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# *Swami's Lectures to Women Face Ban*

## *As Miami Official Foresees Violence Special to The New York Times.*

MIAMI, Fla., Feb. 3. —Swami Yogananda, Hindu philosopher, who the police say has accepted \$35 each from 200 women here for "private lessons" concerning his mystic cult, stated late tonight that he would not make his scheduled lecture because he had not succeeded in obtaining an injunction by which he sought to prevent the police from interfering with his plans. His life was threatened yesterday.

Yogananda's attorneys were unable to prepare the papers in time for court action on a bill of injunction, but said they would file it tomorrow.

City Manager Welton A. Snow issued a statement, after a conference with several members of the City Commission, in which he said that he would prevent Yogananda from lecturing because the "situation indicated that violence might result." Mr. Snow said he had read the literature distributed by Yogananda and found that "the implications contained therein are objectionable."

Yogananda denied that he had given "private lessons" here, and said that the woman in the hospital,

who is said to be suffering from the effects of his teachings, has been suffering for twenty years and that she came to him with the consent of her husband, who holds no ill feeling. Yogananda also said he charged only \$25 for his lectures.

One irate husband, two police officers reported, told their Chief this afternoon that if he found his wife at the lecture he would kill Yogananda. He said he had asked his wife not to attend the lecture, but she had said she would do so if the Swami appeared. The son of another woman reported that he had found his mother trying to walk on the Miami River because "Yogananda told her she could do it."

Two impoverished women, the police said, had borrowed \$35 each to pay the Swami for "lessons."

A telegram from James McLachlan, former United States District Attorney at Los Angeles and former member of Congress from California, stating that he had known Yogananda intimately for four years and that he was one of the most godly men he ever knew, was exhibited by attorneys.

*The New York Times*

Published: February 4, 1928

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February 14, 1938

Sri Theode.

Teacher

Self Realization Fellowship

Dear Teacher,

After thinking a great deal I'm writing to you for spiritual advice after several weeks of mental anguish. Something has gone wrong in this organization. I came, searching for God but my disillusionment was so great that my spiritual ideals are disturbed. I feel that I can reveal to you the things I am about to disclose because you love this work and India and I feel you can in some way straighten a few things out for me. Your teachings are good and true and you have been so loving and unselfish a friend to mother and I in need to so many, many others we have heard speak of you. Because you love America you have spread these teachings of truth far and wide and made many, countless sacrifices for the good of Self Realization and searching souls. I have seen and heard of your helping hand so I'm unburdening my distressed heart to you, my teacher and friend.

From our first meeting I felt we would be life-long friends. You were so kind and helpful and yet lived a normal life. With this in mind I feel sure you will help me in any way

possible and in turn help many other souls who feel as I do now. On November 22, 1937, you remember, Swamiji came out to Hollywood and asked us to come up to Mt. Washington to stay until we found a place since Peggy sneaked out and left us flat. After we had been at Mt. Washington a day or so, Swamiji persuaded us to remain there for the Christmas and New Years celebrations and as long as we wanted after that. Beginning with that first week-end down at Encinitas after we had moved up to Mt. Washington I began to notice that things, seemingly not right, began to happen. I know you love Swami Yogananda and this work, and that you look up to him as a saint so these things I am about to say might come as a shock to you. But I don't think innocent people and America should be fooled into trusting their souls to someone who 'doesn't play the game fair'. Here are a few of the many things that have happened which have not matched up to my ideal of how a spiritual man like Swamiji should live.

From that week-end at Encinitas after we started living at Mt. Washington, Swamiji, whether at Encinitas or here, had me come to see him every nite and kept me anywhere from 12 till 2 or after even when he had me come earlier in

the evening. Many were the times that I tried to persuade him to let me go to my room and meditate but he said when I was with him I didn't need meditation. On these nightly visits to his rooms he always had me lock the door or he did it; then all he'd do was either to sit and look at me or talk about his experiences with beautiful women on his tours and of sex. Of course he talked of God but the main theme seemed to me to be mostly on the above mentioned. Before this time he had me take an oath of unconditional friendship to him promising never to reveal what he tells me to another person. He says there should be no conditions, no barriers between us now that I took the oath. We talked about this all the time. He said I was creating a barrier between us by not letting him kiss me, or at least not wanting him to. He kissed me every time I went to his rooms after the first time although it was against my liking. Sometimes he tried to stick his tongue in my mouth but I wouldn't stand for that! He says that nothing he would ever do to me could possibly hurt me but bless me since it was God manifesting through him.

I could not have been more shocked if a thunder-bolt had struck me between the eyes

when he asked me if I would stand naked before him to prove my trust and friendship in him. These young girls, Faye, Virginia, and Mrs Darling who are in his company constantly, have probably taken this unconditional friendship vow and I'm wondering - does he ask them to prove their trust and faith in him in that same way or similar ways? These girls have access to his keys and rooms at all hours and he in turn goes to their rooms at anytime he pleases - even when they are in bed. Is that the way of a spiritual man? He has come to mothers and my room late at nite when we were in bed and sits on my bed in the dark and talks to us. At the same time he either holds my hand or rubs my arm or his hand over my body on the outside of my covers. He has told me that any place his hand touches that person is blessed. At times he has placed his hands on different parts of my body and made suggestive movements to put his hand inside my dress and would have if I had not pushed it away. If he would do such things as this on just a few months friendship, what does he do with the girls who are with him constantly and wait on him like slaves?

Several nites down at Encinitas he had

me in his bedroom with the door locked. He forced me, against my inner judgement and ideals, to lie down on the bed with him in his arms and kissed me. To preserve his reputation and feelings, regarding his knowledge of spiritual truths, I did his bidding. He was always cautioning me to be quiet for fear someone would hear me in there with him. He kept me till 2 and 3 o'clock and one of the times till 4. I begged him to let me go to my room and get my sleep but he never heeded. One of these times when I was on the bed with him, he told me he wanted to get me a silver fox cape. The time I stayed till 4 he called Faye who was sleeping in his living room (Encinitas) to go with me to my room so no one would suspect.

A short while before he took me into his bedroom at night he had given me a book called "William The Conqueror" to read. He claimed that he was William in that incarnation and that he knew me then too. He told me to see if I could pick out the person I was. He said that the initial to one of my names (M) is the same as it was then and that my characteristics were the same too. I found out that I happened to be his wife in that incarnation. He told me then that that is why he was so interested in me and thought

such a great deal of me. He said he couldn't help feeling stronger toward me on account of the vivid memory of that incarnation. He told he I was his then and I would be his again and that it hurt him to think that other arms would hold me and other lips kiss me beside his. Swamiji said that I was only the eleventh or twelfth who knew he had been William. He told me once that Margaret Lancaster had read the book. Could he not have told the same story to her and used the same initial (M) story too?

A while back the question of Immaculate Conception came up between mother and Margaret Lancaster and she said Swamiji explained just how it could be brought about and everything. Should he discuss such things so freely with these girls when he so strictly keeps them away from any boys and good times unless he takes them. After all these girls are human beings and have human impulses, they're not saints, so what does he offer them for their so called renunciation? He talks so much about sex all the time and seems to know quite a lot about it that I'm beginning to wonder and I'm not the only one!

One afternoon up in his office here at Mt. Washington we were sitting on the couch and he

pulled me back on his big lousy pillow and kissed and held me so tight I had to fight to get my breath. This was not an unusual occurrence however. We had been discussing the barrier which he says I had created by resisting him (he always brought this subject up until finally I got so sick of discussing it I refused to say any more on it) when he told me this about Jesus Christ. He said that a spiritual man can touch a woman and it won't be in the physical plane. He said Jesus had Mary Magd-  
lene in a certain way. That is deliberate blas-  
phemy! I won't believe things like that. Would you?!

These past few weeks mother and I have not been going to Encinitas nor has Swamiji seen us very much. But before this Mrs. Darling hardly ever spoke to us - could it be possible that she is jealous? Could it be that the girls are finally gaining their jealous ends? They have always been a little cool toward mother and I. Is that any way to make people love this work and praise it to other people? What is their idea in trying to keep every body out of that "inner circle" or "click" except those they want and the Wright family? Maybe the reason we're left out of everything lately is because I've resisted him too much and finally

refused his attentions which I considered non-spiritual

This turmoil has been seething inside me for over two months and I have told no one on account of my promise to him to tell nothing that transpired between us. My motive now in breaking my promise, which was not a fair one, is only to liberate my soul and to try and get clarification for my mind as well as others. All this has been terribly disgusting to write but I have to have some understanding loving person to help me now. These are just the main happenings the others I've tried to forget. My ideals and high standards have been demoralized and I'm hoping you may find some way to stop more souls from the disillusionment I have had. I can't have that same respect for Swami in the beginning but I would like to try in some way with your love and devotion to this work and its principals straighten the disillusioned friends who have lost what I have.

Sincerely

A student and follower  
Bethel Miller

February 21, 1938

Beloved friend, Sri Nerode,

I wrote a letter to you on the 16<sup>th</sup> of this month but have waited some time before giving it to you. This morning Swami Yogananda has forced me to write a letter testifying to his moral character being good, which <sup>in my opinion</sup> is not true. Everything I wrote you on the 16<sup>th</sup> of this month is true and more has happened since of the same nature. I gave him the testimony of good character because he said if I did not he would have you thrown out in three days.

As you know the truth of this whole matter during the discussions, please try to clear the place of wrong deeds. The teachings are wonderful and beautiful and such a condition as exists is deplorable in a spiritual organization. You love Swami and he loves you seemingly after a fashion. I am praying you are able to bring about as

spiritual and harmonious vibrations  
to this place as mother and I have found  
in your downtown temple. Mother and  
I have been under terrible pressure and  
have been forced to do many things which  
we thought not right but we are willing  
and want to help in any way possible to  
straighten this distasteful mess out.

Your sincere friend always  
Betty Miller  
Mrs. Evalbrook Miller

July 3-1966.

Dear friends - the Venodes -

Betty and I always feel so happy when we hear from you - we believe you to be our true friends - you proved that when you helped us to get out of Swami's clutches.

"We believe you to be our true friends -- you proved that when you helped us to get out of Swami's clutches."

## SPIRITUALIZING AMERICA

The following appeared in the Derry, New Hampshire, *News* for April 29th; under the heading, "Did you Ever Stop to Think?":

"R. J. Cromie, publisher of the Vancouver Sun, says:

"That mass education is, thru the newspapers, doing some wonderful things for the North American continent.

"That subjects like (a) Physical Mechanics, (b) Food Chemistry, (c) Mental Mechanics, are three subjects which lend themselves to newspaper promotion in a way which will be of tremendous service to the millions of newspaper readers of America.

"That these subjects can be 'Henry Forded' and merchandised to the masses in just the same way as an industrial product is merchandised.

"That along the line of (a) Physical Mechanics. Bernarr MacFadden, of Physical Culture, has for twenty years led the field until today there is everywhere a consciousness of the necessity of physical well-being.

"That along the line of (b) Food Chemistry, Dr. Frank McCoy of Los Angeles is pre-eminent in his class.

"That in (c) Mental Mechanics, Arthur Brisbane has for twenty years led the field. Others like Glenn Frank and Dr. Frank Crane are now reaching out to the mentality of America and in a straight merchandising way are carrying on mass education.

"That following (a), (b), and (c) will come a spiritualization of America. This applies not so much in a religious sense but rather an appreciation of ethical values. This is being sold to America today by exponents like Swami Yogananda who has just started to merchandise thru the press of America the value of a fuller and more complete life, a life somewhere between the spirituality of Calcutta and the materialism of Chicago.

"It is my belief that mass education along these four lines is a new phase of journalism, the potentialities of which are just making themselves felt among the newspaper publishers of this continent."

— 15 —

July-August, 1927 East-West Magazine, p 15, second column

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## SWAMI ASSAILS SWAMI IN LITIGATION OVER

NOTE *Los Angeles Times (1923-Current Files):* Aug 25, 1935;

ProQuest Historical Newspapers Los Angeles Times (1881 • 1987)

pg. A12

# SWAMI ASSAILS SWAMI IN LITIGATION OVER NOTE

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In India those who knew Swami Yogananda and Swami Giri-Dhirananda, knew them as college chums, but in the United States Swami Yogananda conveyed the impression that he was the preceptor and Giri-Dhirananda was but his disciple.

Swami Giri-Dhirananda, who now is known as Dr. Basu Kumar Bagchi, Hindu scholar and philosopher, told Superior Judge Willis yesterday this impression that his former friend created for him on his coming to America was quite embarrassing.

Seeking to collect \$7900 from Yogananda assertedly due him on a promissory note signed six years ago, Dr. Bagchi testified at length yesterday so that the judge might have the complete background of the two personalities in determining the validity of the claim.

"In the school at Ranchi established by the Maharaja of Kasimbazar, we were both teachers," Dr.

Bagchi testified. "We were friends and then Yogananda went to America in 1920. He wrote me urging me to follow him and help him carry on his work and finally after he sent me passage money I consented.

"But I found a disgusting situation," Dr. Bagchi continued. "He had given people the impression that I was as a foundling, a puny little boy that he might have found in the gutter. He was my preceptor here, although in India I held higher scholastic degrees and received higher salaries."

Attorney Willedd Andrews, who represents Yogananda, now in India, contends the note was signed because Dr. Bagchi assertedly threatened to make false statements concerning his client. In a crosssuit. Yogananda asks \$24,610 which he maintains Dr. Bagchi owes him.

Present in court yesterday was Mrs. Tara Bagchi, young American wife of the plaintiff. Dr. Bagchi is represented by Attorney E. Avery Crary.

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# *East, West Philosophies Clash in Swami Suit*

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The slavlike devotion which the student of far eastern philosophical teachings shows to his "guru" or master teacher and other customs of Oriental mystics today clashed with the down-to-earth legal philosophy of the practical, western world.

It was in Superior Judge Henry M. Willis' court where the former Swami Giridhirananda, now known as Dr. Basu Kumar Bagchi is suing Swami Yogananda, widely known Hindu teacher, that this clash in philosophies occurred. Dr. Bagchi, who declares he renounced Swamiship because of "medieval superstitions connected with it," is seeking to collect \$7900 which, he claims, is due on a note signed by Swami Yogananda for work performed as a teacher in Yogananda's religious center here.

Swami Yogananda, though now in India, contends through his attorney, Willedd Andrews, that he was Dr. Bagchi's "master-swami" or "guru" and that no "chela" or student of a "guru" may accept compensation for duties he performs for his master. To corroborate this contention, Andrews called Dr. Edwin J. Dingle, lecturer-philosopher and

student of far eastern teachings for 30 years, as an expert witness.

"The position of a 'chela' or student toward his 'guru' is one of adoration, of extreme reverence. In a way we cannot understand in the western world," Dr. Dingle said. "For him to exact or think he might exact anything such as compensation from his 'guru' is unthinkable to the eastern mind."

He defined a "guru" as "a teacher, an illuminator, a bringer of light in the highest special sense, and also said that it was "unthinkable" for a swami to accept compensation from his master swami.

Dr. Bagchi, however, previously testified that he was given Swamiship by Yogananda under "ridiculous and farcical" circumstances and that on one occasion he agreed to be friends with Yogananda only after the latter promised not to consider himself a "guru" to him (Dr. Bagchi).

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### PHEASANT ATTACKS MAN

SASKATOON, Sask., Aug. 28.—(U.P.)—A cock pheasant turned the tables and hunted the hunter here. Dr. Duncan Croll was walking in the woods when the pheasant attacked him. He was forced to run to his car to avoid injury.

YOGODA SAT-SANGA LESSONS  
THE INITIATION  
Art of Self-Realization  
By  
PARAMHANSA YOGANANDA

(This sacred INITIATION is meant only for the devoted YOGODA student who  
would untiringly and unceasingly Seek God)  
(STRICTLY FOR YOUR PERSONAL USE ONLY)

YOGODA SAT-SANGA HYMN

ब्रह्मानन्दं परमसुखं केवलं ज्ञानमूर्तिम्  
द्वन्द्वान्तं गगनसदृशं तत्त्वगुणादित्यम्  
एकं निःशु विमलं चक्रे रावदशास्त्राम्भनम्  
भावान्तं त्रिगुणादित्यं सद्गुरुं तं नमामि

(English Pronunciation with meaning)

BRAHMANANDAM  
(Full of bliss)

PARAMASUKHADAM  
(Giving joy transcendent)

KABALAM GYANA MOORTEEM  
(Of higher knowledge the abode)

DANDWATEETUM  
(Dual no more)

GAGANA SADRISHAM  
(Clear as the heavens)

TATWAMASHYADI LAKSHAM  
(Known to all as "Thou art That")

AKAM  
(One)

NITYUM  
(Permanent)

BIMALA  
(Pure)

MACHALAM  
(Immovable)

SARVADA SAKSHIBHUTUM  
(The ever-lasting seer of all)

BHAWATEETUM TRIGUNA RAHITUM  
(Far, far beyond qualities and thought)

SADGURUM  
(Guru Lord)

TWAM NAMAMI  
(I bow to Thee)

## PREFACE

DEAR STUDENT AND MEMBER OF YOGODA SAT-SANGA, your fervent prayers for a new life, full of the abundance and happiness due to each sincere soul, is herewith and herein answered. With the proper and persistent practice of this forthcoming principles and techniques you may expect to attain that Supreme Goal of Self-Realization - that Goal exemplified in the life of Sri Lahiri Mahasaya, who toiled in the world, but remained ever apart from the world.

In 1934 the American people, seeing the fickle value of mere correspondence course, which set aflame and temporarily satisfied an inner urge to know life and its mysteries, a fire which soon became extinguished from the want of continued refueling, made such insistent appeals and demands for continuous, progressive, ever-enlightening guidance that Self-Realization Fellowship, the Western Division of YOGODA SAT-SANGA, instituted a new, revolutionizing system of study through the mails, known as "Fortnightly Praecepta" which are read, digested and acclaimed by thousands. These vital instructions emanate each fortnight from the Self-Realization Fellowship Head Quarters at Dakshineswar, P. O. Ariadah, Dt. 24 Parganas, Bengal, assuring each member of ever-progressive, ever-illuminating inspiration and guidance -- designed to create Krishna-like, Lahiri Mahasaya-like Souls in the Scientific Laboratory of Yogoda, that which imparts Yoga, with the specimen of Self. It may be noted that for students in Europe and America the Yogoda Praecepta are issued from the Western Head Quarters at Los Angeles, California.

Though originally started in the U. S. A. this conflagration of spiritual endeavors and attainments through regular, progressive correspondence has spread back into India, intensified by the love and regard of the West for the teachings of the Rishis and Sages of the East. Yogoda Sat-Sanga, with Eastern Headquarters in a Calcutta suburb, namely, Dakshineswar, is issuing these Fortnightly Instructions. Every fortnight, perhaps just when one's spirits and ambitions are at lowest ebb from the constant battles with the days' turmoil and troubles, the Yogoda Fortnightly instructions arrive through the mails, giving new impetus to the spiritual endeavors. Each anxiously awaited fortnightly instruction serves as a beacon-light to guide one's flight to the heights of Self-Realization.

These fortnightly instructions are designed to create in the home a private, experimental laboratory where the Member may weigh, test, and apply each new technique upon himself and logically understand the true laws of Yoga and scientifically attain the principle of Self-Realization. If even one Soul enters the light and emerges a "Krishna," a "Lahiri Mahasaya", the dream of the Preceptors and Founders will have been realized. But, the value and efficacy of these Instructions are not so confined or limited for thousands will be able to step proudly into a new existence of renewed health, happiness, and prosperity, at peace with God and His creation.

Every day science is inventing or discovering some new method of mechanism for increasing material comforts of man, as evidenced by the scientific magazines and treatises. If scientists has [sic] journeyed to a temple, locked the doors, and prayed to God for the invention of Radio, aeroplanes, television and so forth, they would not have found them. Scientists only discover the hidden truths by using concentration, systematic activity, and experimentation within the laws of Nature, emanating from God. So must religious followers do in order to attain that bliss of Self-Realization.

To actually realize these truths in your own consciousness you must devote yourself to regular, continued effort. Most people consume their time in non-productive reading, and lack real creative activity. That is why they suffer from limitations. For your most important benefit you must give time to the finding and analyzing of truth.

If you want to be different and reap the richest harvest of complete Truth in this short span of life, you must faithfully make these practical instructions a part of your life. Do not put off studying these Truths until tomorrow. That "tomorrow" will be ever receding, while your bad habits will swallow your precious opportune days of immortal Achievements. By adapting these truths to your life, you will more clearly understand the teaching you have embraced. In brief, kindly bear in mind that procrastination and subsequent postponement of effort will only lead to stagnation and retardation in the climb up the Seven Steps to Self-Realization.

We graciously welcome your correspondence if we can be of further assistance in enlightening your understanding and in clarifying and detailing any particular or point or problem in the practice of these instructions.

YOGODA SAT-SANGA, (Self-Realization Fellowship),  
Yogoda Math, Dakshineswar,  
24 Parganas, Bengal.

### Part (A)

## P I L L A R S   O F   Y O G O D A

### BRIEF INTRODUCTION TO THE PRECEPTORS

SUPREME MASTER Babaji is the Supreme Master of the Yogoda Sat-  
BABAJI Sanga (Self-Realization Fellowship) movement in  
India and America. His disciples claim that he is still  
living an extraordinarily long life. It was he who gave the initiation Lessons  
herein, to Lahiri Mahasaya, who revived the art of Super-Realization and  
practical Yoga in a sweeping way in Bengal and the whole of India teaching  
thousands of disciples.

Great Master                      LAHIRI MAHASAYA WAS AN IDEAL PROPHET AND A  
Lahiri Mahasaya                      KRISHNA-LIKE man, while married and performing the duties  
of ordinary life. We can picture saints in the forests, but when we find them in the  
jungle of civilization we can hold hopes of spiritual salvation for the worldly man.

MASTER SWAMI                      Disciple of Lahiri Mahasaya is Swami SRIYUKTESWARJI.  
SRIYUKTESWARJI                      The inspiration and command for the spread of Yogoda  
Sat-Sanga (Self Realization Fellowship) is due to Babaji and Swami Sriyukteswar Giriji  
who chose Swami Yogananda as the only representative to spread the message of the  
lost yoga and Super Art of Salvation. Swami Sriyukteswar Giriji is one of the world's  
intellectual and spiritual giants. In him East and West met. He came to unite the best  
Eastern and Western Civilizations. His message combines the necessary lessons on  
material and spiritual life, bridging the chasm existing between theology and true inner  
realization. Yogoda teachings emphasize the necessity of concentrating upon the  
technique of salvation and not on unproved religious beliefs.

GURU-PRECEPTOR                      In 1920 Paramhansa (then Swami) Yoganandaji  
 PARAMHANSA YOGANANDAJI inspired by the prophetic words of his Master  
 Swami Sriyukteswar Giriji, concerning the propagation [of] this great teaching in  
 America, left the beloved shores and spiritual haven of India to attend the  
 International Congress of Religious Liberals in Boston, Massachusetts as the  
 delegate from India. His message was so enthusiastically received wherever he  
 went, that Yogoda centres were established in 25 principal cities of the United  
 States, besides various cities in Europe, Mexico and South America. During his  
 sixteen years continuous stay in America he initiated nearly one and half a lakh  
 [150,000] of Yogoda disciples, and in the next decade ending 1946 this number has  
 nearly doubled. Soon after his return in India in 1936 he established permanently  
 the organization which he founded before his departure for America, the Ranchi  
 Brahmacharyya Vidyalaya, followed by the establishment of the popular hermitage  
 named Yogoda Math on the eastern bank of the holy river Ganga at Dakshineswar  
 to the north of the city of Calcutta. This is the present Head Quarters of the Yogoda  
 Sat-Sanga Society of India.

Thus the chain between East and West is being linked by the common ideals  
 proposed by the ancient sages of the East.

## PART (B)

### T H E F O U N D A T I O N O F Y O G O D A

#### INVOCATION

PRAYER TO ALWAYS PRECEDE THE PRACTICE OF THIS INITIATION	"O Spirit, Sri Krishna, the Saints of all religions, SUPREME MASTER Babaji, Great Master Lahiri Mahasaya, Master Swami Sriyucteswarji, and Guru-Preceptor Paramhansaji, I bow to you all.
---	--

May your love and wisdom manifest through me forever and ever. Free my  
 spiritual path from all difficulties and lead me to the shores of eternal wisdom  
 and Bliss. May thy love shine forever on the sanctuary of my soul and may I be  
 able to awaken Thy love in all hearts."

#### THE INITIATION

(Art of Self-Realization)

PREPARATION                      1. Precede the following Pranayam exercises by moistening the  
 interior of the throat with a very small portion of olive oil or unsalted butter which has  
 been melted. The butter or oil should not be swallowed quickly, as the throat must  
 well be moistened with oil.

