training for specific spiritual disciplines and the practice of rites, rituals and ceremonies. In this approach, Anandamayi's instructions were very selective according to the ability level of the learner. Her spiritual disciplines seemed to be given to more advanced students, whereas rites, ritual and ceremonies were for average students.

All of the gurus, except Ramana, used a direct method of touch. In this method they directly transmitted superconscious experience to those most advanced disciples who were physically, mentally and spiritually capable of receiving the power. The gurus were able to teach in this way from their own direct experience of God.

All of the gurus used indirect methods, either concurrently with the direct method or independently, to guide or awaken spiritual understanding in a specific disciple or devotee. The indirect method dealt with communicating information to a learner in a powerfully subtle way. A variety of these ways included a look, a glance, a gaze, the guru's silent presence, and through dreams, visions and mysterious appearances.

These methods were occasionally used by all of the gurus at certain times, according to the particular need and ability of a learner. Sometimes one of the strategies like a look, glance or gaze, would be pointed to a particular individual in a group situation without anyone else knowing. Dreams,

visions, or seeing the mysterious presence of a guru from a very far distance were experienced by many devotees. They reported that they experienced an awakening of spiritual perception they never had before. All of the gurus seemed to communicate a silent, transforming power to many devotees sitting within the proximity of a guru. Anandamayi and Ramana quite often used the technique of silence as a method of stilling the mind to center it on God.

The efficacy of both the direct and indirect methods seemed to be equally significant as they reflected a change in the lives of disciples and devotees. No one method seemed to be more important than the other, but it would appear that the direct methods were used more frequently than the indirect teaching methods. Both methods were dependent on the gurus, their teaching relationship with their students and the level of ability of each of their students. This chapter concluded with an analysis of the research questions as presented in Chapter 1 and a Spiritual Awareness Teaching Model that was based on the findings.

CHAPTER 6

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS FOR FURTHER RESEARCH

There are no clear and final answers, there are only discussions
and thoughts and silent wonder filling each moment.
Brian Andreas, *Strange Dreams*

Summary of the Research

The study was described in terms of its rationale, purpose, historical consolidation, research design, data collection, and data analysis. This chapter contains an overview. It begins with a summary of the problem and how it was structured for investigation. The findings have been conceptualized as observations. Conclusions were formulated on the basis of those observations. The chapter concludes with implications for educational leaders and recommendations for further research.

The Problem

Classroom pedagogy has been an area of neglect for both practicing and novice teachers, especially concerning the subjective development of students. As a result of the dominant mechanistic, deterministic, and reductionistic paradigm, current teaching has continued to use parochial pedagogical methods. The pedagogical emphasis on test results as a criteria for student achievement has prevented the recognition of complementary

teaching methods to help students solve new and complex problems. The significance of pedagogy in classroom instruction lies in its pragmatic and inclusive capacity to help students develop full range of their abilities and skills that could increase their repertoire for problem solving and give them an integrated sense of being.

Over the past two decades, teachers have questioned the value of using a technicist method of teaching that focuses strictly on measurable results with little attention given to students' subjective nature. Teachers have claimed that the antisocial behaviors, negative attitudes, and varying emotional needs of their students are the results of upheavals in students' homes and social environment. It seemed that the current mechanistic method of teaching was insufficient for solving problems in the classroom.

Many postmodern writers and educators indicated that societal instabilities were reflective of chaotic global changes. They suggested that a pedagogy that speaks to citizenship and inner development could aid students in their problems at school and at home. Conventional models of teaching have emphasized pedagogical methods for the acquisition of knowledge, skill development, and reasoning. An examination of the literature revealed that no studies have been conducted on the use of pedagogical methods for inner self development.

The pressing need for multiple teaching techniques, especially for inner development, seemed possible through the use of Eastern educational methods. In the field of medicine, nursing, and transpersonal psychology, critical questions related to "real change" and "a shift in values" were being asked in order to pursue a beneficial and innovative direction. In these disciplines, new methods of healing and learning based on Eastern esoteric

philosophy were suggested. In the case of medicine and nursing, a variety of complementary methods are currently being introduced for practice. In education, there has been the suggestion that Eastern systems of knowledge have possible relevance to Western postmodern educational discourse.

