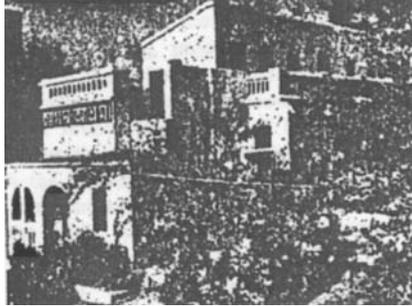


History of the Yogoda Ashram, Puri



Yogoda Ashram, Puri
founded in the year 1906 by Swami Sriyukteswar Giri



The garden near Yogoda Sakha Ashram, Puri

by Sevaks of Sri Sri Paramahansa Yogananda

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Garden at Yogasa Sakha Ashram, Puri honouring Sri Sri Lahiri Mahasaya and Sri Sri Daya Mata. The lovely lotus-topped Samadhi Mandir of Swami Sriyukteswar Giri designed by Sri Sri Paramahansa Yogananda and built by funds received from Self-Realization Fellowship devotees, U.S.A. is just behind the garden.

The Yogoda Ashram in Puri was founded by Swami Sriyukteswar Giri, disciple of Yogawatara Lahiri Mahasaya and Guru of Sri Sri Paramahansa Yogananda for the purpose of establishing a residential school in which the spiritual values of devine love, pranayama and dhyana could be demonstrated and for providing balanced training in brahmacharya, right living, proper conduct, and special condensed courses in the subjects of modern education up to the matric standard. Swami Sriyukteswarji emphasized the necessity of all round development of body, mind and soul from the infant through the adult stage of life. The land on which the Ashram was built had been acquired in 1906 from the Puri municipality in the name of Priya Nath Karar, the family name of Sriyukteswar Giri before he took sannyas.

Prior to this, in 1984, Sriyukteswarji had met Mahavatara Babaji, Guru of Lahiri Mahasaya, at the Kumbha Mela in Allahabad. At his meeting Babaji Maharaj said to Sriyukteswarji: "I saw that you are interested in the West, as well as in the East. I felt the pangs of your heart, broad enough for all men. That is why I summoned you are here.

East and west must establish a golden middle path of acitivity and spirituality combined. India has much to learn from the West in material development; in return India can teach the universal methods by which the West will be able to base its religious beliefs on the unshakable foundations of yogic science.

You, Swamiji, have a part to play in the coming harmonious exchange between Orient and Occident. Some years hence I shall send you a disciple whom you can train for yoga dissemination in the West.

In 1910 that disciple came to Sriyukteswar Giri. It was Mukunda Lal Ghosh, later to be known as Paramahansa Yogananda. Sriyukteswarji said to him: "My son, you are the right disciple that years ago Babaji promised to send me." On the very first meeting of Guru and chela in Varanasi, Sriyukteswar said to Yoganadaji: "O my son, you have come to me! How many years I have waited for you! .. I shall give you my Ashrams and all I possess... I give you my unconditional love."

Having been divinely chosen by Babaji: blessed by Lahiri Mahasaya when he was but a babe in his mother's arms: "Mother, thy son will be a yogi. As a spiritual engine, he will carry many souls to God's kingdom"; and having received the personal guidance and training of Swami Sriyukteswar, in 1920 Yoganadaji was ready to begin this mission in the West. In answer to his prayerful summons, Mahavatar Babaji appeared to him and blessed him: "Follow the behests of your Guru and go to America. Fear not; you shall be protected. You are the one I have chosen to spread the message of Kriya Yoga the West. Long ago I met your Guru Yuktswar at a Kumbha Mela; I told him then I would send you to him for training... Kriya Yoga, the scientific technique of God-realization will ultimately spread in all lands, and aid in harmonizing the nations through man's personal, transcendental perception of the Infinite Father."

In recounting his various experiences under Sriyukteswar's guidance in his Guru's Serampore and Puri Ashram's before going to America, Paramahansaji wrote in Autobiography of a Yogi: "My Guru personally attended to the details connected with the management of his property. Unscrupulous persons on various occasions attempted to secure possession of Master's ancestral land. With determination and even by instigating lawsuits. Sriyukteswar outwitted every opponent. He underwent these painful experiences from desire never to be a begging Guru, or a burden on his disciples."

It was with the intent to thus protect the Karar Ashram and property at Puri after Yoganadaji left for America in 1920 that Sriyukteswar placed it in Trust in 1921, with himself as founder and president and Yoganadaji as vice-president to succeed him as "heir and founder."