2. Face east (or north), sitting cross-legged as in the lotus or  
 Buddha posture, on [a] woolen blanket spread on the floor or on the bed. If one  
 prefers to sit on a chair, choose a straight armless chair, over which a blanket  
 (woolen) has been placed, running down under the feet, and face East or North.

POSTURE                              3. Correct posture: Sit erect; shoulder-blades together, palms  
 upward and resting at the junction of the thighs and abdomen, chest out, abdomen  
 in, chin parallel to the floor, eyes half-open (or closed) with the eyeballs turned  
 upward and gaze fixed at the point between eyebrows without strain; relax the whole  
 body, keeping the spine straight.

The correct posture is extremely important and it will be almost altogether ineffectual to perform this exercise with bent spine.

4. With spine erect, relax all muscles and limbs. During the practice of this lesson the spine often bend[s] forward unconsciously through bad habits. Straighten it as often as it bends forward to gain the desired results.

N. B. There should be no deviation from any of the method given in this initiation. There are few rules. Obey them STRICTLY.

### PRELIMINARY EXPERIMENTS

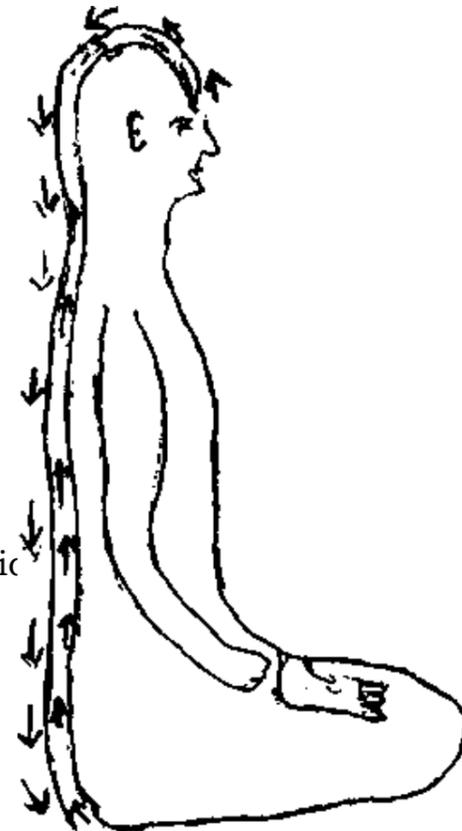
NUMBER 1 Clinch the fists lightly so as to form a small tube-like hollow between the fingers and palm; place the closed fists one on the top of the other at the mouth as in diagram No. 1. Slowly draw in cool air by the mouth through this "fist-made" tube noticing particularly the cool, refreshing sensation ascending within the closed fists. Then shift the closed fists to a position just below the mouth, and slowly exhale the warm breath out over the fists observing carefully the sensation of trickling warmth descending over outside of the hands. Be most fastidious in observing these two sensations as they must be realized in the practice of this initiation instruction.



(Diagram No. 1)

NUMBER 2. The spiral column is to be imagined as a mere hollow tube extending from the base of the spine or Coccyx beyond the top of the spine at the neck (Cervical Center) to the point between the eyebrows - spiritual (Third) Eye.

It is through this imaginary tube that the cool current (and life force) ascends, while the warm trickling current (and life force) descends over the outside circuit or cycle, as in diagram No. 3.



imaginary

(Diagram No. 2)

### KRIYA CONSISTS OF THREE PARTS

#### KRIYA PROPER -- PART 1

The first part of Kriya, or Kriya proper, teaches the method of mentally feeling the spine by passing or circulating the life force lengthwise inside and outside.

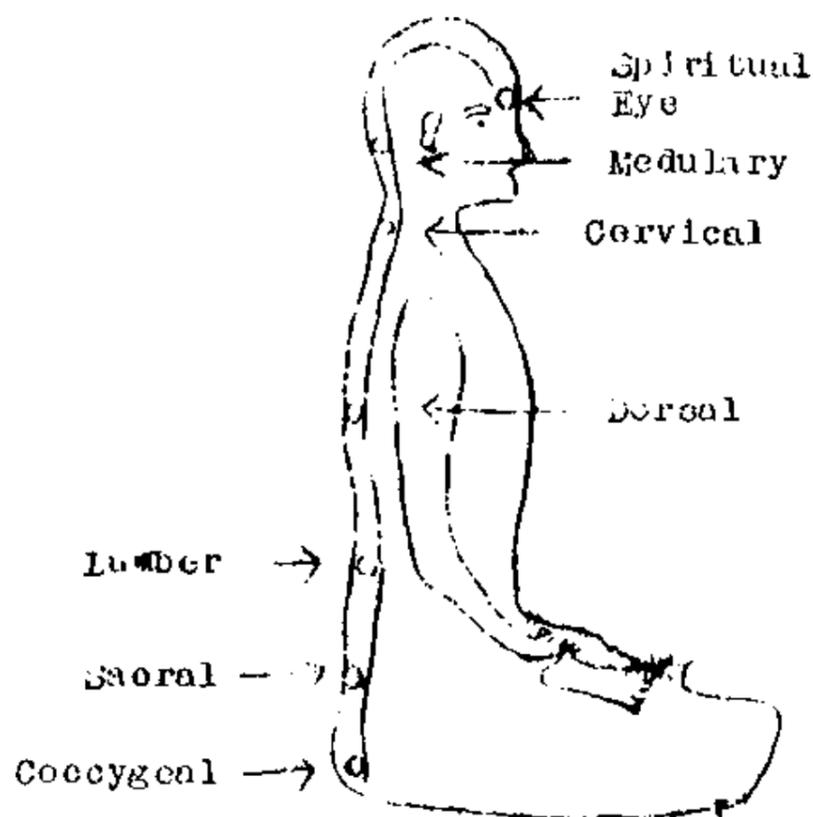
The purpose of Kriya is to magnetize the spine by circulating Life Force or current lengthwise, up inside, and down outside and thereby withdrawing the life current from the senses and involuntary organs and concentrating it in the spine. This also helps to change the centre of consciousness from the body and senses to the spine.

## METHOD

### THE SPINE - A HOLLOW TUBE

1. With half-opened or closed eyes fixed at the Will Centre or spiritual Eye (the point between the eye-brows), concentrate on the whole spinal column, and imagine it to be a hollow tube running from the point between the eyebrows to the Coccyx, (as in preliminary Experiment No. 2)

INHALATION — ASCENDING  
"AW"  
C. inhale, feeling the breath gently, not jerkingly, pass through the inside of this imaginary hollow spinal canal with the sound of "AW" (made deep in the expanded throat), thinking and feeling a cool breath and life current starting from the Coccyx at the terminal of the spine and moving upward until it reaches the top of the tube imagined as running up to the point between the eyebrows as in Diagram No. 3. The duration of the inhalation with the thought of drawing the breath and life current upward must be ten to fifteen counts.



(Diagram No. 3)

EXHALATION — DESCENDING 3. When the life current and breath have "EE" reached the top of the spinal tube, (the point between the eyebrows) slowly exhale, sending the breath and warm Life Current over the forehead, through the cerebrum and on down the back of the spinal column to the Coccyx, making the sound of "EE" (high in the expanded throat). While exhaling, the Life Current and breath must be felt as a fine thread-like tepid (slightly warm) stream slowly soothingly going over the spine downward to the Coccyx. As you exhale imagining the Life Current to flow downward over the back of the spine be sure to make the sound of "EE" with the breath.

TWO INDICATIONS OF THE  
CORRECT PRACTICE OF KKIYA

REMEMBER, there are two indications on the correct practice of Kriya; (1) During inhalation, the upward flowing breath and Life Current should produce a cool, refreshing sensation throughout the entire length of the imaginary hollow in the spinal column, from the Coccyx to the point between the eyebrows and should be accompanied throughout by the deep sound of "AW" made by the expanded throat. (2) During exhalation, the downward-flowing breath and Life Current should be felt as a tepid, fine, thread-like soothing sensation accompanied by the sound of "EE" made high in the expanded throat.

WHEN AND HOW LONG  
TO PRACTICE

Practise this technique of Pranayam fourteen times without stopping, every morning before dinner or before going to bed. Permission to increase the practice of Kriya must be secured from Preceptor-Guru or the spiritual adviser of the Headquarters, only after several months of faithful practice reporting on the state of your health, mind and realization. Never practise in a full stomach, but always before meals.

THE PROCESS OF  
MAGNETIZATION

When you inhale and exhale continuously you quickly convert the oxygen into Life Force, especially recharging the lungs and blood. Focusing the vision and the will at the point between the eyebrows, and imagining the circulation of the current and breath in and down around the spine, will create a positive and a negative pole and bring about the actual circulation of this current.

PAUSE IMMEDIATELY AFTER  
THE KRIYA PROPER

Immediately after practising the technique of Kriya Proper, you should take rest in the same posture for several minutes (longer the period, better the result) to feel the life current going up and down round the spine in imagination. In this way you will begin to feel the magnetization of the spine and have a breathless state (without any exertion) with the consciousness of the contact of the Cosmic Joy and Bliss.

CONTROL OF COSMIC

The Will Centre becomes the positive pole and the ENERGY Coccygeal plexus becomes the negative pole. The current thus created becomes a magnet of energy which draws more energy from the nervous system and from the Cosmic Source. By this method the adept is enabled to project this energy from the medulla into Cosmic Energy. It is then that this energy in the body loses its limitations and becomes identified with Cosmic Energy. This is what is meant by Pranayam or control of Life Force in spine and heart and nervous system, which results in breathlessness and the calming-down of heart and lungs. It is then that the Life Force which is dependent on oxygen, loses its breath-slavery and moves spiritward.

\*(See footnote)

FROM MATTER  
TO SPIRIT

While inhaling and exhaling, imagine that the breath during inhalation is going upward from the Coccyx to the point between the eyebrows; and during exhalation imagine that it is moving down-ward over the back of the spinal column.

\* Many think that control of Life Force means control of breath That is wrong. The real meaning of Pranayam, according to Patanjali, the founder of Yoga philosophy, is the gradual cessation of breathing, the discontinuance of inhalation and exhalation. Trying to Control the Life Force by holding the breath in the lungs is extremely unscientific and harmful.

The breath actually does not circulate around the whole length of the spine, but the increased Life Force derived from the transmuted breath is directed by Will and Visualization to circulate lengthwise, within and without, through the inner and over the outer side of the spinal column continuously during Kriya. This converts the entire spine into a magnet which draws all the bodily current away from the senses and nerves. The five telephones of the sense -- touch, taste, smell, hearing, and sight — are thus disconnected and the attention freed from the invasion of the senses. This is also the greatest psycho-physical method for actually reversing the searchlights of Life Forces, consciousness and the senses from matter to spirit.

DURATION OF EXERCISE Drawing up and feeling a cool current and the breath within the inside of the spine, feeling a cool current from the Coccyx to the point between the eyebrows, and spraying the current and breath as tepid over the back of the spinal tube from the point between the eyebrows down to the Coccyx, is equal to one complete Kriya Exercise. This exercise (Kriya) should be performed fourteen times in immediate succession; morning and evening.

ONE YEAR'S EVOLUTION The repetition of Kriya fourteen times equals one year's natural evolution in development of body, mind, and soul. The Life Current quickly spiritualizes the spine and brain, which in turn spiritualize the whole body. Hindu yogis state that this current actually changes the atomic composition of the body cells.

QUICKENING SOUL EVOLUTION ordinarily the progress of the human body, mind, and soul keeps pace with the revolutions of the earth around the sun. (Of course, this natural progress is retarded if disease, accidents, despondency or ignorance be permitted to invade the body, mind, and soul), just as the earth's complete revolution around the sun produces one year's effects in the human body, so the Yogis discovered that the time of human evolution could be quickened greatly by revolving the Life Force (the earthly physical energy) around the elliptical path of the spinal column and its six centres, upward from the coccyx to the point between the eyebrows and downward from that point to the coccyx with the Soul as the central sun.

KRIYA QUICKENS EVOLUTION The solar year through outside influences of rays and vibrations quickens the body, mind, and soul to a certain state in a year's time. The yogis found that the same result can be brought about by internal methods for energizing and spiritualizing the spine which is extremely sensitive. This quickening of evolution can be accomplished only if Kriya is practised correctly, if the body is kept free from diseases and accidents, and the mind from disbelief and error.

HUMAN EVOLUTION CAN BE QUICKENED Normally, the human body, brain, mind, and Soul undergo a complete change once every eight years, if the individual be progressive. The Scriptures say it requires about a million uninterrupted mundane years' human progressive natural evolution to clarify and sensitize and enlarge the brain, mind, and soul capacity so that they can hold and reflect all the knowledge in the universe. Ordinarily, the human brain is too limited even to hold all the words of an Enlarged Oxford Dictionary. Imagine what a highly developed brain is necessary to hold and express all knowledge. However, if Luther Burbank could bring a walnut tree to the fruit-bearing stage in five years instead of the normal

ten to fifteen years, it is reasonable to suppose that there must be a scientific method for developing an all-wisdom-producing brain within a few years, instead of a million terrestrial years as usually required.

This is why the Yogis of India have devised this ingenious Kriya exercise for internally refining the brain and spine. Kriya is mathematical in its result. All who practise it correctly and regularly will learn this for themselves. By practising Kriya correctly fourteen times, morning and evening, while in good health the spine, brain and mind become complete[ly] changed. TO bring about an equivalent change through natural evolution requires one year. Consequently, by practising Kriya fourteen times in the morning and fourteen times in the evening, two years of natural evolution can be achieved in one day.

A MILLION YEARS' EVOLUTION one must remember that one million years IN FIFTY YEARS of evolution can be achieved in less than fifty years by perfecting one's technique, deepening concentration, and by increasing the number of times in the practice of Kriya. (This is not to be attempted without the permission of the Preceptor Guru, which may be obtained after several months of faithful practice, by reporting on the state of your health and mind).

## KRIYA - PART 2.

### MAHA-MUDRA

PURPOSE This exercise is called Maha Mudra, or body- electrification and spine-straightening method. The purpose of this exercise is to loosen the vertebrae and distribute obstructed life Current into the organs.

MAHA MUDRA IS PRACTISED **1. Posture: Bend the left leg back under the**  
IN THREE PARTS **body and sit on the sole of the left**  
foot, arch the right leg in the **front of the body, with knee upward, having**  
right foot flat on the **floor, place hands with fingers interlocked**  
over the right knee; keep the spine straight. Practice: Inhale cooling the  
inside of the cerebrospinal tube as in Kriya, bringing the current up inside  
the tube to the forehead, between the eyebrows to the sound of "AW". Then  
holding the breath, bend head forward and downward, resting chin on chest,  
and stretch right leg forward, straight on the floor: with both hands take hold  
of the large toe of the right foot and pull it toward you, counting from one to  
six, in this bent posture (breath still being held); then sit up, straightening  
the spine, and lifting the right knee upward (knee fixed) in comfortable  
position. Exhale with sound of "EE" as in Kriya, sending the warm current  
over the outside of the tube downward to the Coccyx.

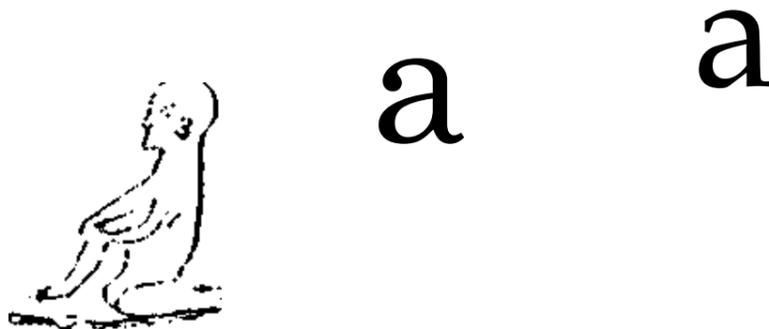


DIAGRAM NO. 4

IMPORTANT - Maha-Mudra should be practised before Kriya - Part 1.

2. Posture: The same exercise is repeated by reversing the leg positions, i. e., by bending the right leg and foot and sitting on the sole of the right foot, and arching the left leg with left knee upward. Practice: Repeat exactly as in part 1.

3. Posture: As in Diagram No. 5. Sit erect, with both legs arched in front of the body, both knees up, feet flat on the blanketed floor; and fingers interlocked and placed over the knees, practice; Draw the current upward to the sound of "AW" as in kriya; hold the breath, bend the head downward, with chin on the chest, then stretch both legs straight forward on the floor, keeping them together; shift interlocked fingers to the toes of both feet and holding the toes, pull them toward you. Hold the breath counting from one to six as before. Then sit up, straightening spine, and exhale with the sound of "EE. "



DIAGRAM NO. 5

**DURATION OF THE PRACTICE** Practise three times, counting each rotation of three positions as one complete cycle, practise just before Kriya, and any time when the body requires adjustment, for it magnetizes and adjusts the spine.

### KRIYA - PART 3

#### YOTI MUDRA

**PURPOSE.** The purpose of the third part of Kriya or Yoti Mudra, is seeing the light by your own effort, or finding guidance through the Spiritual Eye or Will Centre.

**POSITION** Sit erect in the Lotus or cross-legged posture, put the thumbs of both hands loosely over the tragi of both ears; place the first fingers lightly over the outer corners of the lids with gentle pressure; place the middle fingers lightly over the nostrils; the position of the third fingers should be over the corner of the upper lip and that of the little fingers over the corners of the lower lip. (See diagram NO. 6)

**PRACTICE:** With all the fingers lightly held in these positions, inhale with the sound of "AW" as in Kriya, drawing the current up through the cerebrospinal tube from the Coccyx to the point

between the eyebrows; then hold the breath knitting the eyebrows tightly and quickly, and pressing the eyeballs gently so that they do not revolve or rotate and pressing all fingers firmly closing mouth, nostrils, ears, and eyes; hold the breath counting from one to twelve or twenty-five, and see the revolving light of the Spiritual Eye (the star of wisdom, the third eye, the single Eye, or the Will centre).

closing

F  
i  
r  
s  
t

Fingers:



Diagram No. 6

WHEN TO PRACTISE Repeat this exercise three times. Practise just before going to bed and just after Kriya proper.

### PRACTICAL RULES

1. These Pranayam techniques are not effective without the sounds of "AW" and "EE." Drawing the breath and current upward must be accompanied by a deep, full sound of "AW" made by the expanded throat. Likewise, in sending the current downward over the spinal column, it must be fine, thread-like and tepid to the sound of "EE" made in the throat. Sounds of "AW" and "EE" should be of muffled voiceless nature.

2. Always keep the throat expanded during these techniques. The expansion should be like that experienced in rolling the tongue backward toward the uvula or little tongue. You may practise Kriya with an expanded throat by rolling the tongue backward.

6. practise these techniques before meals, never immediately after the meals.

4. DO not practise Kriya during physical illness or while pain is felt in any part of the chest or body. Kriya presupposes good health. However, do not seek excuses, but when able to do so, practise Kriya. (The Yogoda recharging techniques for restoring and maintaining the body in perfect health will appear in forthcoming fortnightly instructions). Kriya is meant to accelerate the forces of the body when in sound health.

5. During any form of serious illness (especially bronchitis, colds, respiratory diseases or pain in the chest) the Maha Mudra, Kriya part 2, should not be performed. The techniques of Kriya proper and the Yoti Mudra however should be practised mentally only or in imagination. This injunction is given for no other reason than it is impossible to take any breathing exercise when the throat or chest is clogged with phlegm or mucus, or the chest is weak and suffering from pain. In case of any illness, the Preceptor Guru should be informed first, or healing sought from the Headquarters of the Yogoda Sat-Sanga, Yogoda Math, Dakshineswar, P. O. Ariadah, 24 Parganas, Bengal, India.

### SIMPLE CAUTIONS

1. Avoid excitement.

2. Eat no meat.

3. These techniques should never be practised on a full stomach. Partial fasting is very beneficial and effective.

4. DO not misuse or divulge any of the techniques without first securing the permission of the Preceptor-Guru.

5. Entertain no fear or suspicion.

6. Do not exceed the limit of number of times of practice unless advised by your Spiritual Preceptor-Guru.

7. There must be no strain when practising the Prana Control given in this initiation.

8. Do not lead unbalanced lives.
9. Observe strict moderation in everything, especially in sex life.

### GENERAL REMARKS

By the correct practice of Kriya fourteen times, Maha Mudra thrice, and Yoti Mudra thrice, twelve years of evolution of body, mind, and soul will be gained in a few minutes. Mind can do everything. Through this practice, the time limitation in evolution is overcome, and the receptive power of the spine, brain, and mind is increased, so that the Yogi knows, sees, and feels all from within. Yoga is the super method by which the evolution of body, mind and soul can be quickened. That is how the attainment of wisdom and realization, which usually take[s] a million years and numerous incarnations of natural evolution, is possible in one lifetime.

By this Initiation the consciousness which is in the body, and which is identified with the senses, is transferred to the spine and the brain, and thus transmuted into Super Consciousness and Cosmic Consciousness.

Kriya is an initiation into Cosmic Consciousness or the transfer of Consciousness from the body to the Spirit. In order to do this, one must transfer consciousness from the senses to the spine

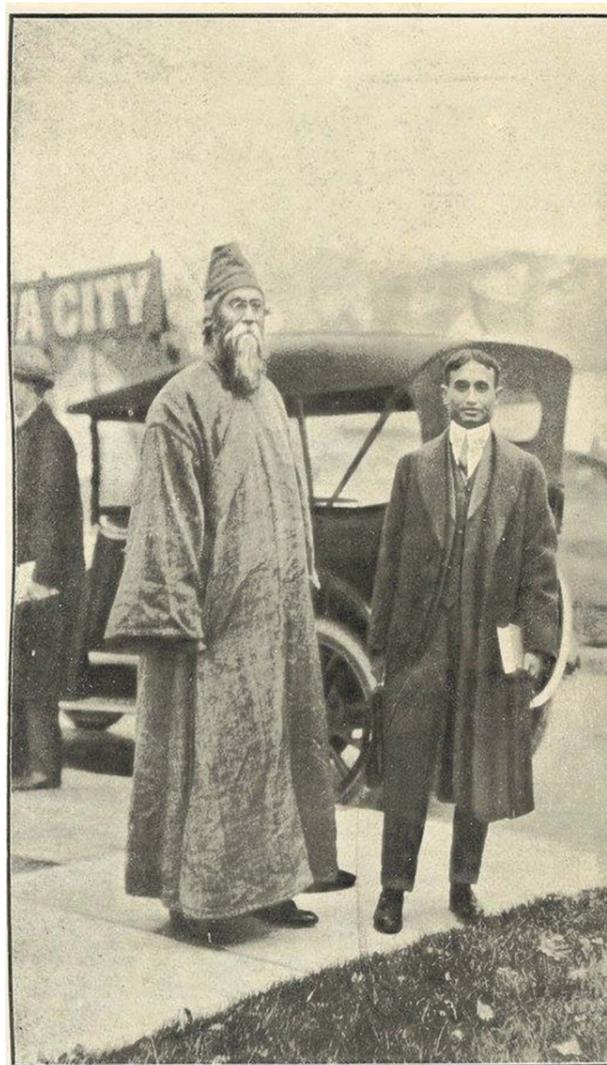
After practising Kriya and resting for a short while one is able to do inspired work in connection with literature, art or science. Then intuition develops of itself, without effort because one's consciousness is transferred from the senses to the spine and brain.

Realization can come only by the development of one's intuition. While practising Kriya feel the inspiration of God in the spine. Remember that through the practice of this lesson you will contact Krishna and the saints of this world, and through them you will find your union with God the Infinite Spirit.

"AUM - SHANTI - PEACE"

Dr. Sudhindra Bose of the University of Iowa, foremost lecturer on Oriental Politics in America, who is visiting India at present, has written a long article in the eminent Indian daily, *Forward*, eulogizing the Yogoda work which Swami Yogananda is doing in the United States, and comparing it to the work accomplished here by Swami Vivekananda.

Dr. Bose writes: "The bitter ferocity of the attacks made on India by Katherine Mayo has made all India indignant. The question now is, How should India meet the black fury of these false accusations? We are told in a good many quarters that India should have her own aggressive propagandists in America. Without a doubt they can do much for the good of India; but they need not all be students of politics. We must needs have men abroad who can tell the world of India's cultural wealth --her history, literature, philosophy, religion, art and architecture. One of the most effective cultural missionaries which India now has in the United States is Swami Yogananda. He has a dynamic spiritual message."



Rabindra Nath Tagore meets Sudhindra Bose at the State University of Iowa, Iowa City.

science in its present state fails to explain.

According to Dr. Locard, Gaillard possesses the power to mummify animal tissues by the simple touch of his hands. Among the objects which he produced for the doctor's inspection were a mutton chop, hard as wood, and showing no signs of decomposition, and the mummified bodies of a pigeon, a perch and an eel.