This study was justified, therefore, on both practical and theoretical grounds. Practically, it attempted to provide teachers, educators, and educational leaders with a perspective of pedagogical methods that have important use for inner self development. Eastern philosophy gave great importance to inner self development for its potential in psychological, ethical, and spiritual growth. Theoretically, the study should add to the body of knowledge related to pedagogical theory and the improvement of teaching by being grounded in the interface of the historical framework of pedagogy and documentation of the pedagogical methods of Hindu gurus. The tentative conclusions developed from this perspective could also be tested empirically in the teacher (guru)/student (shishya) relationship or in the observation of master teachers, which could lead to further theory.

Purpose of the Study

This study attempted to explore the pedagogical methods of four modern Hindu gurus for a perspective that could have implications for postmodern classroom practice. Hindu gurus are spiritual teachers who came from an ancient teaching tradition in India. Their method for teaching involved the identification of the self which was considered useful for abilities, such as intuitive growth, empathic development, and interpersonal relations. The gurus' teaching tradition is still successfully being practiced in India and other parts of the world. In conducting the research for this study, answers to the following questions were sought:

1. How were Hindu gurus identified?
2. How were these Hindu gurus taught?
3. How did these gurus teach their students?
4. Did these gurus' methods fit a particular pedagogical style and what was that style?
5. What was the purpose of the ashram? Could the concepts practiced there be applied to other models of teacher-learner interaction?
6. Did these gurus share common tenets of educational theory?
7. Are these tenets applicable to current Western systems of education?

Summary of the Review of the Literature

The review of the literature provided a historiography of pedagogy from which a perspective of current pedagogical methods was derived. In this study, pedagogy was defined as the method or skill used by a teacher to bring about a change in students' learning behavior.

Western pedagogy began in Greece about 440 B.C. by Socrates. His pedagogy with his students involved continuous questioning and inquiry of the soul and human nature. His incessant probing discouraged students from responding and arriving at their own tentative conclusions. The work of his student, Plato, around 400 B.C., became fundamental to Western philosophy. As a teacher, Plato's dialogic pedagogy involved a playful and metaphorical technique for intellectual reasoning, analysis, and inquiry.

Between the fifth and fifteenth centuries, religious-type pedagogies became prominent because religion was closely related to social and educational institutions such as monasteries. The translation and transcribing of biblical literature were fundamental to learning and involved rote-memory.

With the emergence of schooling, especially elementary schooling, in Europe in the fifth century, the transmission of information, rote-learning, and memorization, became the preferred methods of teaching. These harsh methods readied students for admission into the universities of the time.

By the 1600's, the scientific method and discoveries of Galileo challenged old patterns of thought and the political power and beliefs of the Church. He demonstrated that knowledge could be obtained by observing the real world through the senses and a scientific method. Galileo's work suggested a pedagogy that characterized observation, intellectual inquiry, reasoning, analysis, and the transmission of knowledge.

The seventeenth century was the formative period for Western ontological and epistemological assumptions of knowledge, marked by the rise of the physical sciences, especially that of Newton. The scientific and mathematical discoveries of Newton became foundational for providing answers to the questions about the world that early Christianity debated. The empirical evidence about the world gained through science helped to create a metaphysical chasm between the philosophical discourses on spirit and matter. Certain philosophers, in particular Descartes, believed that empirical evidence about the world gained through scientific methodologies was sovereign to just rational thinking. Discourse on the mind and spirit remained problematic because it was seen as an area that could not be scientifically investigated. The belief that physical sciences could liberate the human being and solve human problems became the guiding force for society and education. Seventeenth-century pedagogy was influenced by Newton's scientific and mathematical methodology. It involved direct observation, inquiry, analysis, and discovery, and the transmission of knowledge.

In the eighteenth century, transmission-type pedagogy was challenged by the Enlightenment and Romanticism. The Enlightenment endorsed scientific rationality and its applicability to human affairs. It sought a pedagogy under the umbrella of the scientific methodology of inquiry, experimentation, and discovery, with techniques related to rote-learning, memorization, and the transmission of scientific knowledge. Conversely, Romanticism brought back attention to human beings. Its proponents perceived human beings as good, creative, and spontaneous, with an underlying spiritual reality. They established a few schools that promoted their ideologies through a nurturing and subjective pedagogy.