In 1925 Sriyukteswar wrote to Yoganadaji in America:
Rana Mahal, Benares, 24 September 1925

"After thinking of God:

Child of my heart!

I am so glad to see the photo of the Mount Washington mansion that I cannot possibly express it in words. My soul desires to fly there and see it. You have worked hard to be the instrument of God to create it. Carry on the work as you wish. There can never be any difference of opinion between us. That mansion is your creation. Whatever name you delight to give it, in that lies my pleasure.

After I return to Serampore, I may try to get a passport for a tour around the world, but conditions seem that with this body it may not be possible to do so. I would like to leave my body near you in your place. In that thought I find great happiness.

About Puri, arrange as to who will take charge. Through Guru's grace I am well. But I am taking leave from all administrative matters connected with the various centres. I cannot accomplish all this detailed work any more. This is the beginning of my last efforts in connection with organizational work. This I am informing all. Reply to me at once. I am waiting expectantly for you.

Your well-wisher,
Sriyukteswar Giri"

As foreseen by Sriyukteswarji, it was not the will of the Divine that he travel to America. Nor was Paramahansaji able to wrest himself away from the manifold responsibilities of his flourishing Self-Realization Fellowship in order to visit India.

In 1935 Paramahansaji had a vision of his Guru, in which Sriyukteswar said to him: "Return to India. I have waited for you patiently for fifteen years. Soon I shall swim out of the body and on to the Shining Abode. Yoganada, come I".

Yogananda quickly responded to the alarming summons. When he arrived in India he found his Guru in perfect health, but Sriyukteswar continued to allude frequently to his impending earth departure. One day, after bestowing on Yoganadaji the supreme title of Paramahansa, one who has attained the highest realization of God, Sriyukteswar said to him: "My task on earth is now finished; you must carry on. Please send someone to take charge of our Ashram in Puri. I leave everything in your hands. You will be able successfully, to sail the boat of your life and that of the organization to the divine shores." Shortly after, on March 9, 1936, even as he had foretold, Sriyukteswar left his body. He had waited only to see his beloved chela, and to turn over to him the full charge of the organization. Yoganadaji had many talks with his Guru about the Yogoda organization, its growth and development. The Serampore and Puri ashrams and other centres and schools founded by Sriyukteswar were turned over by him to Paramahansaji as Sriyukteswar's spiritual successor.

The grieving Yogananda buried the mortal form of his beloved Guru, with the ancient rituals of the swamis, in the garden of the Puri Yogoda Ashram. The Amrita Bazar Patrika of Calcutta carried Sriyukteswarji's picture and the following report:

"The death Bhandara ceremony for Srimat Swami Sriyukteswar Giri Maharaj aged 81, took place in Puri on March 21. Many disciples went to Puri for this rites.

One of the foremost expounders of Bhagavad-Gita, Swami Maharaj was a great disciple of Yogiraj Sri Shyama Charan Lahiri Mahasaya of Benares. Swami Maharaj was the founder of several Yogoda Satsanga (Self-Realization Fellowship) centres in India, and was the great inspiration behind the yoga movement which was carried to the West by Swami Yogananda, his principle disciple. It was Sriyukteswaji's prophetic powers and deep realization that inspired Swami Yogananda to cross the oceans and spread in America the message of the masters of India.

His interpretations of the Bhagavad-Gita and other scriptures testify to the depth of Sriyukteswarji's command of philosophy, both Eastern and Western, and remain as an eye-opener for the unity between Orient and Occident. As he believe in the unity of all religious faiths, Sriyukteswar Maharaj established Sadhu Sabha (Society of Saints) with the cooperation of leaders of various sects and faiths, for the inculcation of a scientific spirit in religion. At the time of his demise he nominated Swami Yogananda his successor as the president of Sadhu Sabha.

India is really poorer today by the passing of such a great man. May all fortunate enough to have come near him infuse in themselves the true spirit of India's culture and sadhana which was personified in him."

Paramahansa Yogananda was heartbroken over the loss of his divine Guru, but carried on as best he could his heavy schedule of activities in India. Three months after the mahasamadhi of Sriyukteswar, the Jnavatara appeared in resurrected form to his beloved chela Yogananda. The miraculous occurrence and the divine discourse that ensued regarding life after death and the true nature of man and the universe is recorded in the pages of Autobiography of a Yogi – a unique treatise, a scripture in itself.