The doctor's examination of these specimens and of Gaillard has satisfied the scientist that there really lies an extraordinary power in the touch of the man's hands. Gaillard has for a long time studied hypnotism and magnetism, but it was not until last December that he discovered his gift.

Gaillard claims, and the doctor has not denied this claim, that his gift can arrest the growth of cancer by being applied to the noxious tissues. From the Commissary of Police Dr. Locard obtained a cocaine addict, who was submitted to Gaillard's treatment and immediately lost all desire for the drug. Gaillard declines to treat a patient whose case has not been first submitted to a regular physician.—*New York Times*.

#### Music While Falling

Death by falling from great heights is pleasant—provided the smash-up at earth is thorough. Professor Heim of Zurich, who stated so recently, once fell off a precipice of Mount Saentis. He lit on his head and distinctly heard the thud. Stout, he recovered; introspective, he recalled his falling sensations. Delicious music souged by his ears. He was very calm. Only after an hour from his rocky landing did he feel the pain of his broken bones.

The experience set him researching. He questioned Alpinists who had tumbled over precipices. He talked with people fallen with disabled airplanes, with foiled suicides. From all he got a concurrence of testimony: that their thoughts were lucid and followed each other with weird swiftness, that they were fully aware of, and resigned to death, that music sounded. Some felt as if they were passing through rosy clouds. None felt pain immediately upon striking earth.—*Time*.

#### Man's Electrical Nervous System

BERLIN, October 4.—Two Munich scientists have succeeded in photographing the waves of electric current that flow from the human body. By means of amplification the current was magnified to a point at which pictures could be taken, showing a

series of sparks radiating from the fingers of an outstretched hand.

Only when the skin is dry and the fingers move will the current flow into space, the photograph shows, though even a slight movement will then produce electrical sparks.

When the fist is closed and opened rapidly the oscillations increase proportionately in strength.

The scientists believe their research work will show the body's nervous system to be an intricate and delicate electrical network with the brain as a semi-automatic switchboard.—*New York Times*.

#### Two Travelers Return

Dr. Sudhindra Bose of the University of Iowa and his wife, Mrs. Anne Z. Bose of Lindenwood College, Missouri, have re-



*Dr. and Mrs. Sudhindra Bose*

cently returned to America from a trip of several months to India, where they were warmly welcomed by the Indian press and many friends, and honored with many public functions given by various clubs and organizations of India.

In reply to a question asked her by Swami Yogananda, Mrs. Bose wrote: "You would like to know what I think of my Indian sisters. I have a good deal of love, respect and admiration for them, for their sweetness and patience. Surely we in America can learn much from them, and I, for one, did."

#### First India Conference

The First India Conference of America was held during October in New York City and achieved notable success in its aim to

April-6-1936----I have off set all evil publicity caused by [Sudhindra] Bose etc, their criticism is valuable because they are doing it maliciously only temporarily trying to stop the flood of our teachings, about settling the lawsuit, you know best what to do and we will be glad if it is over soon, if it is over Bose will have less cause to criticize, he is silenced and you are right he must be kept in fear of being sued, he got Dhirananda to write a nasty impersonal article about all Swamis in one [of the] best magazines, "Modern Review" and their influence got a counter reply which I am sure will silence S. B. for good, we have built powerful newspaper and other friends and people have great faith due to the creation of a permanent institution thru your gracious co-operation.

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institution thru your gracious co-operation.

# LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED STATES

List 1.

ALL ALIENS arriving at a port of continental United States from a foreign port or a port of the insular possessions of the United States, and all aliens arriving at a port of said insular possessions from a foreign port, a port of continental United States, or a port of the insular possessions of the United States. This (yellow) sheet is for the listing of

S. S. "CITY OF LAHORE" Passengers sailing from CALCUTTA, JULY 6TH, 1922

1 No. on List.	2 HEAD-TAX STATUS. (This column for use of Government officials only.)	3 NAME IN FULL.		4 Age.		5 Sex.	6 Married or single.	7 Calling or occupation.	8 Able to—			9 Nationality. (Country of which citizen or subject.)	10 Race or people.	11 *Last permanent residence.		12 The name and complete address of nearest relative or friend in country whence alien came.		13 Final destination. (*Annotated when permanent residence.)	
		Family name.	Given name.	Yrs.	Mo.				Read.	Write.	Country.			City or town.	State.	City or town.			
1	ps. j.	DEWAJI	GUNAKER	26	8	M	S.	STUDENT	ENGLISH	YES	BRITAIN	E. INDIAN	INDIA	NAGPUR	MISS R. DEWAJI, C/O C.M.Y. HOSP. JUNAGAD, KATHIWAR, INDIA.	MINN	MINNEAPOLIS		
2	ps. j.	GANGULI	PRAMATHA NATH.	27		M	S.	"	"	"	"	"	"	BENARES	P. N. GANGULI, C/O P.M.G. LUCKNOW U.P. INDIA.	OHIO	COLOMBUS		
3	ps. j.	SASUKIMAR BACHHI	SWAMI DHIRAMANDA GIRI	27	7	M	S.	"	"	"	"	"	"	RANCHI	SJ. BAGEHI KASSAYPARA, SANTIPUR P.O. DT. NADIA, BENGAL IND.	MASS	BOSTON		
4	ps. j.	RATNAPARKHI	KRISHNAJI M.	22	2	M	S.	STUDENT	"	"	"	"	"	NAGPUR	S. N. RATNAPARKHI MUNSIFF, DAMOHEP, INDIA	MASS	BOSTON		
5	ps. j.	SHAHADE	DAVODAR	22		M	S.	"	"	"	"	"	"	BOMBAY	S. K. SHAHADE, C/O ATHVLEK SHWADE JOG COIRGAON BOMBAY.	ILL	CHICAGO		
6	ps. j.	SINGH	SAWAN SINGH	21	6	M	M	"	"	"	"	"	"	BIJA	DR. K. SINGH, CIVIL SURGEON LYALLPUR, PUNJAB, INDIA.	INDIANA	LAFAYETTE		
7	ps. j.	SINGH	MEHAR SINGH	25	10	M	M	SEAMAN	"	"	"	"	"	CHANDLI	S. S. SINGH KANCHARAPARA, CALCUTTA.	N.Y.	ELMIRA		
8	ps. j.	TALWALKER	TRYMBAR	19	5	M	S.	STUDENT	"	"	"	"	"	POONA	H. D. TALWALKER, 899 SADASHIV PETE, POONA CITY, INDIA.	ILL	USBANA		
9	ps. j.	SHAW	ANGELL G.P.	14		F	S.	"	"	"	"	"	"	KARACHI	MRS. BARTON 118 PARK ST. CALCUTTA	ALBERTA CANADA	CALGARY		
10	ps. j.	SHAW	CHESTER W.P.	11		M	S.	"	"	"	"	"	"	"	DO	DO	"	"	
11	ps. j.	SHAW	PHYLLIS M.P.	8		F	S.	"	"	"	"	"	"	"	DO	DO	"	"	
12	ps. j.	Wolfe	Michael	40		M	M	SEAMAN	"	"	"	"	"	Ceylon U.S.A.	Colombo GRESTON	NONE	N.Y.	NEW YORK	
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US Consular  
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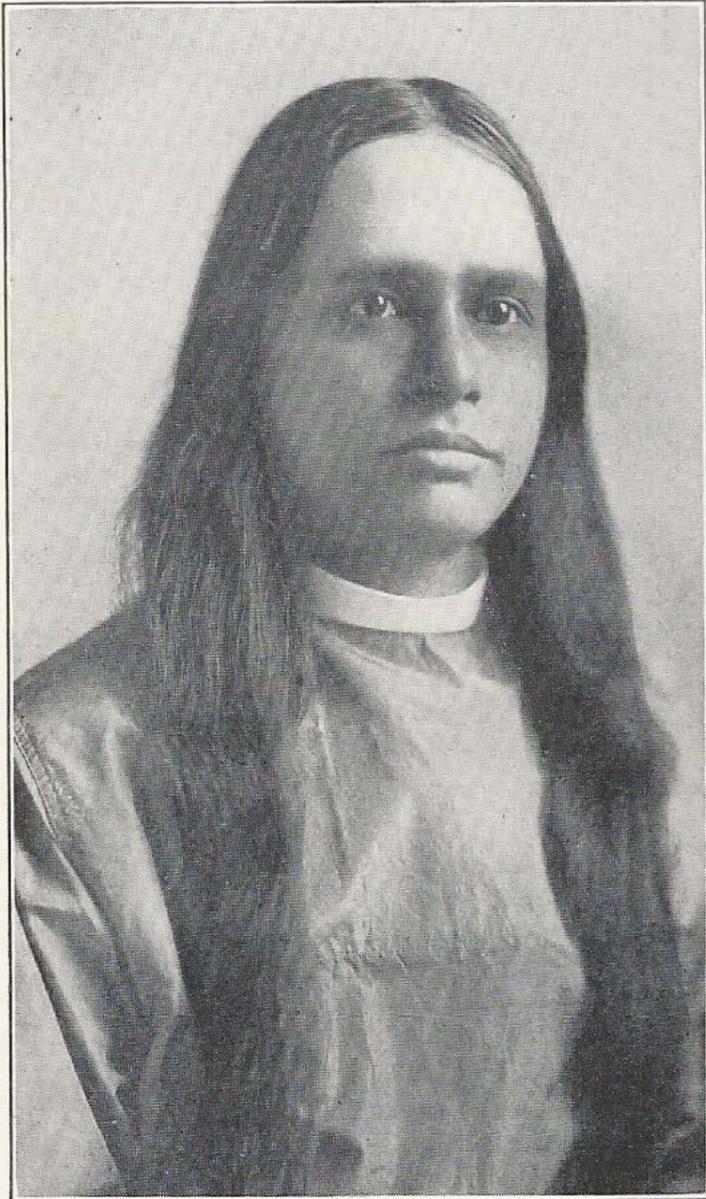
45 ✓ Total passengers . . . . . 12  
U. S. citizens . . . . .  
Aliens . . . . .

0-3-8-11

\* Permanent residence within the meaning of this manifest shall be actual or intended residence of one year or more.  
† List of races will be found on the back of this sheet.

# *Swami Dhirananda*

By  
SWAMI YOGANANDA



SWAMI DHIRANANDA

I am powerless to tell how greatly he has helped me in carrying on my educational work in India and Boston or of the good which the world has derived from his ideal character and exalted spiritual life. He will bless Mount Washington with his presence there as the Residential Swami. Just as he successfully carried on the work of the Ranchi School during the first two years of my absence from India, so will he likewise take charge of the Los Angeles Headquarters whenever I am of necessity absent from there on lecture tours for the spread of God's message of all-round education and human perfection.

Swami Dhirananda will conduct a Sunday School class for boys and girls every Sunday morning at Mount Washington, and attend to the work of the Yogoda Correspondence Course, as well as carry on further spiritual work as it develops.

---

## *My Native Land*

By SWAMI YOGANANDA

The friendly sky,  
Inviting shades of banian tree,  
The holy Ganges flowing by,—  
How can I forget thee!

I love the waving corn  
Of India's fields so bright,  
Oh, better than those Heav'nly grown  
By deathless gods of might!

My soul's broad love so grand  
Was born here first below,—  
In my own native land,  
On India's sunny soil aglow.

I love thy breeze,  
I love thy moon,  
I love thy hills and seas,  
In thee I wish to cease.

Thou taught'st me first to love  
Thy sky, the stars, the God above;  
So my first homage meets,  
O India, at thy feet!

From thee I now have learn'd to see,  
To love all lands alike as thee;  
I bow to thee, my native land,  
The Mother of my love so grand.

## NOTE

The first edition of this book was published in India. The second and subsequent editions, revised and enlarged, have been published in the U. S. A.

My thanks are due to Swami Dhirananda, M.A., Swami Satyananda, B.A., and Sj. Tulsinarayan Bose, for various forms of help I have received from them.

SWAMI YOGANANDA.



Tara Bagchi  
Around 1934.

**Tara**  
**Wife and Disciple of Dhirananda**  
**(Dr. Basu Kumar Bagchi) Enters**  
**Mahasamadhi on December 15**

*To Swami Dhirananda –  
for He Is the "Rose" I speak of.*

*The Rose is beautiful and pure  
And fresh from God's own hand it grows  
And wafts its soothing fragrance out  
To "Him" who sees, and cares and knows.  
And those who see the beauty as  
Its generous nature fills the air,  
Can catch the gentle fragrance too  
And thank God for His gift so rare.*

– Gladys Webber

The special and unique life of Tara Bagchi, wife and disciple of Swami Dhirananda (Dr. Basu Kumar Bagchi) entered Mahasamadhi around 11:15 a.m. on December 15, 1997 at Fairfax Manor in Ypsilanti, Michigan. True to the last Kriya – the complete and total surrender to The Supreme, and in full consciousness with her eyes raised and fixed on the Christ Star, slowly and humbly bowed her head to the King of the Infinite, as her soul silently floated out on the wave of AUM into the majestic sea of Light.

Tara was 90 years old and had been residing at the nursing home of Fairfax Manor since August of 1997. Her maiden name was Eva Gladys Webber.

In the ancestral heritage of the Webber Family, her grandfather Webber was an English commoner, a sea captain by trade who brought the English adventurers to American shores. Her grandmother Mary Webber was born into English aristocracy in a castle in Ireland and was a lady-in-waiting to the Queen of England. A sensitive, adventurous poetess, Mary longed for her own independence

and chanced the crossing of the Atlantic with Captain Webber, who she then married once she arrived in America. Inheriting her Grandmother Mary's disposition, Tara too was a very brave spirited, adventurous and positive-minded beauty with a loving and artistic nature. Throughout her life she was gifted with poetry writing, painting, music and flower growing.

Tara was born on July 31, 1907 in Grand Isle, Nebraska. One of three children born to Etta and George Horace Webber, who was a builder and brick mason. She was the oldest, with a sister, Zelda, who was some eight years younger than Tara, and a brother, who died when he was only a year and a half old in La Junta, Colorado. Her father moved the family from Grand Isle, Nebraska to La Junta, Colorado where he took up a homestead when Tara was about three years old. La Junta is near Colorado Springs, Colorado. The family lived in La Junta until Tara was about 14 years old when they moved to Pueblo, Colorado. There in Pueblo, Tara took her first music lessons and was enrolled at Scotts School of Music where she excelled in piano. Music remained a life long delight to her, and she taught piano for many years during her married life to Dr. Bagchi.

In her middle teens Tara's parents divorced. It was then after three independent trips to the West Coast that she, her sister and mother finally settled in Los Angeles when she was about 17 years old. Her father had remarried and re-settled in Texas. As destiny summoned her, the move to Los Angeles sealed Tara's future fate in the eventual marriage to Dhirananda.

Few are called to play the sacred role of both wife and disciple of the Guru. But just as her name Tara in the Indian Sanskrit language means "earth" as well as "star", so Tara was chosen to play the dual role of both earth and heaven in the role of wife and disciple in the life of Swami Dhirananda – Dr. Basu Kumar Bagchi.

It was in 1922 that Swami Yogananda, after coming in 1920 to speak before the International Congress of Religious Liberals in Boston, Massachusetts, and remaining in the country, called for his spiritual brother disciple, Swami Dhirananda, who was then Principal of the Ranchi School in India, to come to his side and work for the Kriya Teachings in America.

Known as the "Right Hand" of Yogananda, Swami Dhirananda put his shoulder to the wheel, and the overwhelming dynamo of these two spiritual Giants-in God spread the Kriya message across America from coast to coast – the message of Christ Consciousness – the message of physical, mental and spiritual education for all-round development of the individual to discover the Highest Self.

From 1920 to 1924 Boston was the center of Sat Sanga, which means Fellowship with Truth, and was the initial name of Swami Yogananda's and Swami Dhirananda's American effort. Then with the purchase of the Mount Washington land, Swami Dhirananda made the permanent transition from Boston to Los Angeles in 1925 to be the first Director of the Mount Washington Educational Center, the new name of the new Center. It was under his resolute and undisputed capable leadership that Swami Dhirananda adroitly brought together a comprehensive program for the Center with layman's volunteer participation associations, religious-philosophical lectures in comparative religions and thought, concentrated one-to-one Teacher-Disciple spiritual instruction and guidance, and weekly Sunday sermons welcomed not only by students, devotees and friends of the

To. S.D.

*The heaven that lies in music  
The glory that comes with the dawn  
The depth of the heart of a poet  
The beauty entwined in a song  
The dazzle of flashing lightning  
The peace of the soul when wrong dies  
The majesty of tall mountains  
I find in your lovely eyes.*

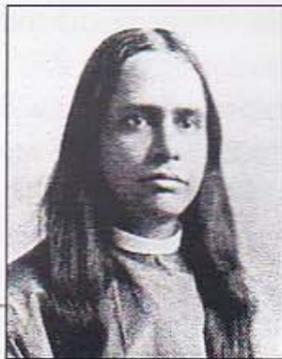
*The sweetness of flowering roses  
The freshness of silvery dew  
The soothing effect of evening  
When a hot summer day is thru  
The pricelessness of rare jewels  
The bliss we feel for a while  
The mystery that shrouds the unknown  
I find in your wondrous smile.*

— Gladys Webber

teachings, but enthusiastic audiences in high schools, colleges, universities, churches, professional clubs and civic organizations in the Los Angeles area.

It was into such a setting of religious activity and environment that 18-year-old Tara came to attend the April 4, 1926 Easter Sunrise Service with an Indian gentleman friend. A huge crowd attended the out-of-doors worship, thrilled by the majesty of the mountain ranges and the glorious sunrise. The 'God-sent' messenger, Swami Dhirananda delivered the sermon. Tara said, "When my eyes beheld Swami Dhirananda, he looked like a golden god. He looked so beautiful with his long black hair and yogi robe."

Though very limited on money, but limitless on devotion, Tara came to live and work for almost two years at Mt. Washington from



(Left) Swami Dhirananda in 1922.

(Below) After Easter Sunrise Service was over on April 17, 1927 in front of Mt. Washington Educational Center in Los Angeles. Swami Dhirananda officiating in front of the flowered Easter cross.



about 1927 to the Spring of 1929. In April 1929 Swami Dhirananda separated from Yogananda over professional and personal differences. Tara with many other devotees moved with Swami Dhirananda from Mt. Washington to the new quarters on South Figuero Street where he began his Raja Yoga Society and "Friday Morning Club".

In the late 1920's Tara married M. L. Tandon, an Indian film producer. The marriage did not last, however, when Tandon decided to return to India around October of 1931. With no funds to live on, Tara moved back home to live with her mother and sister. Tandon was never heard from after early 1932. By 1933 the marriage was dissolved. Tara remained with her mother and sister in Los Angeles until the Fall of 1933 and then moved to Woodlake, Nebraska to live with her aunt and uncle and father. Her father had lost his wife in Texas and moved in recent years to Woodlake.

In the meantime, Swami Dhirananda had made a major decision in his life by October of 1932 to return to school and work toward a Ph. D. degree. After many months of deep and serious thought, Dhirananda stepped down from the pulpit, removed himself from swamihood – never to return, and left Los Angeles in January, 1933 to enroll as a graduate student at the University of Iowa in Iowa City, Iowa. His chosen field of study was brain wave research. Dhirananda was solidly supported and funded in his return to school by several doctorate professors from UCLA. To his loving and devoted students and devotees he announced that from that time onward his pulpit would be the research laboratory. Though he never initiated or taught spiritual precepts again, there were those devotees and disciples that remained with him as their Guru for the rest of their lives.

During the years of Dhirananda's ministry at Mt. Washington and then his own teachings and writings at his Raja Yoga Society and "Friday Morning Club", Tara had volunteered her typing skills to assist him with his correspondence and class lectures. Thus, Tara remained in close touch with his work. It was natural that the friendship and devotion that was begun in the Guru-Disciple relationship continued through correspondence between Nebraska and Iowa. In

To My Guru on the Tenth Anniversary  
Of His Arrival in this Country

*I knew not that I stumbled in the dark  
Until your Holy Light was shed on me.  
Nor that my mind a prisoner languished bound  
Until your words of wisdom set me free.  
My heart, long since turned cold to dull the pain  
Of hurts that always disappointments bring,  
Melted beneath compassion's sweet warm rays  
Filtering through your smile and tender gaze.  
Life's rumbling turned into a melody –  
My gratitude makes dumb expression's art  
I know there's naught that I can give to thee  
Except the satisfaction in your heart  
That you have shown a weary soul the Way,  
And made of murky night a shining day.*

—Tara

(Continued on Page 11)

## **Tara**

*(Continued from Page 9)*

1934 Dhirananda, now going by his given Bengali name of Basu Kumar Bagchi, came for a visit to Nebraska. With all the beauty, cheerfulness and sterling qualities Tara possessed she was the chosen ideal partner for this very brilliant and gifted man who had come to give so much to the world as a humanitarian, scholar, and Teacher. Before he received his doctorate in 1935, they were married in August, 1934 in the home of Dean Seashore, who was head of the Department of Philosophy/Psychology at the University of Iowa.

Tara and Dr. Bagchi’s lives were filled with activity and humanitarian pursuits. After graduate research work at the University of Iowa in 1937, they went to India where he was a Bose Fellow and set



*A photo taken around 1940 on the eve of their return from India back to America. Dr. Bagchi (Dhirananda) with his mother in her nineties, and Tara holding Sylvia Janeen at the family home in Santipur, West Bengal, India.*

up the first Electroencephalographic Laboratory in India at the University of Calcutta in 1939. Tara wrote a small book about their life and travels in the East, attended and received a degree from the University of Calcutta herself, pursued the study of the Bengali language, and bore them their first child, a daughter named Sylvia Janeen in August, 1938. During the Bagchi's sojourn in India, they met Mahatma Gandhi and his family.

They returned from India in late 1940 when Dr. Bagchi received an appointment to do research at Harvard University. Then in 1942 he accepted the position in the School of Medicine at the University of Michigan to set up the Electroencephalographic Department. In May, 1942 Tara bore them their second and last child, a son named Vanu. They remained in Ann Arbor for the rest of their lives.

The peak of Dr. Bagchi's scientific research career culminated in 1957-58 when he "proved-up" the entrance and movement of the brain wave in the human body. Made possible through a Rockefeller Grant, a yogi by the name of Swami Shantananda came from India and offered himself up as the subject of the research tests. The tests and apparatus for the tracking of the brain wave in the human body was designed and programmed by Dr. Bagchi, and these tests were performed on the University of Michigan campus. This research was the first of its kind, and in effect, established Dr. Bagchi as an international pioneer in the field of brain wave research, which was the parent research to perfecting the now indispensable cat scan in medicine. He was named Professor Emeritus of the Electroencephalographic Department in 1964. Dr. Bagchi entered Mahasamadhi on August 28, 1977.

A woman of strong convictions, Tara marched on Washington, D. C. in the 1960's with the other mothers of America to bring our boys home from the Vietnam War. Tara was never shy on taking a stand in life, and the most profound commitment she ever made was her love for her Guru and husband, Dr. Bagchi.

She says it so well in a note to Dr. Bagchi in the early days of their marriage:

"Sweetheart Mine:

This Christmas I give you the most wonderful,  
the most beautiful thing in the world – that which I have  
always given you – that which you have given me –  
Love in its fullest sense –

All my love –  
Tara

A Memorial Service was held on January 3 at the First Unitarian Church in Ann Arbor, Michigan. Her wishes to be cremated have been honored. She is survived by her two children, Sylvia Janeen Cummings and Vanu Kumar Bagchi, both of Michigan, and four grandchildren.

"East Meets West," Scientific Research on the Effects of Yoga and Meditation; Sat Bir Singh Khalsa, Ph.D., Aquarian Times featuring Prosperity Paths, July.AT. [200]6.indd [pp. 24ff]

Perhaps the best example of [yogic research] was the classic 1957 study entitled Electro-physiological correlates of some Yogi exercises by Basu Kumar Bagchi, a professor at the University of Michigan Medical Center (and close boyhood friend of Paramahansa Yogananda), and Marion A. Wenger, a psychologist at UCLA. These investigators spent five months traveling across India seeking out yoga masters and holy men. Using portable recording equipment they measured the physiological changes in these practitioners. The results of their study showed that yoga practitioners had extreme slowing of breath rate, the ability to slow the heart rate, and a deep relaxation of the autonomic nervous system. These findings have stood the test of time and have been echoed and confirmed by the results of many subsequent research efforts in yoga and meditation.

Now you see Swami Dhiranandaji



Now you don't see him!





June 13th 1935.

Dear Sri Nerode:-

Your letter of June 7th and Srimati's of June 10th have been handed to me to answer. <sup>My</sup> came too late, I am sorry to say, for Swamiji to see <sup>them</sup> before he left the Center. I am also sorry that so much time has elapsed since we received your letter without an answer being sent to you, especially as you asked for a prompt, air-mail one, but these are indeed busy days with us. I could write you quite a long letter, telling you of the handicaps under which we are working. But I want, if possible to get this letter in the mail tonight, so I must leave that out.