The nineteenth century was a period of great social, religious, political, and economic change in the Western world. A variety of developments occurred that contributed to the foundation of current classroom pedagogy. The development of empirical evidence of science against the ideologies of Romanticism and the rational idealism of the Enlightenment, became ongoing issues for education until the positivistic doctrines of Auguste Comte. Comte's positivism, based on empirical science, had two effects on present pedagogies. First, he pushed for the regeneration of education based on the scientific method and knowledge of the world. Second, the development of the new field of psychology was also based on the scientific method of studying human nature and human behavior.

The discipline of psychology provided conceptual frameworks upon which five psychological models were developed for studying human learning behavior: the psychophysiological, psychodynamic, behaviorist, cognitive, and humanistic. As models of learning, they provided approaches for students to acquire factual information and develop ideas, skills, values,

ways of thinking and expressing themselves. The psychophysiological, psychodynamic, behaviorist and cognitive models were objectively-oriented approaches. They dealt with various conditions that influence learning and behavior. In the humanistic model, questions regarding the mind and spirit that were earlier theorized, were reintroduced in the United States by the learning models of Carl Rogers and Abraham Maslow. Rogers and Maslow attempted to provide methods of learning for the development of the whole person and the sense of self.

In the twentieth century, a dominant mechanistic-reductionistic paradigm created from the sixteenth to nineteenth centuries' scientific thought and method became the guiding philosophy for all levels of human living, including education. The demand by educational and political leaders for student achievement through test results and marks has generated mechanistic pedagogical methods. A mechanistic pedagogy was reflective of teaching techniques for mastery of content and learning skills; precision teaching suggested by the demand for effectiveness, efficiency, proficiency and productivity; direct instruction for the transmission of curricula; diagnostic testing; and quantifiable results.

Over the past two decades, it has been observed by practicing teachers that the number of students with serious emotional and social problems has been increasing. A variety of alternative pedagogical strategies such as therapeutic, self-esteem, empathic, multicultural, feminist, and reflective has been generated to help students learn. These strategies demonstrated the intention to teach from a subjective orientation, yet maintained traditional values of cognitive development and behavioral skills. Various holistic, humanistic, and transpersonal educators have suggested the need for real

change in pedagogical methods that could include both the development of the mind and the inner self.

Summary of the Research Design and Methodology

This exploratory study utilized an analytic research methodology that involved a descriptive approach. As analytic research, it allowed for the discovery of data from two perspectives: a historiography of past pedagogical methods, and a library search on the topic of the pedagogies of Hindu gurus. Analytic research is characterized by searching for data through documents rather than producing data. As a method for describing and interpreting the past from selected sources, the analytic research was useful for understanding how current educational teaching practices developed, why teaching techniques are the way they are, and for providing a perspective of pedagogical methods to predict future teaching methods.

The study also utilized a naturalistic inquiry that recognized the importance of the researcher as the human instrument. In the naturalistic investigation, only the human instrument is capable of having multiple ways of knowing, grasping, interacting, and evaluating different realities, as well as identifying and considering resulting biases. In this study, the researcher was the primary instrument. Data collection followed both analytic and naturalistic methodology, which was a continuous activity that involved searching for sources, criticism of sources, interpretation of sources, and use of the four criteria of trustworthiness as advised in the naturalistic paradigm by Lincoln and Guba (1985): credibility, transferability, dependability, and confirmability.

Data analysis was a synergistic process, using both deductive and inductive systems of logic and analysis and inclusive information from document sources. In the deductive mode, preselected themes and sub-themes provided the means to channel and systematically aggregate the data for subsequent inductive analysis. Inductive analysis involved constant comparison, in-depth and meaningful scrutinization of both conditions and content, whereby information related to both the themes and sub-themes, was gathered, coded, and evaluated for meaning and coherence.

The transcriptions from audiotaped data of three unstructured and informal interviews with a visiting Hindu Swami (religious priest and teacher, acharya) and two shishyas, and the researcher's field notes that included an observation of a guru teaching his disciples, allowed for cross-checking information and constant comparison between the historical data and emerging source information on the Hindu gurus. This informal data was instrumental in determining the authenticity of the document data on the gurus. Data was processed by identifying and describing facts related to the framework of the four themes underlying each of the four gurus, namely, their background, philosophy, educational theory, and pedagogy. Information from these four themes was subsequently categorized under sub-themes that related to contextual references for application to the data analysis.

Hindu gurus were identified as teachers who have emerged from a teaching tradition generated thousands of years ago in India. A fundamental understanding of the teaching methods of more contemporary Hindu gurus could be achieved only within the historical sources that reflected the philosophy and practical tradition from which they have come. It was recognized from the outset that the researcher, being a Brahman Hindu, may

be predisposed to views related to Hinduism. The researcher believed that this particular bias would not detract from the findings of this study. The researcher was continually aware of this bias. The issue of trustworthiness and applicability of the findings had to be recognized. By following the methodology for both analytic research and historical inquiry as suggested by McMillan and Schumacher (1984) and Wiersma (1991), respectively, and the advice for establishing trustworthiness by Lincoln and Guba (1985), the researcher provided the widest possible range of information on Hindu gurus and their pedagogies in order to derive perspectives respecting the transferability of the findings.

As a practicing teacher, the researcher also had to be aware of her own bias regarding the issue of classroom teaching skills. Throughout the collection, analysis, and interpretation of the data, the researcher maintained objectivity by utilizing Lincoln and Guba's dependability and confirmability technique of inquiry auditing and the reflective journal. In addition, the continuous feedback and discussions with the dissertation director and committee members permitted the researcher to stay in focus.

Summary of the Findings

The data analyzed in this study, in relation to the research questions and consolidated with the literature review, supported the following findings:

The research provided evidence of two pedagogical methods that the Hindu gurus used: direct and indirect teaching methods. Direct methods referred to the face-to-face instructional techniques such as dialogue, analogies, puns, parables, stories, illustrations, games, songs, dramatization, rites, rituals, and ceremonies. Indirect methods were the silent, subtle

techniques of communication for instant spiritual transformation, such as by look, gaze, touch, and presence of the guru. Generally, the research produced no significant findings regarding other pedagogical methods. Substantially, the research suggested that the direct and indirect pedagogies could be used in generic teaching situations, provided that the goal was toward self-development. The direct and indirect teaching methods were an inherent link in each of the guru's lives, personality, character, spiritual training, philosophy, and educational theory. In the science of pedagogy, the teacher, the teaching, and the method were rolled into one.

2. The Hindu gurus in this study were identified as teachers by the spiritual training they received from at least one guru; by their direct and total experience with God; by their desire to teach all those who came to learn; and by their expertise in transforming the lives of boys and girls, and men and women.

3. The gurus in this study recognized the importance of using the pedagogical method that suited the ability level of the learner. The gurus believed that each person learned differently because each one came from different realities. The gurus provided specific, individualized instruction for all abilities of learners. Their spiritual pedagogies seemed to provide different degrees of success even with students of low ability. It would seem that with both the influence of the guru and the guru's pedagogy, transformation and freedom from ignorance were possible.

4. In this research, the gurus' direct and total experience with God provided empirical evidence of God as the substratum of the material universe. In this regard, they demonstrated a new ontology of wholeness and provided a new epistemology of the mind, the human self and God, and

seemed to resolve the dichotomy of current objectivist-positivist-reductionist science and spirituality. From their knowledge and experience of the ultimate nature of reality, the gurus taught the connection of God, the higher Self with the ordinary human self, which they considered the highest knowledge (atmEn knowledge).

The direct and indirect pedagogies the gurus used helped students to experience their highest potential by recognizing the nature of their real selves and learning how to become aware of it. Through this atmEn model of pedagogy, the gurus incorporated the five Western psychological models: psychodynamic, psychophysiological, behaviorist, cognitive and humanistic.

In the psychodynamic model, the gurus recognized the genetic nature of learners and provided concrete ways to nurture the different abilities of students. In the psychophysiological model, the gurus provided various ways such as stories and songs to link left- and right-brain learning. The behaviorist model was evident in the environmental conditions the gurus created to stimulate and help learners focus their mind on God. By using different teaching techniques to reason, remember, analyze, think, introspect, and become aware, the cognitive abilities of students were addressed by the gurus. In the humanistic model, Western psychologists related the human self in terms of the intellectual development of self-esteem or self-worth. Conversely, the gurus regarded the self holistically. That is, through intellectual understanding and introspection, the self could be realized as God. The gurus' ontology of wholeness provided the means for optimal self-fulfillment and evolutionary growth.