1st. Swamiji was informed of Yogi Hamid Bey's dishonesty, and our lawyer has been instructed by him to commence suit against the Yogi. We were very glad that Srimati mentioned the city where he is, as that was the first thing our lawyer wanted to know. I cannot at this time tell you just what can be done. We are gathering all the copyrights together.

2nd. Regarding your request for help from Inner-Culture, Miss Marckwardt says she will be very happy to insert a paragraph about you and your work. Partly because she is so busy, and partly because she wants to say the most helpful things, she asks if you will write the whole of it yourself, or at least a summary or outline of what you would like said. She says to do this as quickly as possible and send it to her by air mail, as she hopes to get it in the next magazine. She further says that she thinks it would be a good idea for you to send her items of news about your work regularly, telling where you are located at the time of writing, where your next campaign is to be, etc. You see, this is really up to you. I heard Swamiji say to a young man who was working for us in the field, "if you want to keep me interested, you must keep me informed about what you are doing." I expect you do feel very far away from Headquarters. Please try to bridge the gap with a monthly report that can be inserted in Inner-Culture. Miss M. also asked me to tell you that she would like to have a short article. A page and a half, double spaced, would be just right for a display page.

3rd. About the 3rd and 4th Initiations, Swamiji has distinctly ordered that they should be given by no one except himself, and so I cannot send them to you without his permission. I am writing him immediately, asking him to allow me to do so. Our understanding is that no one except Mr. Lynn and the residents at Headquarters has been given the 4th. How can it have gotten out? As soon as you get this letter, will you send me by air mail the address of Mrs. Ivy Nelson, the Texas lady who you say is giving the Initiations? She has no authority to do this, and we want to take the matter up with her.

4th. Miss Marckwardt says she had just such trouble as you are having, all over the country, when she was managing Swamiji's campaigns. Students would complain that they had had the lessons from other teachers, and

would want their money back. She says one Hindu came to the classes, and then taught the lessons word for word as he had received them from Swamiji. What can you do with people who are so dishonest and without the least sense of honor? One cannot carry on perpetual lawsuits.

5th. You say you ought to have different lessons. How is that possible when Swamiji has regular courses and settled techniques? Besides, there are not different methods of exercising the body and keeping it in health, mind control, and concentration and meditation for each teacher. How can each teacher be expected to have an entirely different course? I take it that each properly accredited Yogi teaches his students the ancient methods of India, plus what he has received from his master, and what he has obtained in deep meditation and trance, and that one of the greatest benefits is derived from contact with the Guru and his vibrations. Is this not <sup>this</sup> a much greater and more inspiring thought than that each teacher has an entirely novel method, unknown to anyone except himself? In our case, I have always thought that I was receiving the instructions of a certain school of Hindu thought, plus all that Swamiji has added and is in himself.

6th. I promise you that I will not misrepresent you to Swamiji. If I could take time to tell you exactly how you are remembered here, you would not be afraid that anyone would want to, or be likely to do so unintentionally. And if I quote Swamiji's words to me about you the last time he mentioned you -- "he is as a son to me," you won't feel that they could succeed if they tried.

With love to you, Srimati, and the dear little boy,  
Always sincerely yours,

Sister-in-Charge.

Sr. Gyanamata

P.S. Please send everything for Inner-Culture directly to

Miss Marchewart.

ORIGINAL  
TO BE GIVEN TO  
THE PERSON NATURALIZED

No. 5001994

**CERTIFICATE OF**

**NATURALIZATION**



Petition No. 78863

Personal description of holder as of date of naturalization: Age 43 years, sex Male, color White  
complexion Medium, color of eyes Brown, color of hair Brown, height 5 feet 7-1/2 inches,  
weight 160 pounds, visible distinctive marks None  
Marital status Married, former nationality Italian

I certify that the description above given is true, and that the photograph affixed hereto is a likeness of me.



Hamid Bey  
(Complete and true signature of holder)



UNITED STATES OF AMERICA  
SOUTHERN DIST. OF CALIFORNIA

SS:

HAMID BEY

Be it known that Hamid Bey  
then residing at 3256 Velma Dr., Los Angeles, California  
having petitioned to be admitted a citizen of the United States of America, and at  
a term of the Los Angeles District Court of The United States

Los Angeles

held pursuant to law at  
DEC 13 1940

## MEMOIRS OF MRS AGNES NERODE - EXCERPTS

### WHY THIS BOOK?

To explain to our youngest sons what we did with a decade of our lives before we met them. Our oldest son knows, for he lived through some of those years. Knew Yogananda as my brother. He is not a holy man. He is not God. Disappointed in him.

### 1927 Mount Washington IN LA

My uncle did not tell me until it was time to register that he had no dollars and did not intend to pay the 5.000 he owned my father. After all he'd been a promoter of gold and oil stocks in LA, Chicago and NY. My father never knew about the disappointment until years later. I went to Woodbury's Business School to learn to type before I could go for one year residency for California to attend UCLA. Here I stayed in a cousin's house of my father's brother. I had to support myself because it was 1927 – 1928 the height of the Depression. I stood outside in 4 cross form of people 2 blocks long for one typing job.

So I was glad to meet Mrs Becker of Mount Washington on top of the hill out of downtown.

Mrs. Becker was my first contact with Mount Washington. She came to Woodbury Bus College where I was working ½ time for tuition and she offered me a job and hired me to type at Mount Washington. I could stay there. It was a 4 story house. It was a mile up the hill from the street car so he could not get anyone who went home every night. Glad to stay.

Mount Washington had been a fashionable resort hotel at the turnoff the century. The rails of the old train tram that carried people from the street car were covered with weeds, the ties disintegrating, the rails gone, at the top was a shed or station for the tiny RR, nearly completely covered by a spreading pepper tree. It afforded some shade and a breeze on a hot summer day.

The tennis court was in shambles, weeds growing through broken concrete, broken tiers benches for spectators. A gate house at the road entrance had windows out and door off – but huge iron gates could be opened and shut. Castor beans, nettlewort, mustard and other wild things grow abundantly. Once tenderly cared for long trellis stood between the hotel and the gate home. The pale pink Cecil Bruner roses covered top and sides. The fragrance is memorable.

The hotel itself had a big entry way with a large area to the left with wood folding chairs and a platform. A very large front room welcomed guests and afforded opportunity for mingling.

To the right were two rooms that were bare and seemed to be a sunroom and a library but probably had been used for a place to view the moon and drink or dance or just gather.

The door to the north led into an enclosed garden with waterpools and a bridge led one to an enormous room – a very large many windowed dining room afforded light, air and a view of an adjacent hill with a few scattered simple homes across a ravine densely covered by chapparal.

It was dusty, dirty, completely empty. Stairs in the center directly in front of the door led to upstairs rooms, both over the main part of the building and over the huge empty room and the large kitchen to the West of it.

Mrs. Becker took me to a room on the 2<sup>nd</sup> floor in the front of the building. The furnishing consisted of a cot, a chair and an old dresser.

(Notes from Anil Nerode: She was offered a job as typist and typed five long manuscripts of Yogananda as they were produced over the next year or two. She remembers that they were given to her in fairly finished form, having already been corrected by Center members and the typing teacher. She remembers nothing about them. She did see Yogananda in a great rage with the teacher because he felt certain corrections were unnecessary. He kept shouting "I am right, I am right", and she kept answering, "No your not". The teacher won these arguments. My mother said that Mrs Becker later married a US congressman or Senator from California. I have not yet checked this. My mother knew Yogananda, Swami Dhirananda, and everyone else there at the time.)

## HOW WE MET

Jeanette and her sister stopped their car and called to me as I was walking down H Blvd. They invited me to dinner at their home. An always a hungry college student I could not refuse a home cooked meal. These sisters had a very good cook. Mrs. Bugbee.

Before we could go to their enormous home in Beverley Hills, I had to go to a meeting with them. That meeting was to change the rest of my life. Jeanette was a personnel manager for a large department store. Helen was a bookkeeper at another. They both looked like the middle age spinsters they were tall, neat, trim and gracious. Even on Sunday they wore the working clothes of the day – hats with a modest brim and flowers, suits and small collared white blouse. The white gloves were there to but Cuban heels on their pumps, not the high heels of younger women.

We were to hear Nerode at Mount Washington. I really did not want to go up there again but I had to in order to go home to dinner with them. Transportation by public convenience took a long time. If you wanted to go from one beach to another you had to take those marvelous big red street cars into downtown and out again.

Seated near the rear with my friends I listened to the lecture by a small Indian, unimpressed by his speech and waiting for it to finish, I don't remember what it was about. He spoke eloquently and the audience was listening intently. My two friends had told me he was brilliant and I should not miss hearing him.

After the meeting we moved to the sunny room where Sri Nerode came to greet us. Most of the audience had already bowed to him as they left.

Jeanette introduced me as a colleague student. Sri asked 3 favors. One I don't remember. The second was would I type for him. I had refused the first request and refused this one too, telling him I was too busy. Then came the third request. Would I introduce him to a professor at UCLA, a Dr. Hill. I felt kind of mean for so quickly refusing his first and second request that I thought "This can't take much time." So I said yes. The meeting was arranged for the next Wednesday in Westwood. Mount Washington is near Glendale and Pasadena. What I did not know was that he had the handy man chauffeur, a Filipino Tony Diegal, to teach him to drive between Sunday and Wednesday even so he could come alone. He picked me up where I lived at 8<sup>th</sup>, Vermont. He was driving a small Ford, belonging to Tony. I thought his driving was a little funny. He had trouble with the car's switching at stop S and keeping it going straight. If I'd known he just learned to drive in order to be alone with me I'd never had gotten in the car.

We got nearly to Westwood when he said he had a headache. Could I phone Dr Hill and change the appointment to next Wednesday. This accomplished he said he'd feel better if we drove up the beach for fresh ocean air. He talked about LA, my school, the weather then he left me out home. The

next Wednesday he picked me up again and exactly the same thing happened. The headache, the drive to the ocean, the postponement of his appointment with Dr. Hill,

## **GETTING MARRIED AT MEXICO**

Sri told Swami Yogananda he wanted to marry. SY told him not to because women would not come to a married yogi's meetings. He'd lose his center. We were determined to marry anyway and after an all-night pow wow Swami Yogananda finally agreed. We could not marry in California because I was Caucasian and he was a Hindu. Anyone of European extraction was not allowed to marry a Hindu, Chinese, Filipino, Black, Japanese. So we started for Arizona with Antonio (Diegal) as a driver and a Mrs Hullen as a chaperone.

When we presented ourselves at the marriage license bureau the man queried "You don't want to marry this man do you?" I replied, "Yes I do." Then he announced "We don't have a law against it like California, but I'm not going to give you a license anyway." He made a face and turned his back, we left.

We headed for New Mexico, Anglos have married American Indians and Mexicans for many years.

The cold and wind was fierce. Tony had flats to fix and once was run off the road by a wild driver. We landed in a ditch and Tony managed to get it on the 2 way highway again. A light snow covered the land. Weeds lined the fences and the cactus and sage thrush wore white.

We arrived at Grants New Mexico around noon. The marriage registry was in a non-descript building warmed by a potbellied stove. Several men sat around the stove, balancing their chairs on the rear 2 legs, their feet propped up on boxes. They chewed tobacco and were quite expert in spitting the prune at the stove where it sizzles and ran down its belly to dry and add to the crust.

The city clerk had no objection to our marriage and the magistrate spoke the words that sealed our fate.

## **STOLEN HONEYMOON**

Mrs Pickart offered us her Laguna Beach beachside home for one week for a delayed honeymoon. We gladly happily accepted her unexpected and generous offer. The house sat above the blue Pacific a five minute trip down a set of steep wooden steps to the strip of the beach. With great pleasure we packed clothing and food for a week's stay.

Swami Yogananda did not have a place at the beach then and dearly wanted one. He said he should have been invited to vacation at the beach house of Mrs Pickart rather than us. He was affronted at our invitation. He said "she should have asked me".

We drove off in anticipation of time alone together, which was what Mrs Pickart had mentioned as her reason for inviting us. She knew we live in a goldfish bowl at Mount Washington.

The cottage had a large front room with sturdy furniture, two bedrooms to the rear, and a kitchen with an icebox. We had stopped for 50 lbs. of ice for our milk, eggs, vegetables and fruit. Two shining eyes greeted me from the depths of the front room in the late evening light. The furry little creature wore a coat of shiny black trimmed with white stripes. A skunk. I'd met his relation in Colorado before and had no desire for his expressed objection to our invasion of his territory. I put the groceries down in the kitchen after he scurried to a bedroom. I saw him trying to sneak into the front room again. Grabbing a broom, I scrambled to the top of the mission table and tried to shoo him out the front door. There ensued a chase around the front room with the broom trying to shoo him

gently to the exit, trying frantically to stay inside. I jumped from table to chair to couch – easy to do on heavy mission furniture. I was not sure how high he could shoot his perfume if he decided to take that action but I did not want to wear it. I tried to keep to his face and side and not to his rear end. The skirmish lasted half an hour. My husband stayed outside. No use two of us getting sprayed. Finally he raced for the door and we never saw him again. Packing finished, we climbed down to the beach to get a bit of the last rays of the sinking sun over the Pacific. Sri was a good swimmer, I only fair but it was refreshing. A whole week – all to ourselves – a whole week of best days were to come!

The next morning we were awakened by 3 carloads of noisy people arguing about parking. Then we heard Swami Yogananda's voice. He said: "We've come to enjoy with you." "But it's our honeymoon" Yogananda's reply was to tell his girls to bring his things into the house. Soon the front room was filled with gear for bathing, sleeping and eating. There were 20 of them. They were to sleep all over, on the floor, everywhere. Changing to bathing suits. Swami Yogananda, the girls, the Mexican driver and helpers let out for the beach.

We took the hint, put our things back in the car and went back to Mount Washington where we had the whole thing to ourselves until they all returned at the end of our week. Swami Yogananda had stolen our honeymoon so we spent it in the heat of Mount Washington and he and his girls at the cool of the beach.

Sri told me he was 40, I was 23. I cried. He never wanted to think of age.

Put Jun 1, 1900. Finally got birth certificate. 20 years older. Did not want to be old. Later in ... did not mind telling his age.

## **PREGNANT AND THE LINDBERGH BABY**

I became ill and demanded more dollars for more food, for a while did not know I was pregnant. I simply could not eat. Finally I went to the hospital, was informed to be pregnant, the vomiting stopped at 4th month.

S. Yogananda sent Sri and Hamid Bey to lecture in North California, I could not live on the poor diet in the kitchen so I ate separately in order to have an adequate diet for a child. I was alone in our room at this time. My sister and her 3 year old daughter came at this time because I'd been so ill. SY tried to tie her into his fold but she could not be subjected to his blandishments. She was brunette beautiful intelligent and wanted to help but she never became a devotee. That of course was necessary as far as he was concerned. She was the type who could be very useful to him. He always let us know he did not want any "dead heads" around.

At this time a student gave Sri and me a Studebaker with glass curtains all around. It looked like a buggy with spoke wheels. My sister drove me to the Good Samaritan hospital where our son was born. SY came to the hospital to see the baby. He insisted on putting a gold piece in the baby's hand for good luck. They kept us in the hospital for two weeks then Yogananda let us know we would not be permitted to bring the baby back to MW. I'd have to find another place because he did not want any babies at MW. My sister found an apartment in Highland Park and packed and moved our things there. Sri was lecturing for Yogananda with Hamid Bey in North California and did not see his son for 3 weeks, Yogananda could have told me before that no baby was welcome at MW. My sister had to scramble to get me moved.

## **FRANK DUFF AINSLIE**

English Poet – stayed months. Swami Yogananda ordered me to take him where he wanted. To fancy hotels. To teas – dance. I do not dance. I have no fancy handkerchief to put perfume on. Liaisons with dancers – actresses – marriage spoiled romance – he never married. Asked me to sleep with him. I told Sri! He told swami Yoganadna – so I was not asked to chauffeur him anymore.

## **HAMID BEY AND NADA**

He was supposed to be and Egyptian but he was an Italian? Who learned to shut off circulation and slow down his pulse so he could be buried for one hour or so. He did this in circuses in Italy and then came to America where he felt he could make more dollars.

However this was the depression. He hooked up with Swami Yogananda thinking he could make more dollars in religion than in a circus. Sri Nerode was reluctant to go but Swami Yogananda insisted. Swami Yogananda felt Bey would attract a bigger crowd with his “buried alive” act.

Nada and their child lived on the North West side of the 2<sup>nd</sup> floor at Mount Washington, we were or had been on South West side, across the hall. She said she did not like this “damn business” there was not enough dollars. She wanted Bey to go back to the circus.

(25) We ended up going to San Francisco and Oakland with Nada, Bey and baby girl, I had our son with us.

One day we went for a ride above Oakland and ran into a police blockade. Bey and Nada’s child was blond. They had black hair, as did my husband and son. I was a blond.

The Lindberg baby had been kidnapped and the police were searching for him. They took the Beys to the police station and finally let them go when they took the diaper of Beys girl.

I on the other hand took my son in a big red baby buggy to shop in a department store. I could not get the buggy into the rest room and he was sleeping. When I came out he was gone. The employees had him and I had to convince them I was his mother because he had black hair and mine was yellow. He awakened and put his arms up to me so they let me have him back.

## **SRI’S MOTHER DIED**

Sri Nerode’s mother died early in the spring of the year we were in Miami. We did not learn of it till later that fall. His family had written two letters from India telling him of her death. They had been correctly addressed to him at Mount Washington to be forwarded. They had returned the letters to India marked “unknown at this address”. Undoubtedly returned by the Wrights. They tried again later in the year and the letter was forwarded to Sri by Hazel whose job was to answer letters asking for advice about yoga, photos or any personal problem they had.

My own mother had died in Colorado in August. I had taken our son to Colorado because of my mother as well as to get him out of the Miami summer heat. It was a month after my return to Miami that the letter finally got through to Sri Nerode. He was stunned to learn his mother had died early that spring. His mourning was a period of several days of sitting alone on the beach in meditation. Sri wanted to build a temple in Miami and stay there. We had been running all over the country spreading the message. It would be a branch of SRF. It would be financed by Lynn of Kansas City who had promised \$ 10,000. In those days we could have done it for that amount.

We had met Lynn when we were in Kansas City. He owned a string of cafeterias and an insurance company and had a very impressive home in a wealthy section of Kansas City. He had asked Sri about Yogananda and said he was not really impressed with his sincerity and motives. He was not going to follow him. Sri convinced him Yogananda was OK. He decided to stay in the movement and promised Sri the money to build a temple in Miami.

Sri told Yogananda about it and expected Yogananda to be delighted to have a satellite center in that part of the country. We never suspected what was to follow.

I could not get a meeting place for the consecutive days for classes. Lynn who was an officer for one of the largest Protestant churches in Kansas City said: "Oh don't worry, we have lots of classrooms in our church. You can use one of them." So we met in that classroom one night and the next morning were informed that we were heathens because Sri Nerode was a Hindu and taught Yoga. So we could hold no more classes there. I had to scramble to find another place and phone 200 students of the change. We had been kicked out of a Protestant church. Now when I pass a church and see yoga classes advertised on a billboard I think times have changed.

It was not long after Yogananda learned of the \$ 10.000 that Yogananda asked Sri to return to SRF, to move back and talk to him. I did not understand why we all needed to go back to SRF and then return to Miami.

We still had that housecar. Sri was occasionally driving though he did not like it. We awakened in a motel in Texas to find a dreary damp day after a heavy rain at night. I was not feeling well so Sri decided to drive. The road was slick and somehow Sri lost control of the vehicle. It went over on its side and popped open. We managed to crawl out of the mess, unharmed. Battery acid was leaking as was gas. We stood surveying the wreck. A man stopped in a few minutes and offered us \$ 25 for all our possessions and the truck chassis which was salvageable. I asked him to stop at a gas station and send a wrecking truck. He refused because I refused his 25, 00 dollars. The next man who stopped did send help. We packed our books and belongings and took the train to LA. So we arrived on foot. We were installed in 2 connecting rooms on the 2<sup>nd</sup> floor on South East corner, just under Yogananda's rooms. It is a long way walking down the hill to the streetcar on N710.

Ettie Bletsch had always said "Swami Yogananda can smell money" Then she would give off her little tittering laugh.

Yogananda had been busy. He'd gone after Lynn for to buy beach property at Encinitas. They had built an ashram where Swami Yogananda and Lynn could stay away from Mount Washington. It was quite luxurious – gold faucets and fittings in the bathroom, oriental rugs and expensive furniture. Beneath were quarters for student-workers – more or less the equivalent of plain servant quarters. It offers an expansive view of the Pacific.

We soon learned that the 10.000 dollars we were to have had for a temple in Miami was to be used to construct the Golden Lotus Temple. Swami Yogananda had convinced Lynn that it would be better spent on the high narrow structure with a gold leaf lotus on top that could be seen by people on the highway between Los Angeles and San Diego. A kind of advertisement, a statement. The rooms were very small, one on top of the other and each had a bathroom, sink and running water. Why a bathroom sink? Why not a drinking fountain? There went Sri's temple in Miami. Swami Yogananda could not see 10.000 available dollars slip through his fingers. He planned every detail of the building of it. It was supposed to be for meditation but only by invitation.

It was not with any sorrow that we read in the papers years later that it had slid into the Pacific and was no more. Yogananda had not taken into account the geology of the shore which gives up soil from its palisades with every heavy rain.

The dollars he had managed to convert to his own use was now splintered wood and crumbled plaster. Karma had worked after all.

Yogananda thought he had managed everything very well when he asked Sri to take over the 17<sup>th</sup> st temple which had been a synagogue.

Sri had classes there and Sunday services. It was by now a drudge building on a dingy street. It no longer exists having given way to urban development.

We had many dinners there that I arranged. I was responsible for the guests and program and not the cooking. Except on X-mas. This temple was in a poor neighborhood. I invited some people living in the neighborhood who were obviously poor, to a Xmas dinner. We paid for the food. Yogananda was furious. He considered it a waste of time and money. Charity to anyone was not on his agenda. He made that clear. The principle was to get, not to give.

As the Wrights became more sure of themselves, they started calling the shots.

By this time I had the car in my name. I'd insisted before I'd agree to doing promotion for Yogananda. Most of my trips were not personal but for the organization. There was a charge account at the bottom of the hill I got full-ups there along with several other cars. One day the attendant told me "You can't have any more gas, you have to pay for it yourself." Had been told by Richard Wright who by then had his finger in the financial and I was not being paid anything. My labor was free.

We lived at MW and cooked in our rooms, not with the group in the kitchen. Our son had become ill. I had taken him to CM hospital after having him in a tent with Vicks Vapo rub. I thought he had a cold. The doctor was in Westlake and was treating him by phone. He got worse, became purple. I rushed him to the hospital that he was dead, no pulse, no breath, next AM he was alert and laughing. It was allergy to a weed growing over the screen where he slept. 300 skin tests later proved him totally allergique to castor beans, nettlewort and sage.

We had all been eating the 17 cent a day meals downstairs, he was malnourished. He had a pigeon breast from it. We got a refrigerator and stove and cooked in our rooms. We started with 4 foods added to his diet. He recovered but not from the pigeon breast.

The diet downstairs was of course vegetarian, much of the vegetables being left overs and throw-outs, the gift of the men who started one of the biggest chain of grocery stores out here. Not too much was an outright purchase at a store.

So the doctor said we had to feed our son more protein or suffer the consequences. I cooked chicken, lamb and fish. Often Yogananda came late at night to see what I had in the refrigerator. He went through picking what he wanted and ate. He finished the lamb curry – ate the half of a leftover chicken – his favorite.

We also were asked to give our son bacon. Of course the cooking wafted indoors. Yogananda announced many times from the platform that unholy people were in the house. They were eating meat. He did this in public and came regularly to eat lamb at night. He also had a cold and said the dripping from his nose was orange juice coming out.

A short time after Miami I was asked to see Yogananda in his quarters. He had a large fishbowl he nearly was encircling with his arms, gloating over the beauty of this fancy finned carps. They were expensive I knew. I thought why should I deny myself a decent iron or anything else so he can play with goldfish. He never denied himself anything. That was for followers.

## **PARAMHANSA**

The notice that he had become a Paramhansa came on a post card. He had been pushing it for a long time.

## **DARLING (DURGA MA) AND YOGANANDA BATHROOM PROBLEMS**

Darling Florina came at the same time as the Wrights. She was with her husband, brother, sister in law and their son. They spent several months there till the brother, his wife and child went away. Then Mr. Darling wanted his wife to leave with him. She would not. He came to my house and said “can you help me got my wife back?” My husband said it had gone too far. Florina would not leave SY. Her husband was completely shut out. He was not the kind of person who would put up a big fight. He became more and more subdued and finally just left.

When Florina first arrived she was making herself useful to Swami Yogananda with many personal services, washing his sox and clothes by hand, carrying his dollars for him so he would not have to touch it, fixing special food.

She got an old sock of Swami Yogananda and carried dollars in that. Swami Yogananda trusted her and nobody else. She carried it for years. She turned loose of cash. She turned her life around. She had no education. Was uninterested. Swamy Yogananda send Darling and the Mormons together to get a HS diploma. They attended together. It was first time I saw him turn loose for dollars because they were not educated for him.

I went to the kitchen for a drink one day shortly after she arrived. The kitchen was quite large, had an eating area seating a lot of people, had an expanse of windows facing west with cabinets underneath. After all this building had been a resort hotel in its beginning. I saw SY and Florina standing hip to hip in earnest conversation looking out the window. They were unaware anyone has pushed the swinging door open. I knew then their relationship, because I have never seen people without a close relationship stand that close hip to hip. I'd only stand that close to my husband and never to a brother; cousin or friend and certainly not a self-proclaimed celibate teacher and his student who was another man's wife. Swami Yogananda in his orange robe, long black hair streaming down his plump back – she shorter, not pretty, but a plain peasant-type face, stocky body, shorter than he, short black hair, non-descript clothes. I watched them in that surprising position for a minute or so in that cavernous but otherwise empty space. I backed away from the door which quickly closed. I was to know in the years to come just how firm and intimidate their commitment was to each other and to remember that moment I had observed.

SY wanted recreation away from MW. He bought what he called a house car – a cabin mounted on a truck chassis. It had bright orange upholstered seats which folded down to become a bed, shelves overhead hold cooking utensils & clothing. Clothing could be hung in a small closet at the back. His Spanish chauffeur Castro drove him and the girls to Lake Elsinore for vacations.

Since SY had long hair he had a hard time with bathrooms marked for MTF. People would see him in a long yellow robe and long flowy hair and direct him to the women's T. so he used a potty in the house car and Florina emptied it. Castro reported that she also wiped him with + paper.

## **THE WRIGHTS (Daya Mata's family)**

Arrival of Wrights. He had been in Salt Lake City to lecture. He returned to LA a few days later. We saw 2 car loads full of people bring their things in. Mrs. Wright, Richard, Faye, Virginia and a younger brother were one family. The other family was a mother, two sons and a daughter who was married to Richard.

Part of their luggage was beauty shop equipment's, dryer, etc.... This they set up in a room and all 5 of the women were fussing with their faces and hair all the time. This was quite a change from the behavior of the women already there who were not at all obvious about their beauty care.

Swami Yogananda did not seem to mind the time they spent on this, to his previous attitude was that time you wasted on such concerns could have been better spent doing something for him and the teachings.

Mrs. Wright became very much concerned with Swami Yogananda's intimate apparel and his robes. She found someone in Pasadena to make new robes. She bought his socks and underwear. She behaved about the way a wife would. Before that, he had been able to take care of himself. She took charge of everything. Dick took over what I was doing.

Then she began going around and repeating to us several times a day that "We are not working for what we get now – we are working for the future."

How prophetic these words proved to be, I had no idea.

Swami Yogananda also was telling us repeatedly how glad he would have been to have been born of Mrs. Wright's womb. I could not understand his obsession with her womb and never have. I also wondered about what his own mother would have thought had she heard that.

We were on the floor meditating. Often for 3-4 hours. He would sway, perspiration rolling off his plump face as we all chanted "No father, no mother, no home have I", over and over.

He said he was the father, he was the mother, and he was all. Always there was to be a single loyalty to him and no one else.

He played people against each other. When people were new, he gave them lots of attention. They sat in lotus posture on the floor while he sat in an upholstered chair, asking them every conceivable question about their family, their finances, and their intentions. They spilled the most intimate things to him. Then he used this knowledge to play one against the other and to control them, so they trusted no one.

The Wright family was the exception. They had a purpose in mind and worked together on it, I did not realize it then but it was control and ownership of this non-profit organization which they eventually achieved. Mrs. Wright was a Mormon, product of a plural marriage. We never knew whether she was a polygamist or not. There was never a mention at any time of the father of her 4 kids.

We knew men had several wives and kept the families in separate houses in different parts of the city so no one knew and if they did they kept still. The women often had to scramble to support their children because few men had enough income to support two or 3 families. Mrs. Wright never mentioned divorce either.

Mrs. Wright was of an age where she was very conscious of how the Mormon Church began. She knew about Joseph Smith and his problems, she knew about Brigham Young and how he took over the church when Smith died and how he gained power, wealth and privilege. He was at the right place at the right time. She was aware Swami Yogananda was supposed to be celibate and therefore would have no heirs. Somebody would take over and the only one standing in the way was another Hindu most likely Sri Nerode.

It is clear now that she knew what she was going to do. That meant getting rid of us and that is what she did. My husband was naïve. Faye (Daya Mata) knew some short hand and that is why Swami Yogananda brought them to L.A. A secretary meant books. He considered his every word precious.

## **THE HUMMING BIRD**

Swami Yogananda sat on the middle step of his veranda in front of the one-time hotel. He was surrounded by Mexicans and other Mexicans who served him. Brilliantly colored Californian humming birds were flitting gaily above the white and pink camellias. "Get me one of those. I want to see it!" he ordered. One of the boys managed to cup one in his hands as it dipped for nectar in a flower. He handed it to Swami Yogananda who held it in his plump hands. He did not have long fingers so his hand cage was not very big. The bird fluttered trying to escape. He told it to hold still so he could examine it. The bird did not obey him but continued to struggle frantically for freedom. Frustrated that the bird would not be still, the impatience and anger in his face grew. He braced one foot on a step and with the force of both his hands over the tiny creature, crushed it, and threw it away. I could not believe it. Having grown up close to nature in the foot hills of the La Plata, I had instinctively always felt every wild creature had a right to live. Live and let live. We never killed things deliberately unless we wanted food like beef, deer, rabbits and chickens. We set traps for mice who ate the horses grain. But squeeze to death a fragile exquisite brilliantly beautiful hummingbird that had been innocently sipping nectar from one of his flowers? I walked unbelievably back into the house but never forgot the incident.

## **ETTIE BLETCH**

ETTIE – furniture – 2 rooms – 1 piled high –Yogananda promised her. How got her dollars. She was a member of a wealthy industrial family in Cincinnati. Not as bright as she might have been.

She inherited money and had income from business. Yogananda counted on her. Kept getting her dollars. Used Ettie for group trip to India. Brother came once to check on her. All told how to behave. I don't know how he explained piled furniture in 2nd room. She was treated royally while brother there. And it ..... to status quo.

## **THE SEWING MACHINE**

I want to sew. I say I am renting a sewing machine. Ettie says I don't sew anymore. You are welcome to it. You can have it. I take it; Thank her . Sew for a few days. Then Mrs Wright meets me in the hall. "Swami Yogananda says I am to have Ettie's machine. I want it right now." I say "I'll ask Swami Yogananda." I do. He says "yes Mrs Wright wants it; I say but she gave it to me. He says what Ettie has is mine. Mrs Wright wants it. She can have it. " So Mrs Wright carries it to her quarters. I rent one.

## **THE PICNIC**

We were 30-40 of us out at a picnic in the woods where large trees grew. After eating SY wanted to meditate, after one ¼ hour he arose, went to a large tree and jumped up and down in front of it rubbing his frontal portion on the back of the tree. Some said, “Look SY has gone into Samadhi”. Mrs. Pickart said to me “that’s not Samadhi that’s masturbation”. He appeared exhausted afterwards and we went home. We all sat there watching him.

The wife of the owner of a powerful Midwestern paper came to spend a fortnight at MW. SY cooked elaborate Indian food and at one meal I was sitting next to her and SY on the other side; SY took hands full of food and put it in her mouth. She ate it but had a queer look on her face. She turned to me and asked why he did that. I told her I guessed he wanted to be nice to her. I explained about eating with hands. She was not convinced.

## **THE COIN**

On returning from Florida we were welcomed on the wide veranda by SY and a group of people. Our son had been a baby when we were last there. Very attractive, dancing happy, large brown eyes, he was engaging and cute. Delightful to be around. He wore a shirt with short pants, baring his knees. The barber had given his brown hair a grown-up cut. He bounced up the steps to greet SY who had a half-dollar in his hand. He pleasantly greeted the child, pressed the coin into his hand and pushing his head down, commanded him ‘Kiss my feet,’ I saw the horror on Sri Nerode’s face as this took place. The women standing around giggled as they thought this cute and as soon as my Sri could get our son away from the crowd he told him, ‘Don’t you ever, ever do that again. No matter who asks you. Don’t take any money from anybody either’. You prostrate yourself before no one. It means you are owned by them and have to obey them. You are your own person.”

SY did ask again and our son turned and ran away. SY did not like our not letting our son kiss his feet. He said it was good training and a good example to other students.

## **THE SIGNATURE AT CHRISTMAS DINNER**

Swami Yogananda believed implicitly in testimonials. The bigger name to testify, the better. He always had big celebrations at Christmas time. He sent out personal Christmas cards. One Christmas before I went to Mount Washington I received four of them. Evidently he did not then keep an accurate list of what he’d sent and kept on addressing them himself.

Swami Yogananda always had elaborate Christmas day celebrations with small gifts for each person he wanted. He expected large gifts like big dollars. I remember once a wealthy woman gave him a pair of leather gloves. He exploded in expletives because there was no dollars inside the gloves. The girls decorated lavishly. Always miss Marcklandt prepared the ceiling high tree, always very full and tall. She spent a day or so sniping white stuff which she slathered on every branch, to resemble snow. The tree was then loaded with colored bulbs, tinsel and trinkets. The tables were set in what had been the large foyer of the hotel and was also used as an entry way and meeting room.

There had to be name people at each dinner. The dinners were of course always vegetarian. Laurie Pratt had invited some prominent men who sat across from SY. One had been asked to give a testimonial and he dictated it to Laurie, who scurried upstairs to type it out. Then when swami Yogananda had the man engaged in discussion. Laurie put the paper on a clip board into the man’s lap and said sign it here pointing to a line. He read quickly and signed it. But it was not his statement he had signed. He did not notice that the paper had been superimposed over another and his

signature was not below what he had dictated but on the lower sheet which was much more laudatory than the one he had dictated. How could he ever deny he had said it when there was his signature? I saw a very self-satisfied look on Laurie's face as she pulled off the upper sheet. Some sleight of hand I thought, but she had accomplished it. The man was too engaged to conversations to notice.

## **BETTYLU MILLER**

Betty and her mother came to meetings. Betty and her mother were living in an apartment in Hollywood. They had come to give Betty a change at the movies. She was an exquisitely beautiful brunette with the classical peaches and cream complexion, charming, sweet. Her father was a typesetter in Indianapolis and he was supporting them. Her mother had a face with sharper features, had lighter colored hair, and probably was quite pretty at Betty's age.

My introduction to Betty and her mother was in their Hollywood apartment. Sri Nerode and I were there with Swami Yogananda. I wondered at Swami Yogananda's request to drive him there. He had never need me to chauffeur him before. He had a chauffeur and did not need me. It became clear why he did not want X. It was instantly obvious why he'd asked Betty and her mother to move to Mount Washington. He was crazy about her. That was clear. His physical demeanor betrayed it. A man with a crush on a beautiful would-be movie starlet. Swami or not, celibate or not. It was plain impatience on his part. I was astonished but not astonished neither, men are men, humans are humans.

We gathered their luggage put them in my car and went to Mount Washington. Swami Yogananda went in, alone, leaving us to take Betty and her mother and their luggage in as if they were our guests.

The mother spent her time doing a sculpture of Swami Yogananda., Full figure about a foot high, I think some of them were sold. SY had Betty in his apartment quite often. He had a couch full of soft pillows, where eventually he had her lie while he caressed her and then wanted on top of her. She then came to Sri Nerode to ask him to help her get away.

They did not have a car. It was a mile down the hill to the street car.

Sri talked to SY who was furious. Betty was not obedient. Sri was interfering. Sri asked SY, "Why don't you marry one of them?" SY jumped a couple of feet off the floor several times and there was an explosion of anger in Bengali. I don't understand Bengali but things were never the same again.

Betty wrote a long letter to Sri part of which is quoted here;

I don't know how Margaret "beautiful blond got there or what she ever did besides being around and being beautiful.

There was an older woman Sahly who was nice looking but not beautiful. She worked in the office and spent a lot of time and money buying and refurnishing furniture. The place was bare of furniture when I 1<sup>st</sup> went there.

## **DINNERS AT 17th ST.**

One professor – wait – after dinner speeches – swami Yogananda first even if I had other speakers, singers and pianists. He went on for 2 ½ hours to 3 hours before anyone else got the chance. One professor said I was awful for doing that to him. He featured speaker. After three hours he left mad at me.

Swami Yogananda got very emotional. Used his voice like a musical instrument changing cadence and loudness and gestures. I realized at last it was a game. Use the name of people to get a crowd but don't let them talk until he had run out of steam. It got pretty hard to cope with this when I knew what he'd do. Few guests wanted to tolerate it. I never had anything to do with food. Always vegetarian and Indian.

Miss Bughbee and Mr Thind marry – sat by front door waiting for him – never came – finally Satler got her to give up all clothes for honeymoon. Thind did marry later Vivian.

## **ABOUT DOLLARS.**

About \$, our money to live on, clothing food gas, everything but shelter consisted of the 2, 50 to 3,00 collection at 17th Street. Of course this was the depression and money bought quite a lot. But no \$ buys nothing.

One day Yogananda told me that he needed the collection from the temple. Since that was our only income I said NO. I was never paid anything for my work. That was Sri's compensation. At that time he was giving each of the people at MW 2 to 3 a week for incidentals.

Yogananda invited me to Encinitas the day his purpose was to get me to give him the collection money on which we lived. I was not aware of this at first. We sat outside at the corner of the building and he asked me to give him the money. Again I refused. Then he said he had to have it for some purpose or other I've forgotten. I still said no. then he said he was going to be in dire trouble financially if he did not get it. I still said no. He said he had to have it to help to keep up Mount Washington. I still said NO. Then he broke down and cried real tears and said he just had to have it. I looked at him and still said NO.

After all this cajoling pleading and tears he laughed shook his shoulders and said "you win".

He changed the subject after each request, trying to get my mind on something else or make me soften. Then he'd try again.

It was a game. He pulled all the stops emotionally. He generally got people to give in to what he wanted with pleading. I knew what he was doing after he started because I had seen him do it before + I was determined not to give in to him. My husband always did.

## **THE FROCKING**

At a light tapping on the door I admit a young man of about 18 years. He darted inside and quickly closed the door. Boy told us that Swami Yogananda and girls got to get us at temple. He was new there. Could not understand Swami Yogananda asking him if he could leave his family. He understood talking about us by others. Told us that Swami Yogananda would arrest him or throw him out at next meeting at 17<sup>th</sup> ST Temple. I was tempered. Sri could not believe, I do.

Swami Yogananda inner circle never went to hear Sri Nerode at 17<sup>th</sup> St. Sunday morning I drove to 17<sup>th</sup> S. Saw Mount Washington cars and a strange one in front with a man who did not look like he belonged there. Saw Swami Yogananda's crowd come back. Told Sri Nerode and drove off. I did not let Sri Nerode go in even if he wanted to go in. I was adamant.

It was just as the boy had warned.

The Wright's (family Daya Mata) were going to defrock Sri Nerode – take his robe off in front of crowd and throw him out. They had a newspaper reporter in front to see Sri Nerode thrown out. It

was the Wrights last ditch effort to get rid of Sri Nerode. They wanted to disgrace him so he could no longer teach. One brother, 2 sisters and the mother were there. We avoided that scene. All because of the girls.

**Conclusion:** "Knew Yogananda as my brother. He is not a holy man. He is not God. Disappointed in him. Played people against each other. Gurus, Gurus, Gurus, all just people. He took everything everyone had. Keep meditating. Take things that are valuable for you but forget Swami Yogananda. He was charming. Was going to write about it, but would rather write children's books. You do what is best for you."

## Interview with Srimati Nerode

### 1 First Meeting

I spoke with SN [Srimata Nerode] for the first time. We talked over two hours. [Notes from this meeting were transcribed a few days later.]

She told me that Y had his girls and that Faye Wright's mother knew consciously what she was doing in giving over her girls to Y. [The idea was that because of her own experience with polygamy, Mrs. Wright may not have been so adverse a "loose arrangement" with SY ~~that~~ <sup>which</sup> Mrs. Wright could have used later to her advantage.]

She said the first time that S. Premananda learned about it that he had the Nerodes pull the car over and vomited on the side of the road. After that he didn't have much to do with P.Y. anymore. She said S.P. didn't dissociate himself formerly from Yogananda; but that he just didn't have as much to do with him anymore. She estimated this was about 1935.

Tara Mata (Laurie Pratt) had a daughter by Y. Srimata Nerode said she would document that.

She confirmed that Durga Ma (Darling) had once been on top in the organization and that she had been in charge of the two Wright girls. So Srimata was not surprised that the Wright girls had turned the tables on her.

Srimati is evidently a free thinker and she told a story from her childhood. "Where is the gold?" She looked for it in the ground just like Joseph Smith. Her mother said she was being sacrilegious.

She seemed familiar with the story that Yogananda was William the Conqueror and that the girls he had around him were his wives in a previous incarnation.

She told a story about the many times that P.Y. had asked her to invite a college professor to dinner. Then P.Y. would speak, sometimes repeating the same thing over and over again, for 1-2-3-4 hours. Once a college professor guest told her not to *ever* do that to anyone else again. [Not recorded at this time, but later I seem to recall that Srimati also told PY that she did not want to be a part of subjecting someone to such a long talk ever again.] again.

She said P.Y. teased Sri about his getting married. When asked by Sri why he himself also didn't get married, P.Y. became angry.

#### 1.1 The Hummingbird

SN told a story about when Y had someone capture a hummingbird. He held it in his hand and cupped it, trying to get it to remain still. Because it would not remain still, he began saying to it over and over again, "Be still."

Srimata said she saw him crush the bird in his own hands "because it would not bend its will to his own."

To SN this was not accident, but something she herself witnessed first hand.

## 1.2 Other Stories

She regards Y not as someone holy, or as a saint, but rather as someone who was a promoter. She saw that he stripped numerous people he came in contact with of all the funds they had. This happened several times.

One of the chants he would chant with someone knew was "Father Mother have I none." This was done in order to brainwash the newcomer, or to bend the newcomer to his will.

She said that the Wright sisters sent someone to her to threaten her with a lawsuit if she ever published anything. She said she didn't care. Let them sue! [At a later time, she said she had documents that she would release after her death as she thought her family would not be sued if they were released as part of a diary. So being sued was also a concern.]

She had a letter from one of the young girls who was there in the early days requesting help from the Ns to get her out of there.

She talked about marriage as 90-10 percent where you have to give 90 percent of your efforts. But still you can't give that 10 percent up, because you will be swallowed up. You must stick up for yourself.

She talked about Krishnamurti and Annie Besant. She talked about Buitenen's efforts to translate the Mahabharata. Buitenen died in his mid '50's. Perhaps 55-56. The U. of C. press sold the 3 volumes for \$75/apiece. She doesn't know whether they are still available.

She lamented what has happened to Indian Philosophy in this country. And what Shirley MacClaine has done to reincarnation. MacClaine made a lot of money which is what she set out to do.

She told me about her three sons. Her husband was a scholar. He was Bengali, a Brahmin like S.D. S.D. wrote two books which later had Yogananda's name on it. Y wanted his name on it and he badged S.D. until he relented. That was the source of some of the difficulty between them. She referred to S.Y. as a sudra [in spite of his actual caste], a businessman, and a promoter. She said that Y had a thing for pretty young girls.

She said that the JLYnn had given his cafeterias over to the order. \$10k of the money for the hermitage was supposed to be given to Sri. Y found out about it and got JJ to give the money instead to him. Sri intended to build a temple in Miami.

She said that S.D. had written two books later picked up by S.Y. She said that a lot of things in the A.Y. were not true, a fiction being made up ...

## 2 Second Meeting

I met with SN for four hours from 10am-2pm. I didn't think we would talk about Yogananda (just do hatha exercises), but we did.

I asked one question, then another. She told me again about three times in

her life: 1) digging for Gold like Joseph Smith - founder of the Morman church  
2) After she had learned (as a teenager) all the required parts of the Book of Morman, she received a \$100. Then she was asked whether she believed, and she said, "No." There was nothing her mother or anyone else could do.

She really paints an entirely different picture of Yogananda than the traditional SRF one.

The one question I asked her was, "How do you really know that Yogananda had his harem, his girls as you referred to them last week?" I explained that I wanted to know and to know that I know.

I also ask about the girl who wanted to get away, referred to our conversation of the previous week, whether she might not have just been an adolescent trying to get away from parental authority. She told then that (Betty Jo) moved to the headquarters with her and Sri's help. "Yogananda could have had any of twenty or more people help her to move." "Betty Jo's mother was with her, but I don't know whether she also moved or not." "If I have ever seen anyone have the hots for anyone else, it was Yogananda after this girl. Sri and I helped her move."

Srimata then explained how she was the driver, because she could drive, and Sri was not a good driver.

At one point the girl wrote Srimata she had to get away.

Srimati explained that this girl was a virgin and did not grow up in a more "loose way." She was also extremely attractive. Many of Yogananda's young women were not so attractive like the Wright sisters. This girl had been attracted to the movie cinema.

Then Srimati explained about the spatial arrangement of the rooms occupied by Yogananda. Srimati said that Yogananda was all over her on the ground on the pillars that used to be on the sofa. [A later week when I asked how her, "how do you that occurred?" Srimati told me the girl told her this herself.]

The girl did not want that so she asked to leave.

Sri and Srimati then helped her to move out. "I can't tell you the number of young women I helped to leave by calling their parents and telling them I was putting them on the bus."

Then she told me about Florina Darling (Fr. Canadian) who later became known as Durga Ma. Florina was quite uneducated, illiterate. One time in the dining room Srimati said she saw Florina and Yogananda "rubbing hips." She said that was the first time she became aware that anything was going on between them.

She would often have cause to go into Yogananda's quarters to get some paperwork or something. On numerous occasions she saw Florina scrubbing Yogananda's back. Srimati's comment about that was "no matter how you see it, it was still inappropriate."

She explained how the partitions that were erected outside of Yogananda's doors, and that many times there was a young woman, perhaps one of the Wright sisters, sleeping there on the floor.

She indicated that Florina was Yogananda's favorite. Florina's husband thought they were coming just for a while. At one point the husband went to Sri and asked if there was anything he could do to get his wife back, as increasingly she was lost to Yogananda. "She was in love with Yogananda." Eventually he left.

Then Srimati told me the story about how she and Sri left the work. One week a young man came to them and told them that he knew that he wasn't supposed to tell them, but he felt that he just had to tell them because it was just, and that they seemed like good people, but that the next week at the Jewish Temple where Sri gave services every week, after that was over they were planning on defrocking him publicly and throwing him out of the order.

When the next week rolled around, they drove to the temple, but parked down the street. Srimati went up to the temple and saw the Wright sisters and their brother Richard (Dick). There was another brother, but what happened to him? Yogananda ran him off. Srimati could not understand how Mrs. Wright could allow her son to be run off. Newspaper people were all around and so the Ns decided not to go to the service.

Now what was the reason for their being treated this way?

Srimati explained a time that Yogananda wanted to get all of their money. They were supposed to receive \$10,000 from JLYnn to start a temple in Miami. When Yogananda heard about it, he had them stay at Mount Washington so they had a place to stay, but then he talked JJ into giving him the \$10k. The only income the Ns had was from the service where he lectured each week, about \$2.50/week. The other monies they collected, they would regularly send onto the Swami.

Srimati felt that the Wright sisters were behind the Swami's request to them to give him the \$2.50 each week. Once in Encinitas, Swami tried six times to get Srimati to relent. Each time he would pretend like nothing happened, but the conversation would come around to again to her giving up the money. Finally the Swami cried.

She said, "No" once again. Then he laughed and said, "OK, you win." The point was that he had tried ever subterfuge that he knew possible. Srimati said that that money was all they had to live on and that her son was being malnourished. At an earlier time they lived on 17 cents a day and her son became malnourished as a result. [Swami had tried to argue with her rather than Sri because she was the more difficult of the two for him to deal with.]

Now she explained the reason she was so difficult was that she had seen him at Mount Washington gloating over the goldfish that he had, and that back then goldfish were very expensive. Why should the swami have luxuries, when she had a broken-down iron that hardly worked?

She explained another time that there was a rich woman who came to stay at Mount Washington. She brought all her furniture which remained stacked up, because they wouldn't give her any additional space.