5. The four gurus respected conventional education but saw it as insufficient and restrictive for human evolution, that is toward its highest

potential as a spiritual being. They believed that education was a lifelong process that led toward the knowledge of the Divine Self within. The educational goal of the gurus was for learners to become aware of God within them as the divine self or consciousness. Therefore, the direct and indirect pedagogical methods seemed to fit a consciousness-oriented pedagogical style.

6. Experientially, the gurus' holistic view of reality seemed to resolve some of the inherent problems related to physics (non-duality of matter and energy), cognitive science (consciousness and mind), biology (involution and evolution), psychology (science of the mind), and spirituality (awareness of self or consciousness). Pragmatically, these principles could be applicable to current Western systems of scientific thought and education.

7. All of the gurus in this study lived in an ashram that became a place that was conducive to teaching spiritual awareness, individual and group learning, discourse with learned people (satsang), and guidance in spiritual disciplines. In the case of Anandamayi, a peripatetic teacher, she created a learning environment wherever she went by practicing the above educational activities. In addition to being a learning environment, the ashram was a place where the disciples and devotees lived for some time to receive training and to serve all who came there. It was a general belief that by serving others one was serving God in people. The ashramic activities related to teaching, learning educational discourse, and spiritual disciplines could possibly be applied to other teacher-learner interactions if the purpose for education was toward a philosophy of wholeness.

8. Women played a significant role in the spiritual training of all the gurus in this study. Correspondingly, all the gurus gave equal instruction to

male and female learners, but three of the gurus gave specific spiritual training to women. They saw woman as being equal to men and trained them for leadership roles in society. In the case of Anandamayi, she reprimanded men for not recognizing women as their equal. She suggested that men's way to fulfillment would be obstructed if they did not include women.

9. The relationship between the gurus and their disciples provided a viable mentoring model that has applicability to educational and business institutions. The need for disciples to further the work of the gurus has been part of the Hindu tradition of education. Disciples were carefully selected, guided and loved by the gurus. The success of education depended on the expertise of the gurus and the students' willingness to learn. Mentoring provided the continuity of excellence in its intent for serving God by serving people.

Conclusions

The findings of this study served as the basis for developing conclusions relative to the pedagogical methods of Hindu gurus. The conclusions were supported by the perceptions derived from the document sources. The conclusions, implications, and recommendations were also supported by the historiography of pedagogy in the literature review. The following conclusions have been delineated based on this research:

1. Conventional pedagogy has followed an educational system of thought based on the mechanistic paradigm for over three hundred years. This paradigm reflected a schism between matter and spirit. In this study, the four gurus used direct and indirect pedagogical methods based on their scientific exploration and discovery of the Ultimate Reality. Their goal of education and

their instructional methods were directed toward their learners similarly becoming aware of this Ultimate Reality or God.

Hindu gurus teach from an ancient culture. It is a difficult thing for any culture to dramatically accept the ideologies of another culture. The basis of the gurus' philosophy reconciled dualistic science with the domain of spirit. Unlike Piaget, whose work was based on one subject, and Freud, whose theories did not emerge from systematic research and experimentation, the four gurus in this study emerged from a tradition of gurus who experimented on discovering ultimate reality within themselves. As a new science based on an ontology of wholeness and consciousness, Western educational systems will need to recognize the credibility of this new science and its implications for empowerment.

With the recent crumbling of the world economic system and the wave of student violence and aggression, the technological and academic emphasis of Western educational systems seems to be failing. In addition, schools are spending thousands of dollars on sophisticated technology and materials to enhance work force skills. In contrast, the gurus' self-awareness teaching model is very simple and one that could be adapted to current curriculum. Schools can become the catalysts for empowering their teachers and students if they are willing to adopt new ideas that may be more cost effective than what is currently practiced.

2. Teachers are the bridge in the educational lives of students and society. Through them, direct and indirect instructional methods are used to help students learn and find meaning in their lives. The radical and cumulative changes that are taking place in society are being felt in the classrooms. Demands on teachers are increasing. With the mechanistic drive

for efficiency, effectiveness, proficiency, and production, teachers are being driven to stress and helplessness. There is a pressing need to nurture teachers just as they are expected to nurture their students. Has education become so objective that it is turning its back on the very people—teachers—that the system depends on? Could it be possible that by making an epistemological shift in science and self-awareness, that a new and empathic vision for education, teaching, and teachers, could result?

3. The Hindu gurus in this study were aware of the leadership roles of women in this age. Current educational systems are still lagging behind in recognizing women as leaders. If transformation of our students and teachers is to take place, it must begin with the notion of equality of both women and men in the leadership ranks of education.

4. In contrast to the competitive and precise approach of academic pedagogy, the self-awareness pedagogical methods constitute an ethical dimension that contributes to acting from a moral and thoughtful perspective. Could it be possible that by making an ontological shift in science toward wholeness that new meanings can arise behind academic pursuits and spiritual pursuits?

5. This was a cross-cultural study on the pedagogical practices of Hindu gurus. Their primary focus was on the subjective development of learners which involved using the mind to explore the inner dimension of the self. The Hindu approach to knowledge involved an ancient way of living and being and relating to the world. The change that occurs in its learning process occurs within individuals. Yet, life has to be lived with a certain amount of objectivity and materialism. Therefore, the gurus' pedagogical methods or philosophy does not suggest a complete approach for adoption

into Western systems of knowledge. For this age, it suggests a complementary approach that fits into the educational continuum. A beginning step could be the use of the gurus' educational theories for developing a new epistemology of science and a new psychological model that recognizes the inner self as none other but the Divine Self--the atmEn principle.;

Implications for Educational Practice

As the researcher attempted to generate implications of the pedagogical methods of Hindu gurus for educational practice, it became apparent that techniques by themselves are insufficient but as tools, they could provide the way toward the task of real education in conjunction with master teachers and willing students. Research into pedagogy has demonstrated it to be a powerful bridge between the objective world of mechanistic education and the world of subjective learning and development. The pedagogies of Hindu gurus have provided the grounds for learning and development of human consciousness, the self. Through the retrospective glance into past pedagogies, it became evident that knowledge about the nature and capacities of the human consciousness will gain significant recognition for human well-being and survival. Therefore, the findings of this research suggested that for students, teachers, and educational institutions to be well served in a postmodern education, the following implications hold importance for educational practice:

1. The pedagogical methods of Hindu gurus were subsumed within an educational philosophy and teaching tradition that recognized the awareness and development of the self as the realm from which the formation of character and the development of personality were their primary educational

objectives. Western educational leaders will need to re-evaluate current educational programs to include initiatives for the inner development of both students and teachers.

2. The pedagogical methods of Hindu gurus suggested a variety of ways for self-awareness and self-improvement that were useful for solving one's problems. These methods could be adapted and used for self-development in classroom practice as demonstrated in the Spiritual Awareness Teaching Model, outlined in Chapter 5.

3. As the findings suggested, the quality of learning depends on an experienced teacher, a willing student, and a filial relationship between the teacher and student. Therefore, candidates for teacher training will need to be qualified not only by academic standards but by their attention to spiritual values. In addition, subjective pedagogies that relate to inner development will need to be considered in teacher training and educational institutions. Furthermore, if student cooperation has to be learned, parent education on aspects of their nurturing and collaborative role will be vital for the success of teaching and education of children.

4. The pedagogies of Hindu gurus demonstrated a variety of qualities and values that characterize development of the inner self. These qualities and values such as love, kindness, affection, caring, sympathy, forgiveness, peacefulness, generosity, and goodness, could be fostered by pedagogy, provided that their importance to human learning and self-development was recognized by educational leaders through curriculum implementation.

5. The study of Hindu gurus reflected the importance and necessity of the spiritual and experienced teacher. A postmodern educational system that seeks to develop spiritually integrated individuals and a new culture, will

need to recognize, encourage, help, and care for its teachers. In addition, it will need to recognize the importance of teacher retreats for self-awareness.

The researcher has seen some evidence of these implications through discussions of the concepts and issues with teachers at her school and elsewhere. When a presentation of the study and its findings were given to the school staff at the conclusion of the research, they found the historiography of current teaching very informative. With the gurus' teaching model, they saw its potential for enhancing students' development, but felt that it was limited by the business plan for current education. A few teachers were able to read an early draft of the thesis. They stated that it gave them new knowledge that helped to better understand themselves and to choose appropriate strategies in dealing empathically with their students.