Swami wanted to get her money, but they had some difficulty getting it.

At any rate, at some point the rich woman told Srimati that she had a sewing machine that she was not going to be using anymore and so Srimati could have it.

A few days later, Mrs. Wright knocked on the door and demanded the sewing machine. Srimati said that the lady had given it to her. Mrs. Wright said that the Swami had promised it to her, and that she could have it, and so she wanted it. Srimati gave her the sewing machine.

She said on numerous occasions, there would be a knock at the door and around 10pm, the Swami would come by to eat out of her refrigerator. He would eat all the meat she had in the refrigerator. Sometimes he would suck all the juice from the lamb she had and then would say that he wasn't really eating the lamb. She cooked bacon, and had a doctor's order to feed her son bacon. Swami then told everyone that there were bad people there eating meat [as the aroma of bacon must have carried through the hermitage].

Srimati found this to be just plain hypocrisy; because as she said, "Y ate meat on many occasions."

He told everyone that they were some relation of his, e.g., wife of William the Conqueror, etc and so that they had to do what he said in this life. He was Richard the LionHearted, Napoleon.

[Srimati would mention on occasion that SY said he was Napoleon. This is not a story that I ever heard elsewhere. [There are other stories [like SY was Henry the VIII or SY was William the Conqueror] that I find more believable about who he said he was, but Srimati repeated this on other occasions.]

The Wright sisters have an empire, as Srimati put it; she felt that Faye and Virginia didn't care anything about anyone else other than themselves.

They wanted Sri out of the order so they would have total control; that was what they were after. Apparently S.Y. changed a great deal through the Wrights. To her it appeared more like S.Y. was controlled by them, rather than he was in control.

Srimati said it was "an interesting study in character development." Y told Srimati, at a time later on, that "He was God" so that everything he said, she had to do. She found that notion totally unacceptable. Period.

Srimati came to the order because she was a college student, unattached (her parents lived out of the state) and so she lived at the headquarters. She did not come with the devotion that the others came with.

She described one time when some famous person came through and tried to put the make on her, and as she wasn't that way, she refused to drive him anymore. There was nothing Y could do to make her either. The famous person soon left; he didn't have money, just name.

Srimati describes how she got married. It was against the law at that time in California for a caucasian to marry someone of oriental or dark color so they drove to Arizona. In Arizona they were refused a marriage license so they drove to New Mexico. When they returned, there were newspaper reporters

everywhere. For 2-3 days Srimati managed to avoid them. On the third day they were in the back and also in the front. S.Y. decided to use the publicity.

He married them with a big ceremony even though he was unhappy they got married. (The newspaper reporter in town gave the press release when they returned from New Mexico. They were afraid what the Herst papers might do with it, if they got the story first. [I think the newspaper reporter was the same one in the Lake Shrine film.]

Someone gave them a cottage for a week in La Jolla. When S.Y. heard about it he was upset. Why didn't that person give him the cottage? why did he give it to the Ns? Anyway, the Ns went away for a week.

When they arrived at the cottage, there was a skunk there. Srimati managed to chase it out of the bedroom, and living room into the outdoors without its spraying the furniture.

At 3am in the morning, three cars drove up. There were only 2 bedrooms. Swami Yogananda announced that he was coming for a week's vacation. Srimati and Sri decided to spend their honeymoon week back at Mount Washington.

This was the way it was. Swami Yogananda did not want anyone else to have anything other than himself. He wanted to have all control, all power, all money, all everything. Period. Think about the crushed hummingbird which didn't correspond to his will.

She mentioned Rashid, and Hamid Bey. [The guy who buried himself.] She also mentioned that J.J. in Kansas city was very disillusioned with the Swami and that he was about the leave. But it was first S.D., and then Sri, who got him to stay on in the order.

The strange thing is how many times, I get the feeling, that S.Y. took everyone's money over and over again.

## 2.1 Other Stories

If people who came were not good workers, he threw them out like the 17 yr boy who lost his arm in the railroad car. He was the son of the lady who helped with the first A.Y.

Sri felt that much of the things in the A.Y. were probably lifted from somewhere else. [One can see some of the roots of that, but not all of it.]

Srimati said that Yogananda sheltered people when he was milking them. The Lewises were isolated and thus were protected. Thus Doctor would not have been on the inside for a lot of things.

The Swami liked testimonials. She said that they brought a legal suit against Y. At court they [SRF] produced a document that Sri had signed saying he would not bring suit against them for financial reasons.

Srimati said she didn't realize it at the time, but that earlier on she had seen a stunt like that pulled by Laurie Pratt where a rich man was made to sign a testimonial. He wouldn't sign what they wanted him to sign, and so they wrote up what they wanted him to sign. They got him to sign, but he didn't

realize that he was actually signing another piece of paper below the one he was looking at. She felt this is what happened to Sri.

Y liked testimonials especially from rich, famous, and powerful people.

She said that Sri probably would have gone into the last service at the temple [she couldn't find the temple anymore when she revisited LA as it is no longer there] had she not been there. He just couldn't bring himself to believe the reality of things.

A few other things added Monday morning.

1) I asked Srimati specifically about the books SD had written. She had told me the previous week that SD had written two (!) books which later had SY's name. I knew about the *Science of Religion* because earlier versions had a word of thanks to SD. But I really questioned Srimati about the second book. She said it was *Songs of the Soul*. She affirmed that SY had written *Whispers*. [Maybe I was leading her on. See the sixth week for a different thought.]

She regretted not knowing enough about Hindu literature to be able to point to all the origins of the various materials which appeared under SY's name. But she did say that Sri felt that some portion of it was lifted (copied) from various places. [Swami Satyeswarananda shows a few places where SY lifted interpretations of the Gita from his guru Swami Sri Yukteswar without attribution.]

2) She told me that SY had written to India for permission to call himself Parmahansa and that permission had been granted. She said the answer came on a 'postcard' and that Sri had been upset because of this. Sri felt that one couldn't properly make such a request, and that such a request could not be granted by postcard because being a Parmahansa was not something that could or should be trivialized. Srimati told me this several times (at least 4) during the conversation. I asked her when this occurred, and she thought it during the mid 1930's.

[It was not when Y was in India that permission for Y to be called 'Paramhansa' was *first* granted, according to Srimati. If this postcard came from Sri Yukteswar, it must have been granted just prior to SY's visit to India, as Sri Yukteswar's mahasamadi took place when Y was in India. There probably *was* also a small ceremony in India where Sri Yukteswar gave him the title of paramahansa, after already telling him by post (mail) that he would permit it. At least this is one way to make sense of the sequence of events both from Srimati's story and what people say happened in India.]

Srimati mentioned the name of someone on whose money Swami went to India. [Probably Eddie Blech mentioned later.]

3) Some people have said that Yogananda said he was Shakespeare. Srimati's comment was that SY was not an intellectual.

SY didn't talk more about LM [Lahiri Mahashaya] and the early roots of the teaching. [What he was teaching was different, was his own thing.] Srimati said that references to LM were a later addition.

5) Srimati thought it was an interesting character study how the Swami had

seemed to change over the years from a more normal human being to one who seemed to have to seek all power and control. She was offended when he told her he was God and that she had to do what he said because "he was God." Sri, of course, didn't go for that either. Swamiji was managed, and a good portion has managed to remain hidden.

Added two days later at 4:20pm.

Srimati mentioned with some bitterness how they had to live on 17 cents per day and how her son did not have the sufficient nutrients. She attributed this to the sop, bread and water, they were fed. In the early days, the Swami did not allow them to have any pets either — perhaps for economic reasons.

She said that SY would have lost Mount Washington had it not been for SD and SN who helped support. [I wondered if this was not so much by money that they contributed, as by cosigning or helping the payments.

She mentioned once that she [Srimati] was driving them back (SY, the Wright sisters, their mother, FD) from somewhere and from the conversation you would not have known they were not stock brokers or some other financial wizards. [The implication was that the conversation was not spiritual.]

Florina Darling had red-hair and was French Canadian.

Christmas was not so much to celebrate Christ birth as an opportunity to exchange presents which was very important to the Swami. He very much wanted to receive everyone's present.

She also told me about the time that the room was dark with draperies and everyone thought the police were going to raid it because the Swami had a harem going on. She laughed and said that wasn't true then.

### 3 Third Meeting

I met with Srimati again for about 3hrs 15min, some of which she had me doing some hatha exercises which came from Sri.

She mentioned again how JJ had doubts about Yogananda and how Sri had saved JJ for Yogananda; she said Sri later had regretted he had done so.

She mentioned that previous to her husband's being defrocked by the Church, that for several days that week that Yogananda had led the Wrights and perhaps a few others on a march from the Pepper tree to the gates(?), around and around chanting that they were about to excise the evil influence around them (referring to the Ns.)

She said that Sri had not been present when she came home from the hospital. When Yogananda would not allow her to stay at Mt. Washington she had to stay a few days longer in the hospital. Her sister then helped her to find a place when she was in the hospital. Her sister helped Yogananda for a while.

She said that perhaps because Sri hadn't been there then, that he did not have his eyes open as much she did. She said that all through Sri's life that he didn't want to see people gullible, that he had been, and he had known it.

She told me that S.D.'s name was Bagchi, SD's wife name was Gladys who had been a friend of hers. She said that SD left before they did, about 1932-1933 with his court case. He sued Yogananda over the rights to publish the books, I gather, and that as part of the settlement, that Y had to pay him some money. He taught psychology at U of Mich, in ?Detroit. Yogananda had asked Sri to testify on his behalf [which I think he did, and that before that the Ns had not been treated very as badly ... not sure of the direction and intent of this sentence.]

She said that Hamid Bey actually came from the circus where Yogananda had met him, that he was not Egyptian, but Italian, that Hamid Bey made things up, and that he and Yogananda learned from each other.

Yogananda made Sri travel with Hamid Bey. Sri was ashamed because he felt that these tricks were low yoga, but Yogananda was a promoter. She said that there was nothing spiritual about Hamid Bey, that he was as interested in the bottom line as any one you would meet, may more so, and that his wife was even more interested in money than him. Hamid left after perhaps a year or so when he realized that he would never get any money out of this; if there was any money to be gotten, SY would have gotten it all.

She said that Hamid was able to be buried by putting his thumbs on his carotid arteries and by having the blood stop flowing, that he could only do it for 2 hours or so, and this his wife would really begin to get worried, and that when he was dug up, that someone had to move his arms, his thumbs so that blood could begin to flow, so that he would once again be normal again.

Hamid used to stick knitting needles in his throat. He knew exactly where to put them so their would not be much blood; and he also knew how to control the blood flow.

She said that Hamid was a nice person as far as it went.

This occurred in the year during which Lindberg's child was kidnapped. She remembers be somewhere with the Bey's and being carted off to jail where it was determined that their children were their children, indeed. At this time, Srimati had a little boy perhaps just tall enough to stand up because she remembers he dropped crumbs down her back as she was driving somewhere with him.

She said that Yogananda was really after JJ, that those people were really treated differently (because of their money). The rest of the people were workers, and if they didn't produce, they were thrown out, regardless of their age.

She said that S.G.'s husband (Besent) was Dean of the Law School at [University of] Washington, that he often brought home young girls home to live with him in the house. He wife knew all about it, overlooked it for years.

SG was used to overlooking things, and although as she got older, she didn't have anywhere else to go, she overlooked SY's shenanigans.

She mentioned that Sri was really upset by SY's lack of celibacy; she did not like his hypocrisy, on the one hand talking about vegetarianism, and on the other hand, sneaking up to her refrigerator, to eat the rest of her chicken, or even bits of bacon which she had for her son, his strong emphasis on celibacy,

and then his ...

She wondered how JJ could get along with SY when JJ would be upset if you sent him a letter which had an airmail stamp on it instead of regular mail, and Yogananda's luxuries, because he loved luxuries.

She said that the energization exercises were not called that in those days ... (at least as she could recall).

She mentioned that the temple where Sri was on was on 17th street in LA. She said that the only reason that they came back to LA was that when SY found out about the \$10k that JJ was going to give Sri, that he had Sri come back to LA so he didn't need it any more, and so the money could be given to Yogananda. He used that to build part of the Golden Temple.

She mentioned again had shrewd she thought the Wrights were, especially Faye and her mother.

SY didn't care who got the sewing machine, it was Mrs. Wright who cared. Mrs. Wright would tell Yogananda what she wanted, and then she would say that was what Yogananda wanted.

She indicated Virginia was more restless [my word], but that eventually being a good Morman girl, learned to do what she was told. Srimati said what an interesting character study it was how Yogananda changed over time. At first she thought he was all right, only later believing the things that the Wrights had told him. [The meaning and intend of this sentence is not clear.]

Interestingly enough, the writings that one could attribute to SY, come mostly from the dictation taken down by Faye. When it has been transcribed, it has been transcribed the way she wanted to; it is mostly in her words. Faye was not, according to Srimati, very original. (perhaps that also means bright?)

She said that she thought that Florina had really loved Y and that Y really loved her as capable as he was of loving any ONE person. Sri thought it was really a travesty of the concept of reincarnation for Y to tell each of the girls he was with that they had to do what he said because in the past they had such-and-such a relationship to him.

She said again that Y was a sudra and that her husband, and SD were Brahmins, and Sri that Y's behavior was just like a sudra.

Again she mentioned how SY's permission to be a Parmahansa came on a postcard and did not come while he was in India.

#### 4 Fourth Meeting

It's 4:08pm and we started at 10am. It's a long day, but the last 4 hours were probably talking with Kiron about his business.

Betty was the girl whom Y was all over. It was she who told the Ns about it.

SY had a habit of cat napping and he would do it at any moment. He slept only a few hours a day, but he could drop into sleep at any moment. (This was

the first time she told me about this.)

"It was really the last conversation we had with Y. A fairly nice conversation. Y said that he was really sorry, he still had feeling for Sri, but that his hands were tied (referring to the Wrights).

Y asked Sri again whether he would not back off of his suggestion that he (SY) get married. Sri wouldn't back off. Srimati said that she knew Y knew she knew and he knew she knew too. They all knew; make no mistake about.

At that point she knew the end was coming.

Eddie Blanchard (sp?) would have told you all the things I said and more. She went with him (financed him) on his trip to India. He took her money too.

She told me about one time that she slapped Laurie Pratt who was always taunting her about her marriage to Sri. Laurie had a habit of being nasty and knew how to put a knife in you and twist it around.

Laurie had a child probably when she was in NY and Y knew her then. That child is probably a grandmother by now.

"I wonder what happened to the younger Wright brother that Y ran off?" Srimati wonders.

She said that the Indian who came after he went to India (prob Swami Binayananda was not allowed to meet them. When Sri asked Y whether he could meet him, Y said that the time was not right. Y did not want the Ns to meet either the Lewises or another Bengali.

She told me again about how she often saw FD scrubbing PY's back. She even wiped him. That was common knowledge. Why a grown man would not want to do that for himself is beyond me. "I just can't understand it," she said. [Brenda later confirmed they treated him like a baby.]

She mentioned again how she thought FD was the only one who truly loved him for himself. All the rest just wanted him for something else he had.

We mentioned again the \$2.50 SY asked her to give up and how Y wanted complete loyalty to him. Period. SY even offered her eldest son, 50cents if he would kiss his shoes.

She mentioned how at the end when she left she took the car which was in her name. They had everything else. That was the only thing she had left. And so she wouldn't give up the car.

She said Sri was just too naive, a patsy, too believing and he couldn't just believe Y was that way. Like receiving permission for PY on a postcard.

She said Y knew she didn't come with all devotion just believing everything and that was one thing about her he didn't like.

She suggested looking up the Wright name in Virginia City just to prove that they came from a polygamous family. I guess that is something I haven't been able to put down in writing, yet; nevertheless, Srimati talked to me about in at least 3 times now. The Wrights were polygamous, and their mother knew exactly what she was doing in giving her daughters to P.Y.

P.Y. continued to say, even in church, how he would have been proud to have been born in Mrs. Wright's womb. Srimati just couldn't understand how

he could have repeated that over and over and over and over again. How about his own mother? This Srimati also told me on several occasions

5:39pm I just remember something that Brenda told me. She mentioned one time about tape recorders at Mount Washington and how if she went alone, she was afraid that they would tape everything she said secretly. She said, "I know how they do it."

I'm also wondering about the woman who has FD's documents. They will claim those documents belong to the Fellowship and that she stole them. They will put in a court order to take, seize, stop desist, etc ... whatever it takes.

She needs to make backup copies.

## 5 Fifth Meeting

We met from 10am until 1:30pm. She told me essentially many of the same stories as I had previously heard. She repeated the name Eddie Blanchard to me as the person on whose money SY went to India. Eddie had a strange laugh, and she used to say that the Master can smell money.

It was Florina and SY with the two Ns (with Agnes driving) after they returned from a Chinese Restaurant (SY used to take them to Chinese restaurants). The conversation centered on the bottom line — acquiring more property and money. She seemed to think it was after the Wrights came that SY became even more interested in property.

We talked about the daughter of Laurie Pratt as being SY's daughter. I told her that I had seen pictures of the daughter and that neither one appeared non-western or Indian. She, being a westerner and her three sons being descendants of an Indian and a westerner, she pointed out that it was not that easy always to tell - especially if the person has beautiful features. She mentioned how Laurie had always been independent and had worked separately from the rest, but how when she returned to the group she expected to be the center of attention. She said that did not go over well with the other girls. She mentioned Laurie's astrology and how Laurie had predicted her first son would be a genius and then she told me a story about how in the hospital he had been born at 4:30 and that a famous movie actor (a family of three, I forget their names) and his wife came into the hospital at the same time. She was also having a child and she did everything she could to have the baby born at 4:30, but her baby was born at 6:30 instead. She said she didn't go much for astrology because she saw how other people turned their lives over to it. She repeated the point about Laurie's having a sharp tongue.

She told a story of how she and Sri would argue about whether Gandhi was celibate when he slept naked between two Indian women. Sri finally conceded that perhaps Gandhi was not celibate, and that he was human, after all he had seen SY.

The end of the 3rd floor rooms near SY's room was blocked off with a

partition (or did she say door?) so that people could not just knock on his door or come right in. She said that the girls slept there on mats. I mentioned to her the idea of sleeping with the Guru as a special privilege and honor. She laughed as if to say she knew what kind of honor that had been for them.

She said that they used to talk among themselves a lot about who each one of them was one of his wives in a previous incarnation, about what a privilege that had been for them. Sri thought that was a travesty of the concept of reincarnation.

She argued with SY at one time about the date listed for the founding of SRF (or was that Mt. Washington?). SY wanted to use an earlier date, and she wanted to stick with the date the property was purchased. In fact, she said it was her idea that they use that date in promoting some thing of SRF. She mentioned eleven years and said that it had some history and a beginning and that she felt that was enough. SY wanted it to be longer.

She said that Sri saved JJ for SY in Kansas City; otherwise, Mr. Lynn had had very many doubts.

She said that Faye and Virginia did not want to be there at first — that it was through their mother that they were there because they didn't have much money. And a number of times she mentioned the mother, in her mind's eye, as being behind everything. And it was her desire that her daughters inherit everything.

She told about how Virginia met Jimmy, the son of James Warnock (?), the newspaper reporter. Virginia liked him, and he liked her, and the Warnock family liked her but SY broke it off.

She said that if anything should ever happen to her that I should contact her son Robin who is a professor of English at Stoney Brook (earlier he had been at Cornell) and that he would have some manuscripts for me . . . ? When she told me that she had tears in her eyes and was on the verge of crying. I am reminded of the several times she would tell me things and almost be in tears so moved was she.

I remember a previous time when she told me about a "mystical experience" — more an experience she felt at oneness as a young girl on a farm out in nature on a horse. She didn't claim anything about her experience other than it helped her to feel closer to God and to her true self.

She mentioned the two boys SY ran off: one was the younger brother of Faye - who became an airline pilot; he was crazy for everything about planes. The other was the young man who had his arm cut off, I think on a railroad car; it seems like she blames SY for the young man's arm being cut off in an accident. She thought they were too young to run off.

We talked about the books SY did or did not write. I showed her the sheet from the Library of Congress about Swami Dhirananda and the two books he had as joint authorship with SY. I wondered whether *Yogoda* was not one we spoke of earlier; in other words, earlier she had said there were two books they had in common. We mentioned *The Science of Religion* and *The Songs of the*

*Soul*. I wondered whether *Yogoda* was not the book instead of *Songs of the Soul*. She said “No, *Songs of the Soul* was one of the books.”

She mentioned to me again how SY had to have everything for himself. What you had was his and what he had was also his. SY and her, according to her own testimony, had something of a love-hate relationship. She did not give herself to him (all in devotion) as the others did; because the yogi was not able to possess her in that way, he was never satisfied with her performance; however, she was useful to him in other ways.

When she came first in, probably 1927, or early 1928 there were only 3-4 people there including SD, and two others. She was there for a while and then she left. She told the story of how she came back. There was a strange cook at Mount Washington, who although being a good cook was strange, and so they ran her off.

One day she was near the college, (UC) and a car of two girls stopped by whom she knew from Mount Washington. They invited her to dinner and since she had been eating out and she knew this other cook cooked for them and so she would get a good meal. She said yes, but they had to go first to hear a lecture at Mount Washington. She went and Sri was there. After the lecture they introduced her. Sri asked her three things. She couldn't or wouldn't do the first two and feeling badly she offered to do the third which was to introduce him to some professor at UC.

He drove a car out to meet her. She thought that he was just a strange driver not realizing that he had just learned three days before. Sri told her he had a headache and could he put off their appointment for one week. She did so and he drove her along the beach and then back. The same thing happened the following week. The next week he tried to pull the same stunt; she asked him what was going on and said she could not cancel the professor again.

He told her he just wanted to go out with her again and didn't know how else to do it.

We just talked — no yoga postures this day.

We also talked about how one person would be played off against another so they were all separate. He went to X about Y and Y about X.

Again she mentioned the rather sad, pathetic stories of how little food they had to eat and how while some folk were living on 17 cents per day the swami was eating very very well.

## 6 Sixth Meeting

We met from about 10 to 1:30pm—no exercises, just talking. This was one of the most significant meetings so far.

When I asked her about who Yogananda said he was in a previous life naming a few names commonly repeated by SRF devotees, Srimati said, “I don't know how many times, Yogananda told us he was Henry VIII; I don't ever remember

anything about Shakespeare, but I do remember his telling us he was Henry VIII." She also mentioned Napoleon; of course, I find that so difficult to believe, as some people say Napoleon later became Churchill. She says SY said he was all these people. [She also mentioned Napoleon on other occasions as well.]

She told another story I had never heard. This story she said she had just written it down the day before, and she wasn't certain she should put it down, but people tell about a lot worse things. Once they went on a picnic in the very early years. I believe she said Eddie Blechard was there along with Mrs. Pickering (who had given her the Honeymoon Cottage that was later taken away by SY). The picnic grounds was surrounded by a grove of trees. She said SY was upset and disturbed by something. He was walking around looking up at the sky seemingly unhappy. At one point she said she saw him rubbing himself up against a tree for a long time (she said 10-15 minutes). She asked one person what SY was doing, but she didn't really know and one person told her it was spiritual ecstasy. Still that didn't quite make sense to her so she asked someone else. The answer was forthright and immediate: masturbation.

I believe she said that they were married in January 1930 (I forget the exact date) and that Sri was born in September 1897. They were married twice: once in [Arizona] and once in the fire ceremony at Mount Washington.

She retold an earlier story about one time they were all afraid the place was going to be raided. This was no hanky-panky going on then, and she supposed that someone was assuming they were doing drugs, or sex or something. On the second floor at the end, the open porch was covered with Indian cloths—all around making it quite dark inside. There was an altar and much incense was burned. Swami Dhirananda was there.

For a week they went over to Mrs. Fielding's house. (Sounds like the lady who donated money for the first issue of the magazine.) Then everything blew over. We talked about how the Hersts ran the Newspapers. At that time the newspaper reporters were paid quite well; and the newspaper didn't pay much for Reuters, or AP service, but reports just dug up their own stories.

After the Nerodes had returned from just being married, she was continually besieged by one of Herst's reporters. She wouldn't talk with him. Finally he found her backstage at one talk, and she told him she would answer his question (Just tell me, how did you happen to marry a Hindu?) if he would answer one of hers. He consented, and she asked him, "Tell me, just how did you happen to marry your wife?" When he said he fell in love, she said, "So . . . ." And so the reporter never bothered her again.

She thought that if SY had been black-mailed by Herst, or had to pay off some money, it might have been at this time which might have been late 1927 or 1928.

She said that SY had given Florina Darling a string of rubys that she would wear sometimes with her sari. Florina had really loved SY, and she went after what she wanted. If there was anyone who ever deserved to come into what was left, it was Florina. I mention how it seemed odd that SY would give her

a string of rubys when money was so scarce. Srimati nodded and told me that for her wedding present that SY had given her a piece of crystal and an ostrich feather (and the crystal had a piece missing from the time when she received it).

[Joan Wight (later longtime disciple of Florina) does not recall ever hearing anything about rubies so they must have been disposed of.]

She said that Sri had written much about SY and his girls. [This was the first time I had heard about this.]

She said that SD also had a hand in the *Whispers*. This throws doubt on all the writings of PY. (They were all written by someone else.) I mentioned to, for further clarification, that we had discussed previously how SD had a hand in the *The Science of Religion*, and *Songs of the Soul*, that there were two books which SD had ghost-written, and I asked for further clarification on *Whispers*. She indicated that SD had had a hand in that, too; it was published in 1929, before Faye Wright and her family came! [On further reflection, perhaps "having a hand in" does not mean that he wrote it all; but I'm still not certain about the extent of SD's authorship in PY's writing, although the influence of his presence is undeniable.]

She said that Eddie Blechard was perhaps (my loss of words here) ... not very intelligent, a moron, imbecile, ah "mentally retarded" were the words she used, and that she had a high pitched laugh, but even still she would have been able to confirm the truth about the books.

Adelaide Wayland (some name which started with an A?) was the man who took her out, a man with title but no money, who wanted her to dance with him in some hotel, and who later made a pass at her. She mentioned how SY didn't care what she did with him, that he thought "marriage was an inconvenience."

This, of course, ties back in with the Mormons. Srimati asked me whether I had ever thought about SY and Brigam Young. She told me a story about when she went back to Utah and saw the house of BY, and how the current story led you to believe he had only one wife and not many. She told me how he gave chits to his wives to buy things (so no one could afford everything), and how he would leave his shoes at the door of the wife whose room he was sleeping in that night, how impartial he was. Anyway that was (IS) something to think about BY and PY. Srimati came from a Mormon background, the three Wrights, two male Wrights, Laurie Pratt ... , the role of Salt Lake City.

She mentioned Faye Wright's picture on the book *Only Love* and how SY would have been very upset with her for having her picture on the book. The guru only wanted his picture on everything. His philosophy was, "You shall have no other Gods before Me." She reminded me about the lectures and how he would keep people in their seats for hours, sometimes repeating the same things he had already told them.

She said Rashid was a nice person; very dignified, well to do. He did not agree with some of SY's notions about promoting himself, and felt SY was being unethical and so he left. Mrs. Rashid was the first one to work on the AY, and

she was the "Mrs. Ann Landers" of that time, answering all the correspondence. She said that she (Srimati) finally got SY to get someone else to work on the AY who had a better command of English; an English Professor from the University was procured (UofCalif), and "you could hear this professor and Y yelling at each other, as she could not agree with his style."

She mentioned that Sri Khagen married a German woman. Sri Khagen took advantage of women and would come to her house (after she and Sri had moved out) and mooch (my word) off them; he would expect her to iron his clothes. She refused. He said she was not a good Hindu wife, to which she replied she wasn't a Hindu wife, she was an American wife! Sri Khagen had a daughter through this women, and in later years he had quite a bit of money he wanted to leave to her, but his wife and their family would not allow him to have contact with his daughter. He spent a lot of money trying to find her, but he never did find her.

Srimati did not remember Starr Daily, but wondered if he was the writer who lived nearby. There was someone who got into trouble with law, perhaps robbery, and who later felt pangs of regret, but wanted to be very careful not to get into negative situations. She wondered whether that wasn't Starr Daily. [This sounds like Starr Daily whose books can be found in Library of Congress.]

## 7 Seventh Meeting

[Previous to this meeting I had found in the old magazines a few advertisements for *Wings of Bliss*. I had been under the impression that there was also another book. I was unable to find a previous reference to that in my notes.]

I asked Srimati about *Wings of Bliss*. She indicated that it and the other book were written by Sri. She said that she had a copy of that somewhere.

"Eddie Blech" was the previous name I heard. She told me that the attractive woman whom PY had been after, and who had written the note requesting help from Sri[mati?] in getting out of SRF was Betty Miller.

Betty stayed months; ostensibly she was working on sculpture. She produced several pieces - mostly Srimati said were of SY. These were small statues perhaps a foot and half tall.

Again Srimati said several times in essentially the same words, "If I had ever seen anyone after a young girl, lusting after a woman, a swain in pursuit, it was SY after this young girl." [I think she repeated this sentence three time.]

SY did not want his Mexican driver to pick this girl up; he had been afraid that the girl would not come if someone did not go pick her up and help her move; once they arrived at Mt. Washington, the Swami quickly disappeared, and the Nerodes helped her move in.

Srimati told me about the many, [large?] cushions which SY had in his room, about the partition and how each night a different girl would sleep on a mat on the floor guarding the Swami's sanctuary. I asked her was that girl

then associated with the Swami, and she said "No, that there would have been another one inside."

Along the same time that SY was interested in Betty, he was also interested in a blond. SY was attracted to a whole contingent of pretty young girls.

Srimati who was embarrassed to tell me this, said SY would get Betty down on the cushions, massage her and get her excited, but that Betty did not want to go all the way with him, that Betty knew he had other girls, and did not want to be one of them.

Betty and her mother came from Maine?, and her mother was most ambitious for Betty to become a star in Hollywood. Her mother received some support from her husband back east and apparently the husband wanted them to come back. Betty and her mother hoped she would be able to make and keep up contact with the Hollywood folk who would occasionally come up the hill; it also provided a place to stay, room and board so that they could stay in California a longer time and not have to return back east. Srimati in some embarrassment indicated with gestures that SY mounted Betty and rubbed himself on her.

She also repeated a story of how Sri had had a running battle with SY about SY's girls, Sri suggesting that the Swami should get married. SY would get angry and jump up at Sri's suggestion. I asked her, again, directly, whether it was clear from their discussion that Swami and Sri knew that Sri's suggestion was aimed at the Swami's girls, and not just an impression that Sri had gathered. She said SY's interest in the girls was not platonic.

After the Wrights came, shortly thereafter within a week or so, came Dick Wright, his wife, and his mother-in-law. His mother-in-law did the hair of most of these young girls (but not of Srimati who was not in their circle); that was the principle work that she did - so there was a beauty shop for all these young girls "in the ashram." His mother-in-law was also once praised by SY for her biscuits in Encinitas. (Some kind of biscuits, eggs, and curry).

She said that the Wrights when they came were very poor, all thin, the mother included. Srimati wondered about the history of polygamy, because "Mrs. Wright had said there was polygamy in the Wright family." Srimati found the later story I mentioned interesting about Y making Faye Wright eat chocolate, considering how poor they had been.

Later when I mentioned that Dick Wright had left the organization in later years, and I wondered outloud whether he hadn't found out something about SY in India, Srimati scoffed and said that he would have known all about the girls.

Hazael Salter, Swedish, seemed to have come before the Wrights. She was the "Ann Landers" of her time taking care of the correspondence course. Srimati said she turned her eye to what was going on, she didn't have any other place to go, but later she married a De Vorss who had a house, published occult things and lived on Olive. She stayed on simply because she didn't have any money.

Srimati said that Yogananda had apparently separated Lynn from his wife.

Her husband had been privy to much conversation with Lynn, and around [1936?], Lynn full of doubts was considering leaving, but Sri convinced him to stay. Lynn's wife did not like his relationship with Yogananda, as apparently Lynn gave most of his cafeterias to Yogananda.

She said that Lynn like most men who get around [40?] and who don't have children wonder whether they have missed anything or not, but that Y was of course, not interested. I pointed out earlier to her that the book *Wings of Bliss* was not advertised after 1932, and she pointed out that was the year Aneal was born.

When she was in the Hospital with Aneal, Sri was in S.F. with Hamid Bey, and SY came to visit her. He put a \$10 gold coin in Aneal's hand, but then he told Srimati that she could not return to Mt. Washington with the baby. As a result, Srimati had to stay in the hospital a few days longer while her sister hunted her a place to live. After that time, the Ns traveled around the country, and they did not return to Mount Washington until SY decided to bring them back so that they could have the \$10,000 which JJ had promised to give the Ns for a temple in Miami.

Apparently, the Ns faced considerable opposition for their marriage, as Srimati lost her "citizenship" and had to be repatriated, taking an exam, and was subject to considerable harassment.

I asked her when SRF had sent someone to her house to threaten her, wondering whether this was not five years or so ago. She said "no" — that it had been around 1950.

Srimati made a most interesting suggestion. She told me that she was ninety percent certain that Omar, of Omar's Astrology column in the Newspapers, was the same Omar Guerrison who had written for the magazine in the early days. She suggested that I write Omar, send him a page or two of his old articles, and tell him that I am interested in learning about the era of SY, and would be grateful for anything which he would share with me.

Omar had a brother; she took both of them to a ship so they could sail to Mexico. She recalls the parking ticket she received for parking while leaving them at the ship. She said both of them swore quite a lot, and indicated that they were quite rowdy. She thought Omar was younger than herself, and so might be in his 70's.

She told me a story about Mormonism, once again. This one concerns the house of BY which one can visit. She said that if you visited the house today, that you would not gain any idea that BY had all these wives. The only clue you might get would be from visiting the store house [? is that the right word], where the ladies would offer their chits for bolts of cloth. That was the system BY used for keeping them in line.

She also told me about how in the early Mormon church, it was taught that if a woman had nine children that she would be preternaturally blessed by being able to sit on the right hand of the father, and she would receive a crown. She described one lady she knew from childhood, that had been doubly crowned

— and who had eighteen children.

The swami was interested in people only if they either had money, or they were able to be workers. She found it interesting how in later times pets were allowed, since in the early days they lived on seventeen cents a day.

She mentioned one of the cooks who was there who went off the deep end mentally.

## 8 Eighth Meeting

We met from 10am – 1am. SN mentioned a few other names: Margaret Landcaster and Karla Schramm. Karla's mother was German and used to go swimming in the ocean no matter how cold it was every day – even New Year's day. There was also a blond whose name Srimati could not remember.

SN also suggested that if I would meet with Jimmy Warnock, it might prove very interesting and rewarding.

She mentioned now several times how much PY would have been upset with Faye Wright's having her own picture on *Only Love*. Yogananda was always interested in fame, name and more fame, she said.

SY said repeatedly how happy he would have been to have been born in Mrs. Wrights womb. And Mrs. Wright repeatedly declared how they were not working for what they were then receiving, but for what they would receive in the future. She let SY know that she and the girls were not properly being rewarded. SY knew that; and knew that they would proclaim his name.

The Wright girls worked out of a Mormon sense of duty, not like Florina did, out of true love.

SY sent the Wrights and Florina to night school as they were illiterate. Mrs. Bisset was the most educated of all the people SY attracted.

It was *after*/Sri and Srimati did not appear at the Church that they returned to Mt. Washington a few days later to pack.<sup>1</sup>

She also mentioned how after the Wrights came that the Swami had each of them tell him what was going on with the others. They were all sworn to secrecy not to disclose their conversation with him to any one of the others. In other words, they could talk with him about what was going on with the others, but they were not to speak with the others directly.

While they were packing for a few days, as it took a few days, SY let an entire group in the mornings around the Tennis Courts, the Garden, back and forth on the sidewalk chanting to excise the Nerodes. Srimati said Yogananda

<sup>1</sup>Previously, I had thought this occurred before the event where they didn't appear at the church.

Srimati also told me that the young man had told Sri what was going to happen. I had thought that he had told her, but the young man had told Sri. She mentioned in this connection also "No father, no mother have I ..." and how this chant was used to break the newcomer's attachment for home and family. Srimati said this young man had not been yet thoroughly brainwashed and, "he still had some conscience."

must have been really frightened as Sri had threatened to sue him. She said an unemotional [detached?] person would not have responded that way.

She said that Yogananda would jump up and down when angry just like many Jewish women she had seen. She again mentioned how Yogananda invited them down to Encinitas so he could ask her for the \$2.50 or so she received each week. After he cried and made a fuss, and she still said "no", then he gave up and laughed. It had all been a game. SY was an expert at playing to people's emotions. He did it frequently and he would get a newcomer to tell their family secrets, or whatever was private to them, and then he would later hold that over them.

She said that not long after Mrs. Bisset came to Mount Washington, that she told them that her husband would bring home young girls to live with them. There were a whole string of girls, one after the other, that Mr. Bisset took some pity on and invited them to live with him. Mrs. Bisset, while it was clear that she didn't like it, tolerated it and treated the girls as guests. Srimati told me that there was one girl in particular that liked Mrs. Bisset, that most of the girls were not particularly close, and that she came on a number of occasions to Mount Washington. At first, Srimati thought Mrs. Bisset's visitor was a daughter.

Srimati said it was not clear what Mr. Bisset's relationship was with all the girls. She remarked how few wives would have put up with their husband's bringing home a woman to live with them. Mrs. Bisset helped Srimati, because soon after they (the Nerodes) were married, Mrs. Bisset told her that part of her husband belonged to the public and was not hers, the other part was, of course, hers. Since Sri was in the public eye and giving public lectures, she found that advice particularly helpful, especially at that time.

I was particularly interested in Srimati's attitude on this subject. She did not say that Mr. Bisset was directly having affairs with all the girls, yet she did imply that it was unnatural. She did not know, nor did Srimati claim to know.<sup>2</sup>

At one point, Srimati referred to what was "commonly known as Swami's harem". I asked her to elaborate on "commonly known". She replied Sri, Kha-gen, Sri Das. She said that in arguments with Sri that Yogananda had never said he wanted to remain unmarried because he felt celibacy was important, but because he was afraid that he would not be attractive to his women followers. Srimati explained that at that time in Hollywood, the private life of the Hollywood actor and actresses was kept secret. For the same reason, SY wanted to remain unmarried so he would retain his attractiveness for women. He very much used his sex, the male-female attraction with women in a conscious way. "Yogananda was as aware of a pretty girl as anyone else," Srimati told me on several occasions.

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<sup>2</sup>Somehow I had previously gathered the impression that Srimati thought Mr. Bisset was having affairs with all these girls. Whether he was or not, from this conversation with Srimati, I realized she was not so decided upon the answer.

She mentioned how Mrs. Hamid Bey used to refer, in her Italian voice, to the teachings as "those dumb teachings". This shows how much she was interested in them. Hamid Bey knew how to publicize things because he was in the circus, but he learned how to lead a religious group from SY. She said in another connection, that SY could not demonstrate some of the things which Hamid Bey did and so SY got him to perform.

Jimmy Warnock always felt his father outshone him, because his father could tell you jokes for hours on end. At first she played with Jimmy and it took Jimmy a year or so to realize that she was older. Srimati was one of nine children and was used to playing with her brothers. Jimmy was an only child so he was lacking in companionship and wanted to play. He originally would have been about 10 years old, but when he was dating Virginia, he would have been about 17 or so.

She said that SY when he found out about Virginia's seeing of Jimmy, absolutely forbid it. Jimmy and Virginia had seen each other perhaps three times or so. SY and Mrs. Wright watched Virginia to see that she didn't try to go out with Jimmy. Virginia just cried, she was heartbroken. SY absolutely forbid it even at the expense of his losing James Warnock as his friend and loyal supporter.

We also talked about the incongruity of a Swami's having a beauty parlor. One way to understand this, as I mentioned to Srimati, is that the Guru always wanted everyone to dress up, look nice. He was very much aware of impressions which people gave. For that reason he had Mrs. Bisset meet many people who came to Mount Washington, because she was respectable. Srimati just looked at me like "Do you really believe that?" At another level way of understanding this is that the Guru employed everyone no matter what, as long as they could make themselves useful.

The flip side of the coin is what happened to Indian philosophy in all this "looking good" and adoption of yoga for Westerners.

Srimati as I was leaving mentioned how much Y did not want his words changed, how he would argue with those whose were making changes in his words, even though the English was correct, those were "his" words and he didn't want them changed.

About 6pm this evening, Srimati called me to say that she had remembered that at Encinitas, it was Mrs. Darling who choose the carpeting, drapes, gold fixtures in the bathrooms(?). Mrs. Wright had been responsible for choosing the drapes and beautifying Mount Washington. Srimati said that Mrs. Wright had some resentment about Mrs Darling's setting up of Encinitas. [Recall that JLYnn "hatched" a plot for the Encinitas hermitage while the Guru was in India, and that Florina and JLYnn were close.]

She also mentioned that the Wrights had been able to control pretty well SY's coming and goings, who could see him at Mount Washington, and that Encinitas was designed as get-away for him.

## 9 Ninth Meeting

We talked for three hours today, and like the previous week we didn't get around to the physical excises which SN taught. Perhaps the next week or so.

Like so many of the other meetings, this was also important. I corrected of my mistaken impressions gathered in earlier meetings with Srimati.

SN showed me pictures of her second wedding at Mt. Washington. In it I saw the N's, SY, Hamid Bey, Hamid Bey's wife, two drivers (one was a Filipino, and a few other people. They made an attractive couple. I remarked how they looked happy enough in the picture; and she said that SY did it solely for the publicity that went out in all the papers all over the country. They were already legally married; "the swami didn't do it out of generosity, because he was interested in us, but simply to get his name in the papers."

For one things, we talked about M. Gandhi again. Srimati said that she could believe and accept that Gandhi slept naked between two women without having sex with them. At first I had told her, referring to our earlier conversation on the matter, that I found it easier to believe that MG had been celibate with these women than I had for SY to be celibate. She said she accepted that because MG was trying to test himself; however, she did say that if he were a greater saint he would not have needed to have tested himself in such a way. "He knew he had a weakness, but it was not that way with SY."

She mentioned the house car which SY had had built. It was basically a truck made into a camper. SY used to go out to Lake Elsanor and other places with Faye, Virginia, Florina, and some a few other women for a few days at a time. SN had no idea how they slept because the camper was small enough for two people, but no more. Florina's job was to empty the basin each day that SY used for a toilet — since there wasn't any around and SY would not go into a filling station, etc.

That housecar was wrecked when the N's were returned from Miami to Mount Washington. That \$10k which was promised to them by Mr. Lynn would not have been their personal money, but would have been enough to start a temple in Miami like the one Bramachari Jotin (Swami Premananda) had in Washington. SY told Mr. Lynn that they no longer needed the money since their home was at Mount Washington, and he was recalling them home to Mount Washington. As soon as they came back to Mount Washington, the Wrights started making their lives difficult. The house car was wrecked in Texas. It was totaled. it had been raining. The visibility was poor, and Sri was driving. SN told me in a lowered voice.

Srimati told me how she had gotten a 4-door car in her name. SY had had an Indian driver. The Indian merely considered it a job — and so there wasn't anything religious attached to the job. When they had returned from Miami. SY fired the Indian driver and gave her the car he had been driving. It was only a 2 passenger car, and Srimati told SY that she needed a car with greater capacity as she had to take care of her son Aneal. She said that she had rarely

made any requests of the Swami in all the time that she had been there. She also refused to drive a car which wasn't in her name — for insurance purposes. She recalls that Mrs. Wright and Dick Wright fought her on this, but that the Swami had overridden their objections saying that she needed this. So she took the 2 passenger car and traded it for another one in her own name. And that's how she got the car they eventually left in.

Salome Marckwardt, the Managing Editor of *Inner Culture* at one time, wanted to be a teacher for Swami, but when that didn't seem to materialize, she opened a health food store in Highland Park? Those advertisements in *Inner Culture* refer to her store. While she probably wasn't paid for being an editor, she probably did receive some business through the ads. In passing, SN said. "she (meaning Mrs. Marckwardt) wanted to take over everything."

The Wrights said the movie actress Loretta Young was their cousin, but Loretta Young didn't seem to have anything to do with her.

She told me again about the rubys which SY gave to Florina. It wasn't just a few, but an entire set. At first Florina showed them around, but they were so ostentatious. SY gave them to Florina not long after Florina came to Mt. Washington with her husband.

Srimati again told me that Florina's husband had come to Sri asking Sri's helping in getting his wife back. But by then it was too late. Florina had been Sri's student in Detroit. Florina was French Canadian and she also had a brother and a sister. The family name was Dufour, and Srimati thought that two couples had come to Los Angeles with Florina.

Of course, she mentioned how Mrs. Wright would repeat that they were not working for what we have today, but for what we will get tomorrow.

She told me also again about the Goldfish episode. After the Nerodes had returned from Miami, one day SY called her into his room — the one she had previously described which had all the pillows. Besides driving the car, she had had the job of publicizing SY, making contacts with newspaper people, etc. He called her into his room. While she was there, she saw him with his hands around a goldfish bowl which contained very expensive goldfish. In those days goldfish (carp?) costs much more comparatively than they do now. SY with his hands around the bowl was gloating over what was his. He wanted everything for himself.

It was because of this that Srimati had the attitude, "Damn him!" "Here he has expensive goldfish and we are living on seventeen cents a day." Her son was malnourished and the Swami was eating imported food from India because he was the leader. He didn't eat with the others. Also why should she go without an iron? Y would be going down to her refrigerator at night and eating her lamb, chicken, and fish, and at the same time he would be telling people in the church that there were bad people living there who were eating meat.

One thing I learned new about this was that this event above occurred after the N's returned from Miami.

She also mentioned how Sri and SY would have fights about SY's not getting

married. Sri gave him examples of numerous saints in India who were married and had a family — gurus and how that was also part of the tradition. SY told Sri that in this country (the US) that things were different; and that if he got married, that women would no longer be attracted to him. Srimati again repeated how in Hollywood at that time, the private lives of actor and actresses were kept fairly secret.

Ah! she told me another story about how when they just come back to Mount Washington (from Miami) that SY had given her son Aneal a fifty cent piece to kiss his shoes. Sri who *never* ever used force on his children, told Aneal that if he *ever* did that to any man again that he would beat him. She said that Sri was very angry about that.

She said that she found it much easier to forgive SY for not allowing her to stay at Mount Washington after Aneal was born (and she had not been notified of this until after Aneal was born!) than it was to forgive him for stealing their honeymoon. She referred again to his coming in the middle of the night with at least two carloads of people and driving them out. The Swami was upset that Mrs. Pickering hadn't offered her house to him. He said that it should have been offered to him, and that they had no right.

Srimati joked and said the Swami's saying was, "There shall have no other Gods before me."

In speaking of the \$10k which went to SY, she referred to Eddie Blech who said in a high voice, "The Swami, hee hee, can smell money." And again she said, "I told you before that Eddie was not all there."

Srimati told me that Upadeshak Punditji had a center in Saint Louis, and that he was not all that taken with SY. She said that he was very meditative, and would have several meditations each day. She also said that he invited guests up into some hotel, and that he had a woman cook for him. She would wash dishes in the bathtub and they would get away with it. Upadeshak did not mind if his students heard SY's lectures, but SY did not want his students going to visit Upadeshak. She thought Swami Yogananda was afraid that Upadeshak would try to take him over.

She told me about Rev. A. Porter, mentioned in the December 36 issue of *Inner Culture* in the "News from London" section. The Rev was married to a woman (Amy Porter) who he said only allowed him to have sex with her for procreative purposes. They had four sons. This person (the Rev) would go around telling everyone about it; finally he got divorced, and he remarried. Then he told everyone how "good" his wife was. Srimati joked and said he was a "hundred" years ahead of him time — I think meaning that people are more likely to be open now.

Srimati was taught India cooking by Kola Chandra. Kola Chandra had a son who was involved with the movie industry. He graduated from Univ of Southern California in about '36 or '37.

There was a dentist whose name was Harish Balla (Bhala?) - he also was associated with the University of Southern California. He used to keep up with

what was going on at Mount Washington pretty well.

Bhagabat Thind was a Shik who had 2 boys (boy and a sister). He lived in Santa Rosen or Santa Barbara. You also might be able to find him.

The Swami was thoughtfully selfish, she said. She told me about growing up with 8 (?9) siblings and how she learned to share everything, not because she was a do-gooder, out to save the world, but just because that's what one did. So she found the Swami's behavior of having everything for himself - gloating over the fish - intolerable.

She told me that if she had any motive for telling me this at all, for writing anything about this, it is because she felt the injustice of everything that happened.

!Ah she told me another story about the temple on 17th street. That temple was in a poor, ghetto section of town. Srimati would help put on charity events around Christmas. She said that she put on such an event on Thanksgiving, and that the Swami was very upset with her. She said that he told her, "I don't have any desire to help poor people." That's a paraphrase, but essentially the gist of it. She said that it wasn't the Swami's money involved here, because the people of the temple donated their own money, it was their own money they were contributing to the local people. It was just that the Swami didn't want her to be helping the local people - [as that was not his goal.]

She told me that her best guess, and she thought it was a pretty good guess, based on the fact that the Wrights had said they came from a polygamous family, that Mr. Wright had other wives, and that was the reason the Wrights seldom spoke of their father. She said that when the Wrights came to Mount Washington that they were malnourished; to her that was one of the principal reasons for their coming, and that Mrs. Wright knew from the very beginning what it was that she wanted to control.