Recommendations for Further Research

Upon consolidation of the findings, several perspectives on pedagogy were gathered that could be recommended for future study. The following suggestions may be considered to further the understanding of pedagogy as a field of study:

1. A study to examine current classroom teaching to determine what exactly is happening in the classroom regarding educational and teaching goals and philosophy, teaching skills, and student behavior towards learning.
2. A study on the teacher/student relationship to determine the mentoring process and the mutual obligations of the student and teacher in the learning process.
3. A study into ways of human learning other than the emphasis on the traditional cognitive paradigm. For example, questions related to new

approaches to human nature and human consciousness could lead to other methods of teaching and learning to fully understand our inner selves.

4. A study related to the pedagogical methods of master teachers in other cultures and religions that could be applicable to Western classroom practice. For example, teachers in the Native American and Hispanic cultures, or religions such as Christianity, Zen, or Buddhism.

5. A project on the further use of Qi Gong with elementary students.

6. A study to determine the well-being of teachers and their methods of self-growth and wholeness.

7. A study using meditation, breathing and relaxation techniques with elementary students.

8. A project to examine the present role and goals of education and its impact on classroom educational practices. This could help determine what kinds of fundamental changes and shifts in values could be generated for beneficial and innovative directions in the study of pedagogy.

9. Curriculum development based on a new and unifying epistemology would provide an approach for skilled teachers to model some of the pedagogical methods of the gurus and communicate transformative experiences to students.

10. Further awareness on the importance of other pedagogical methods for inner-self development could be generated at an educational symposium.

Reflections on My Own Transformation

This research was completed in three years. Most of this time was spent in collecting and analyzing the data on the gurus. This seemed like a journey in which a very close relationship was developed with each guru. It

seemed that I was with them from the time of their birth until they died. As this study comes to a close, it is sad to leave these relationships, yet I am happy to accomplish the goal of completion.

By studying each of the stages of the gurus' lives through the four themes and the thirteen sub-themes, I came to understand the powerful effects of their fascination and direct experiences with God. I was able to observe the successes of their pedagogical methods in the transformation of their disciples' lives. I began to put into practice a constant focusing on God. This helped me to see my teaching as a service to God, and to look at each student as God. I also started to use a few of the gurus' direct methods to explain difficult concepts, and to do less talking as the indirect methods demonstrated. During these last two years of classroom teaching, I have observed a positive relationship between my students and myself and a much happier working atmosphere.

In addition, I have discussed much of this study with my daughter who is a classroom teacher herself. She has shown immense interest in this study for the development of herself and her own teaching. I have observed my daughter in her classroom and noted some of the gurus' strategies she used to help students evolve as better people.

The gurus' teaching model has particularly influenced me in its reconciliation of science and spirit. It demonstrated a way of strengthening current teaching practices with these pedagogies for developing the inner self. I wished that I would have had this knowledge early in my teaching career. Thus, it is important that this valuable information on the history of teaching methods and new pedagogies for developing the inner self be shared with

other teachers. I have already begun to present this information at workshops and conferences.

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APPENDIX A

GLOSSARY OF TERMS

ahamkara	ego
ahimsa	harmlessness
ajnana	knowledge derived from duality
ananda	bliss
anu bhava	actual perception of God
arati	waving of light ceremony
asanas	yogic postures
ashram	a secluded residence or hermitage of a guru that is also used as a boarding school with a facility to worship God in prayer
ashrams	stages in life: the student (brahmacharya), the householder (grihasthya), the anchorite or hermit (vanaprasthya), and the wandering mendicant (sannyasin), and the function of each toward helping people to fulfil their respective duty
atma	inner spirit
atmEn	the inmost self of a person that is the same as the Supreme Self
atvarhood	descent of the Divine
avatar	the descent of the Divine on earth
Aya Mandap	prayers to Goddess Durga
bhakti yoga	the path of love and devotion
bhava	a state of spiritual ecstasy that is a result of absorption in God
bhavamukta	a state in which one is aware of the outer world and its phenomena, not in the usual way but as waves within the cosmic mind
bhoga	enjoyment
Brahman	God as the Absolute Reality
brahmacharya	the student stage of life, when one is engaged in spiritual discipline and the pursuit of knowledge, and one remains celibate
brahmavidya	the realization that only He exists in the universe and is the doer of everything; the knowledge of Reality
darsana	the introductory meeting of a saint, sage or deity
darshan	to enjoy the grace of a guru's presence

dhyana yoga	focusing the mind on the object of concentration
diksha	initiation by mantra
Durga Puja	prayers to the consort of Shiva, the Supreme Being
grihasthya	householder stage; related to worldly life which could lead to inner freedom if it was done in the spirit of service
gunas	three human qualities of wisdom, restless activity, dullness
guru	a self-realized Hindu teacher who teaches for spiritual development
gurukula	the ancient forest school has been indicated by the senior acharya (teacher) of Kanchi
Hari	Divine God
Ishta	chosen deity
jagad-guru	world teacher who guides a person to achieve self-awareness
japa	repetition of a mantra or name of God, usually given by a guru
jivanmukta	one who has spiritual freedom, but is living in the world
jiva	individual soul or person
jnana	wisdom, knowledge
jnana yoga	the path of knowledge
Kali Puja	prayers to the Divine Mother as Kali
karma marga	selfless action
karma yoga	the path of action
kheyal	a spontaneous manifestation of divine will
kirtan/kirtana	individual or group chanting/singing of the names or stories of God, usually accompanied by musical instruments
Krishna	One who attracts
kriya yoga	a type of yoga breathing technique, developed by Yogananda, for quickening human spiritual evolution and to progressively achieve identity with cosmic consciousness
Kumari Puja	prayers recognizing the Divine Mother in girls
lila	the sporting/playing of the Divine
mahabhava	the highest type of love and self-dedication to God
mahasamadhi	a yogi's final conscious exit from the body
Mahatma	an enlightened person

mandir	temple
mandir	a Hindu place of worship
mantra	sacred words to say; words of divine power
math	monastery/learning center larger than an ashram
maya	the illusion that the world of matter is the only reality; simplicity vis-à-vis intellectualism; metaphysical significance of all aspects of the human body, thought, mind and consciousness; humility; manners; Christianity; and yogic knowledge that related to the paths to God
mouna	the yogic practice of silence
munsif	a Vaishnavite priest—a follower of Vishnu
mysticism	the state of direct awareness or experience of God
nama japa	the repetition of God's name
nama kirtan	singing the names of God
nirvikalpa samadhi	a state in which the mind merges with God and ceases to function; only pure consciousness remains, revealing Itself to Itself
pandits	scholars who are learned in the scriptures
paramguru	a guru's guru
pedagogy	the skill, method or technique of teaching
prasada	food offered to God
rishi	teacher, Vedic seer, sage who directly perceived an eternal truth and impersonal knowledge
sadhaka	spiritual seeker
sadhana	any spiritual practice for the purpose of self-realization
sadhikas	spiritual practitioners
sadhus	holy men
sahaja samadhi	a state of constant and uninterrupted blissful awareness that does not interfere with normal perceptions and activities of life
samadhi	a blissful superconscious state in which a yogi perceives the identity of the individualized soul and cosmic spirit
samsara	cycle of birth and death in the world
Sanatana-Dharma	the Eternal Religion of Hinduism
sannyasin	the renunciant stage, in which one was freed from worldly attachments, yet contributed wisdom to the world
sastras	sacred Hindu scriptures that include the <i>smṛti</i> (Vedas) and the <i>shruti</i> (Mahabharata, Ramayana, Puranas, etc.)
Satguru	one who realized Brahman, God

satsang	the engagement, discourse and study of the scriptures in the company of sages, saints and seekers after Truth; a state of mind for arriving at one's own Self
savikalpa samadhi	a state in which the mind is completely concentrated on its object of contemplation
self	Life aware of Itself as Being-Consciousness-Bliss and in command of itself
seva	service
shishya/sisya	a student or disciple of a Hindu guru
tyaga	sense of renunciation
upanayana	the sacred thread ritual of initiation
vanaprasthya	going to the forest stage where the husband and wife lived apart from the family to realize the knowledge acquired from the scriptures
vibhuti	supernormal powers
vidyapithya	larger maths
yagna	(1) a sacrifice at the altar of fire, and (2) sacrifice through self-control and uninterrupted contemplation of the Divine Being through meditation on a mantra

APPENDIX B

PHOTOGRAPHS OF THE GURUS

Ramakrishna
1836 - 1886

Ramana Maharshi
1879 - 1950

Paramahansa Yogananda
1893 - 1952

Anandamayi Ma
1896 - 1982