[The idea not stated here - but discussed - is that Mrs. Wright - coming from a polygamous background - either gave her two daughters to SY or somehow encouraged a general "arrangement" with the Swami. Once he had gone along with the arrangement, the Swami was then easily managed or controlled because otherwise they could easily expose his loose arrangements.

Srimati told me, too, about how many times that she would make sacrifices for her husband, great sacrifices, because of what he was into. At times she would work all day, and then stay up late in the night doing mailings so that it would arrive in the people's mail boxes the next day. In those days, she said, you have [real mail] service. It was after that point that she told me about PY's gloating, and the deprivations she experienced.

Srimati, from what I can gather, has a real sense of justice. She remembers injustices done to people, and takes to her heart their injustices, standing up for them. She told me a story about a catholic priest who shot a horse outside his garden in one of the midwest states. She has the adjoining property and will not sell it to the church because the priest to her mind defamed the property nearby by killing a horse who was merely in his garden plot in the middle of the

night. If you wanted to protect your garden from farm animals, then you built a fence. Srimati's life was once saved by a horse when she would have frozen had it not been for her horse going back home to fetch her father. So Srimati remembered that.

Well, she remembered a lot of injustices done all around. I think she just didn't like seeing anyone mistreated no matter what the circumstances were.

Re: the Golden Lotus temple. Srimati told me that on the right side in each of the stories was a basin on each floor. She said that it seemed out of place and that she never could understand what it was for. When I threw out the possibility of a baptismal fount for babies, she remarked how little SY liked to have anything do with children.

She also mentioned that even the drivers would wonder what SY did up on the tower, on the third floor, with the women he took up there (probably the Wrights, Florina, etc), because from the ground floor one could not see what was going on the third floor. [Among devotees, the usual assumption would be that they spent hours meditating in this newly constructed temple.]

She also pointed out how the lotus leaves used real gold and that was the principal reason the temple costs so much to build.

Srimati indicated that it was after they returned from Miami that they were traveling one evening down Los Feliz Boulevard in LA with a car full of Hindus. Swami Premananda was there. When the Nerodes told them about SY's relations with the women, Swami Premananda had them pull the car over to the side. He vomited several times. The other Hindus understood what was said, but it was Swami Premananda who got sick. After that she indicated SP didn't have as much to do with SY.

She indicated, referring to SP's not signing over his property to SRF, that SP knew what was going on and that was why he didn't sign his property over.

When I later said that that SP could have been later evicted from his place in Washington had he signed over his property, Srimati added, "you can bet he would have been."

Mrs. Royston was supposed to help the Swami with his writings and to edit the books, but she was so overwhelmed by the Swami that she wasn't much good for that purpose.

## 10 Tenth Meeting

We talked from 10am to 1pm today at a pretty relaxed pace. I showed Srimati the record of Durga Ma's chants; she read the back of the record cover. Srimati was somewhat surprised how it described Florina Darhling's coming to SRF.

FD originally came with her husband, her brother, her sister-in-law (the brother's wife) and her nephew (the brother's son). The Dufour's, she said, were extremely poor; they had absolutely no money. And as far as SN knew, they came directly to Mount Washington from Detroit. [She and Sri had been

stationed in Detroit.] So they would not have had much money to be staying in hotels. The back of the record cover made it sound that FD was single and came alone.

FD's brother had to get a job outside the ashram. They were an illiterate group, she said, at least in English and SY sent many of them (meaning the ladies: FD, Wrights, ...) to school.

When SN originally came, there was only SD, Mrs. Becker who was attracted to a congressman lived nearby, Mrs. Bugby (the cook who later went beserk and had a breakdown when she realized Mr. Thin was not coming for her, and Mrs. Markowitz (sp?) convinced that Mr. Right was not coming (realistically) and then she had a mental breakdown.), Leroy? the driver, and Sri. That was it; and there wasn't anyone else at the time. SY was traveling around.

She mentioned how SY would not keep anyone who would not work, and produce for him (like the brother). FD's husband had a square face and had the appearance of one who worked in a factory or was rather otherwise indistinguishable from many other working class people. She again told how FD's husband had come to Sri because he had known him in Detroit and begged him to help him regain his wife. Sri had liked the man, but had told him that there was nothing he could do. The man left shortly thereafter.

SN told me a number of times how SY would come between a husband and a wife, how he wanted complete loyalty to him alone, and how he would tell each one not to be intimate with the other. She indicated that SY tried to come between them, but that they were not that way (meaning their loyalty was to each other first). SY came to her at one time trying to get her to talk with her husband, but she refused to be used that way.

She said that Sri had several letters written by PY in Bengali. They had not been translated.

SY was a promoter; he did not care much what happened to people or their lives. When he took money from them, or changed their marriages, it made no difference to him. PY obviously had the ability to mesmerize people. To make them give him their loyalty.

She said that the geography of the place was such that once you got on the hill, you couldn't get off without PY's knowing about it. Things would have been very different had PY been downtown. There he would not have been able to control people to such an extent. As it was, you had to have his permission to leave the grounds. Everyone did. SY kept up with what everyone was doing. It was a full-time job; and

He also cat-napped all the time. He might be sleeping in the middle of meditation, snoring. Then he would wake up and be just fine; or it could happen when he was talking (listening) to you. When the hotel was there, there was a trolley car which went up the hill. People would take the bus to the bottom of the hill and then take the trolley up the hill.

SY could without any doubt give the most convincing performance with tears and everything. He was an expert at playing one person off against another.

When the Wrights came they were poor, absolutely without anything. Their clothes were even as a poor person. SN was willing to wage her two cents that the husband of Mrs. Wright had other wives.

She told me how S Premananda had asked about SY's womanizing, how he had seen and had asked, and how he had them pull the car over so he could vomit twice.

## 11 Eleventh Meeting

We met today from 10am until about 1pm. Srimati called me this morning asking to delay our meeting by an hour. Her washing machine had broken down and she had had the repairman there.

[Not transcribed here are the few stories that SN told about her attentiveness to detail, and how her detective like skills. I don't recall enough details to write them down, but wish I had.]

Srimati said that Sidney Omarr's book made her think that he might be Garisson (sp?). She suggested the idea of writing to the University of Guadalajara and asking whether they didn't have an Omar Garisson (and his brother) registered there about 1936-1937 or so. The Garisson brothers were proud to be able to swear in Spanish. She said that Omarr's interests in numerology, his changing his name (perhaps to protect his families name), would have been just like Omar Garisson.

Srimati said that SY never talked about theosophy in public; it was as if they didn't exist, but in private he was concerned that his movement would last as long as theirs.

She again said that in keeping people for 3-4 hours while he talked, SY might have kept them only for a half hour or an hour, but that he couldn't resist the temptation to talk before them that long. She thought he would have been more successful if he had more control over himself in this regard.

She remembered that FD's brother's name was Earnest Dufour (or Doufour).

She showed me a pamphlet entitled, "Seeking God Together" dated last 1986. She said, "Do you think Y wrote that pamphlet?" I didn't; it doesn't sound anything like him at all.

I asked her if she ever saw SY perform *any* miracles. She said no. She reminded me of something I had not previously written down, and that she had told me. Once SY had a cold and during the church service he had to use a handkerchief to blow his nose. He told them that it was a result of the orange juice he had for breakfast.

Srimati said humorously that perhaps that was a miracle. From her point of view, the idea that orange juice was changed to mucus was absurd. I thought she took his statement literally. [This OJ idea is like the nutritional ideas of George Osawa or someone like that.] In earnest, she then said that if there was any miracle, it was how he was able to strip people of everything they had.

I mentioned to her the story about how SY caused a storm to stop in the early years, perhaps 33-34. She said that he used to tell lots of stories. She also reminded me how he would use everything he could about something to his own advantage: learning from them, or playing people off each other, telling on other people. We flashed on the cheap telepathy tricks, the low yoga, that used to embarrass Sri so much.

She said there was no doubt the Swami was charismatic; otherwise, she and I would not be talking about him. Everybody he took in, he stripped them of everything they had. She said that Faye and Virginia were jealous that SY gave the ruby necklace to FD. What he gave Srimati for a wedding gift was a chipped piece of crystal and an ostrich feather. That's what he thought of her. He would not have given one of his girls a chipped piece of crystal.

We talked about bangles; she didn't recall anything ever being said about bangles. She recalled something about SY wearing some that was made of hair around his arm.

We talked some about how he was jealous, and desirous of name and fame. She said that SY never talked much about astrology.

She didn't think he was any more holy than a Jim or Tammy Baker; she mentioned Mother Teresa as being holy [perhaps because she knew I had met Mother Teresa.]

Srimati told me that her mother was a believing Mormon, but that her father was not, and that some of his people had been killed by Mormons. She told me a story about her father and how he stopped attending church when the minister who gave the Sunday sermon tried to kill someone on a following Monday. So in this regard she obviously took more after her father, and not her mother.

SY at least knew where he stood with her; she worked, but he wasn't able to get her to do everything he wanted like he could with some people. Sometimes he would get people to do things even against their will.

On stage at times he would chant, roll his eyes back, and stay in a state like that for hours like on a Christmas meditation. To Srimati that was just sitting in a chair. She said it affected many of the young ones, especially in the beginning. (Sri and Srimati would go to the park and Sri would meditate after his exercises - and so it appears that it was not about meditation that Srimati was negative.)

PY would tell people they had to do something (which he wanted them to do) or else there would be negative consequences.

Articles authored by Sri Nerode appearing in *East-West/ Inner Culture* between 1928-1938:

1. "Human and Divine Free-Will." Mar-Apr 1928.
2. "Independent Thought Versus Blind Belief." Jan-Feb 1929.
3. "Illusion and Disillusion." May-June 1929.
4. "Jonah and the Whale." May-June 1929.
5. "Everlasting Friendship." Nov-Dec 1929.
6. "The Message of India." Mar-Apr 1930.
7. "Voices — Poem." Mar-Apr 1930.
8. "Divine Harmony." Mar-Apr 1930.
9. "The Kingdom of God." Jul-Aug 1930.
10. "Mystics." Jul-Aug 1930.
11. "How to Know and to Contact God in Reality." Apr 1932.
12. "Deathlessness." May 1932.
13. "Emptying Contents of Mind into Unseen Hands." May 1932.
14. "The Way Out." Jun 1932.
15. "How to be Spiritual." Coauthor S.Y. Jun 1932.
16. "Hope" Jul 1932.
17. "Oriental Conception of Heaven." Jul 1932.
18. "Life." Jul 1932.
19. "What is God?" Jul 1932.
20. "Effective Concentration." Aug 1932.

21. "The Message of the Masters." Aug 1932.
22. "Everlasting Now." Aug 1932.
23. "Meditations for September." Sep 1932.
24. "Flashes of Inner Perception." Sep 1932.
25. "The Way to Higher Life." Oct 1932.
26. "The Voice." Nov 1932.
27. "Symbolism in Hindu Worship." Jan 1933.
28. "Moments of Exaltation." Feb 1933.
29. "My World." Apr 1933.
30. "Brother, Why Are You Sad?" May 1933.
31. "Freedom from Sorrow." Jun 1933.
32. "The Rationalist and the Lover." Jul 1933.
33. "The Heart of a Woman." Aug 1933.
34. "The Philosophy of Everlasting Now." Sep 1933.
35. "The Philosophy of Hope." Oct 1933.
36. "Meditations for November." Nov 1933.
37. "The Philosophy of Compensation." Nov 1933.
38. "Thanksgiving." Nov 1933.
39. "Meditations for December." Dec 1933.
40. "Meditations for January." Jan 1933.
41. "The Habits of the Essene Brotherhood." Jan 1934.
42. "Philosophy of Abundance." Jan 1934.

43. "Philosophy of Enlightenment." Feb 1934.
44. "Philosophy of Ideas." Mar 1934.
45. "The Ten Principles of the Essenes." Mar 1934.
46. "Meditations for April." Apr 1934.
47. "Who Are the Essenes," Apr 1934.
48. "Judaism, Essenism, and Christianity." May 1934.
49. "Meditations for June." Jun 1934.
50. "Divine Resolutions." Jun 1934.
51. "Meditations for July." Jul 1934.
52. "Philosophy of Repentance." Jul 1934.
53. "My Philosophy." Aug 1934.
54. "Yoga Philosophy of Joy." Oct 1934.
55. "Philosophy of Victory." Nov 1934.
56. "Philosophy of Better Times." Dec 1934.
57. "A Dialogue Between Hope and Mind." January 1935.
58. "The Higher Art of Living." February 1935.
59. "The Higher Art of Living." March 1935.
60. "How to Pray to Have Prayers Answered." April 1935.
61. "How to Pray to Have Prayers Answered." May 1935.
62. "How to Pray to Have Prayers Answered." June 1935.
63. "Mystic Christ." July 1935.
64. "Mystic Christ." August 1935.

65. "Unity of Religions." September 1935.
66. "Unity of Religions." October 1935.
67. "Thanksgiving." November 1935.
68. "The Birth of Christ." December 1935.
69. "The New Year." January 1936.
70. "Holy Science of Marriage." February 1936.
71. "Holy Science of Marriage." March 1936.
72. "Meditations for March." March 1936.
73. "Science of Right Thinking." April 1936.
74. "Meditations for June." June 1936.
75. "Law of Common Sense." July 1936.
76. "Appreciation." August 1936.
77. "Meditations for August." August 1937.
78. "Meditations for September." September 1937.
79. "Meditations for October." October 1937.
80. "Meditations for December." December 1937.
81. "Meditations for January." January 1938.
82. "Meditations for June." June 1938.

## WHO ARE THE SWAMIS?

James M Warnack

Los Angeles Times (1886-Current File); Dec 25, 1932; ProQuest Historical Newspapers Los Angeles Times (1881 - 1985)

pg. 19

# WHO ARE THE SWAMIS?



Dhirananda

Probably your idea of these turbaned gentlemen is that they charm snakes, tell fortunes and teach some kind of involved philosophy — The "Times" church editor gives you the correct information

By

James M. Warnack



Yogananda

**S**INCE Swami Vivekananda came to this country to attend the first World's Fair at Chicago nearly thirty years ago, more swamis from India have visited the United States than in all other periods of American history and today there are more swamis to the square mile in Southern California than in any other section of the country.

Who and what is a swami? According to the idea of the average person (whose information on any particular subject usually is not complete) a swami is a Hindu who wears a turban, adorns himself in colored robes, charms snakes, tells fortunes, worships idols, preaches a strange philosophy and keeps a harem.

The average person is partly right. A swami is a Hindu (Hinduism being a religion) who, when he conducts religious services, usually wears a yellow robe, which denotes spirituality and the color of his order. However, he is not interested in snake charming nor fortune telling, does not worship idols, is a believer in God, teaches the art of living and the science of becoming mentally serene, and, being an avowed celibate, never keeps a harem.

### Order Lapsed Many Years

The word swami means "teacher," and the swamis belong to an order which antedates Christianity by many centuries and which is as truly an order as that of any priesthood of any religion. However, as the Olympic Games fell into desuetude for centuries, to be revived a few years ago by Baron Coubertain, so was the order of swamis allowed to lapse for more than 1000 years, after which it was revived about 500 years ago by Sankara Acharya, the most-renowned commentator on the ancient Vedic scriptures and philosophies.

However scholarly or saintly a man may be, he cannot make himself a swami, any more than a minister or a priest can elect himself to serve his church. A swami must be initiated and ordained by another swami, authorized by his own "master" or "guru," and must undergo a rigid discipline, particularly self-discipline, before he earns the right to wear the yellow robe. As to the original teachers of the ancient Vedanta (which means "the end of wisdom") very little is known and only a few great names, like those of Krishna, Vyasa and Kapila, are familiar to occidental readers.

Within the last two decades many of these swamis have visited Los Angeles for the purpose of teaching the religion which they profess, and several of them are here today. Best known in the Southland today are Yogananda, Dhirananda and Paramananda.

The reader will note that each name ends with "ananda," which means "peace" or "bliss." Swamis' names are given to them by their gurus and usually the first part of the name signifies the manner in which the teacher has attained what the Bible calls "the peace that passeth understanding" and what the Persian mystic, Baha U'lla, called "the Great Peace." For instance, "Parama" means "highest," "yoga" means union, "Vivika" means "the knower." In other words, Vivekananda was the discriminating man, the thinker, the reasoner, Yogananda is he who has found peace by establishing union of body, mind and spirit.

### They Are Missionaries

These men are in Los Angeles and other American cities avowedly as missionaries of their faith. They do not come, as a rule, as representative of any special organization, for their missionaries are not organized and supported as our Christian missionaries are supported by the churches. They come here as representatives of their "masters," and of the doctrines which they have learned from their gurus—and to the Hindu teacher, the guru stands next to God. It will be interesting to consider some of their tenets and practices.

One of these swamis (Dhirananda, a radio speaker, who also lectures Sunday mornings at the Friday Morning clubhouse) lays emphasis on the necessity for study of various scriptures, philosophies and religions, although he teaches that pure religion or spirituality cannot finally be learned from books, but must be felt and practiced to be realized. Like other Hindu teachers, he teaches that the direct way to God is through quiet meditation on, and devotion to, the Supreme. He preaches the four-fold gospel of work, prayer, discrimination and devotion.

Swami Paramananda, whose headquarters are at Ananda-Ashrama, La Crescenta, probably could best be described as a "Bhakti" yogi, a lover of God. Liberally translated, bhakti means love or devotion, and all of Paramananda's lectures, chants and poems stress the beauty and gladness of love to the Supreme Deity.

While the average Hindu, including swamis, speak often of "the gods," their reference to the gods means their concepts of powers or forces, as air, fire, water, etc., but above all these "gods" or powers they postulate a Supreme Being, who is both personal and impersonal and beyond both.



Paramananda

However, the most interesting characteristic of the highest Vedantic teaching is that God and the soul of man are one in essence and that to truly know the "self" is to know God.

### Yogananda's Following

From a standpoint of public interest, the most spectacular swami in Los Angeles is Swami Yogananda, whose headquarters are at Mt. Washington Center, Highland Park. This man, with his long, dark hair and midnight eyes, numbers his followers by the thousands. In his little colony on the hill are scores of men and women who seem devoted to him and his doctrines, and his lectures on Sunday afternoons attract hundreds of persons, some humble and ignorant, others merely curious.

The Yogananda teaches many things, but first of all he emphasizes the necessity for physical health and a serene mind. These, he says, may be obtained and attained through certain physical and mental exercises. Without a calm mind in a sound body, he says, the devotee can hardly hope for much spiritual progress. After health and serenity have been attained, then is taught the art of meditation through which, according to Yogananda, the soul discovers its unity with the supreme Good, designated by the Hindu in various terms, sometimes being called "God," sometimes "Father," sometimes "Mother," sometimes "Brahma."

"Truth is one," according to the Hindu sages, "but men call it by many names."

Another method of helping the soul to "contact God," according to Yogananda, is through songs and chants. Often, after the Sunday lecture and evening meal, Swami Yogananda sits in the presence of his disciples until late into the night, playing the esraj (the Indian violin) and chanting love songs to the Divine One, while some of his followers sit near him, beating the tables and the mridangas (Indian drums.) Both the esraj music and the chants are peculiar to the western-trained ear, containing, as they do, many half and quarter tones and interesting slides.

### "World Is Unreal"

In many ways the doctrines and methods agree with the Christian religion, yet undoubtedly there is a gulf between Hinduism and orthodox Christianity which cannot be bridged. For instance, while the Hindu accepts Jesus, the Christ, as a member of his pantheon, and regards Him as divine, he does not accept Him as "the only begotten," the sole Son of God, and does not consider Christ as the world's only Savior.

Continued on Page Fourteen



Dhirananda

Probably your idea of these turbaned gentlemen is that they charm snakes, tell fortunes and teach some kind of involved philosophy — The "Times" church editor gives you the correct information

By

James M. Warnack



Yogananda

SINCE Swami Vivekananda came to this country to attend the first World's Fair at Chicago nearly thirty years ago, more swamis from India have visited the United States than in all other periods of American history and today there are more swamis to the square mile in Southern California than in any other section of the country.

Who and what is a swami? According to the idea of the average person (whose information on any particular subject usually is not complete) a swami is a Hindu who wears a turban, adorns himself in colored robes, charms snakes, tells fortunes, worships idols, preaches a strange philosophy and keeps a harem.

The average person is partly right. A swami is a Hindu (Hinduism being a religion) who, when he conducts religious services, usually wears a yellow robe, which denotes spirituality and the color of his order. However, he is not interested in snake charming nor fortune telling, does not worship idols, is a believer in God, teaches the art of living and the science of becoming mentally serene, and, being an avowed celibate, never keeps a harem.

Order Lapsed Many Years

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(Continued on Page Fourteen)



Paramananda

# Who Are the Swamis?

*Contained From Page Nine*

To the Vedantist (and pure Hinduism is unadulterated Vedantism) the universe, the phenomenal world, has no reality. That is, while the Vedantist says that matter, in its essence, is eternal, he contends that all names and forms are temporary, that nothing endures except primal matter and the spirit that informs it. It is probable that this neglect of relative values is, to some extent, responsible for India's poverty today. That India is and always has been a spiritual country no person of information will gainsay, but that irresponsibility to environment tends toward the highest spirituality is doubtful. The average Hindu (not the highest teachers) divides life into the spiritual and the material and this arbitrary division tends toward fanaticism, whether in a Christian or a pagan land. In the final analysis, life is one and the material and the spiritual are but the two halves of a perfect whole.

Much has been said about the old rite of suttee, now practically abolished, the practice of the voluntary sacrifice, by the widow, of her body on the funeral pyre of her husband. However, when a westerner mentions suttee to a Hindu, the latter will remind him of witch burning and lynching in America. To the occidental's criticism of Indian caste, the Hindu replies: "You have your castes in America, only you do not call it caste." When the westerner tries to convert a Hindu to Christianity, the Hindu answers: "Why don't you try Christ's way yourselves? You have had Christ for 2000 years, but a few years ago you slew 10,000,000 men on the battlefields of Europe!"

When the American mentions the superstition and crime of India, the Hindu points to our early colonial days and to Chicago of today.

In other words, the Hindus (including the swamis) tell us plainly, bluntly and, perhaps, more or less truly, that America has nothing to teach the Indians, spiritually. However, they do admit that, sociologically, the Hindus can learn much from the Americans and also that America's science and efficiency would do much to balance the subjective qualities and tendencies of the Indians.

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## **A Partial Listing of Books and Articles by Swami Dhirananda / Basukumar Bagchi**

This list does not include his numerous East-West magazine contributions.

Some Reasons for the Popularity of the Bhagavad-Gita

Bagchi BK, Wenger MA. I. Electroencephalogr Clin Neurophysiol 1957; Suppl. 7: 132–149.

*Glimpses of Light*

*Philosophic Insight*

*“The Meaning of Religious Experience”* (1932 address to the Los Angeles-based Olympian Conference of Religious Liberals, on whose Executive Committee Swami Dhiranandaji served)

*Science of Religion*

*Songs of the Soul* (with Yoganandaji)

*Yogoda or Tissue-Will System of Physical Perfection (1924) with Yoganandaji*

THOUGHTS FROM SUFISM

By *M. RASHID*

The soul is not a substance that has been melted and poured into our forms of flesh, nor is it something abstract like blackness or whiteness familiar to the human eye, nor is it a sound that disturbs or soothes the nervous system of human make-up.

It is the essence of the knowledge of the Maker and self. And yet it is not knowledge alone, for knowledge is an extension – and extension upon extension is possible, which philosophy denies. Besides, an extension has only one attribute, that is, of size or extent, while soul has two qualities – one of self-knowledge and the other of the knowledge of Him.

It is not a form or figure, for form and figure can be divided or broken into parts. And thus, if we could divide the soul into parts, such as knowledge and ignorance, it would be knowledge and ignorance at the same time. Knowledge and ignorance of the same thing at the same time is impossible.

Thus, it is one – a thing that cannot be divided. It is something visibly and invisibly complete. It is the subject, object and the attribute.

It permeates everything, free from all the qualities of being contained within a space or connected with a certain specific body. It is independent of life condition.

It is individualized Spirit.



WILLIAM BROWN  
MANAGER



# FORT NELSON HOTEL

BROADWAY AT BROOK  
LOUISVILLE, KENTUCKY

NW 17<sup>th</sup>

Dear Nerode,

I am glad you at last  
agreed upon your name.  
Yes Sri Nerode is alright  
of Soemati Nerode.  
Of course I have not only  
forgotten but forgotten even if  
there was any difference or  
adjustments. Between people who  
understand, there are periods of  
mental adjustments. True friends  
like good wine improve with age &  
adjustment periods.

About not charging is alright  
if you think best. Why don't you  
go to Cleveland, Buffalo & Pittsburgh  
& try this method out and  
consolidate the centers.