Within a few months Paramahansaji set sail for Europe and America, reaching the Self-Realization Fellowship Math in Los Angeles late in 1936. Before leaving India, Paramahansaji had gathered together a few devotees and urged them to carry on the Yogoda work until he could return to India – hopefully within two years. During his one year stay in India he had been able to do little more than stabilize the work, which included the school and Ashram he founded in Ranchi and the school and Ashram founded by Sriyukteswarji in Puri. Swami Sevananda, a disciple of Paramahansa Yogananda who had been in the Ashram during the time of Sriyukteswarji, was placed in charge of the Puri school and Ashram.

The outbreak of the second World War prevented Paramahansaji's return to India. By the time that conflict was settled, the increasing activities of Self-Realization Fellowship kept him occupied so that three times his plans for travel to India had to be cancelled at the last minute, the last was in 1951, just a few months before Paramahansaji entered mahasamadhi.

At that time he called to him his beloved chela, Sri Sri Daya Mataji, and said to her: "Divine Mother tells me that She is not going to allow me to return to India. I want you to promise me that you will take the same interest in my work in India that I have had." He had already singled out Mataji as his spiritual successor after Rajarsi Janakananda, whom he also personally named to succeed him as a second president of Yogoda Satsanga Society of India / Self-Realization Fellowship. In placing the charge of his work in India in Daya Mataji's hands, Paramahansaji had made an obvious choice on whom to lay the responsibility, for Daya Mataji had served as his secretary in India matters since shortly after she had entered the Ashram in 1931. She and a few others who were specially close to the great Guru had been well trained in his teachings and his wishes for the work he was carrying on in India, America and worldwide at the behest of Babaji and his Guru Swami Sriyukteswar Giri.

There was no question but that the work in India was greatly suffering from the absence of Paramahansaji. He was deeply concerned and often distressed that many upon whom he had placed responsibility failed to fulfil their duties, and many in whom he had placed confidence betrayed that confidence. All too often he received either no replies or negative replies to the frequent letters he sent to them to guide and encourage. Finally he wrote to the Yogoda Satsanga Society Board in India that if he could not return to India himself he would be sending disciples from America whom he had personally trained and who would therefore carry out his wishes.

During this period the work in the Puri Ashram and school was going fairly well under the guidance of Swami Sevananda. Paramahansaji helped it as best he could even after meeting the heavy expenses of his work in America and elsewhere in India. Through the years from the time of Sriyukteswarji's mahasamadhi the maintenance and support of the Ashram and its personal came from Paramahansaji through his Yogoda Satsanga Society. In 1949 funds were sent for the construction of a beautiful samadhi mandir to replace the temporary one over the grave of his beloved Gurudeva, and for completion of the prayer hall Sriyukteswarji had started. Thus the Ashram and school lived and grew under the protective banner of Yogoda Satsanga.

A few years after Paramahansaji had left India, a young man by the name of Rabinarayan Bhattacharya (= Swami Hariharananda) joined the Ashram. He came in December 1938. Coming after the mahasamadhi of Sriyukteswar and after Paramahansaji had left India in 1936, he had met neither of the great Gurus. After some time he was made a brahmachari by Swami Sevananda. The first acquaintance Paramahansaji had with the young man was by letter in 1945. In May 1946 Rabinarayan wrote to Paramahansaji: Forsaking home and hearth, relations and friends, service, father and mother, worldly pleasures etc., I am abiding here for the last six and one half years (Puri) with the only object of making my life wothwile by obtaining your blessings. But during these long six years none of these persons ever considered it neccessary to inform you about my existance... One day at the request of Swami Sevananda, I wrote to you a letter and that on that very day Swamiji also introduced me to you. May be that my first letter appeared to you in the guise of Ravana; and it is not unnatural that that should be so because after living here for 6 ½ years I know that this is mine and you also are my paramapita; but one that day I was not your son of 6 ½ years, I was your son only one day old. So how could one expect that you would like such precocious words from a child one day old? That is perhaps the reason why your letter to me conveyed the unhappy impression which may have been caused in your mind. Immediately after I wrote you the letter I had told Sevananaji that: "Swamiji, it was very wrong of me to write my first letter to Paramahansaji in that vein." .. Thereafter from your letter of the 2nd December 1945, I came to know that you have been annoyed with me... On receipt of your letter 4-5 days ago I received your present letter and this made me very happy... I look after the work of the Vidyapith and other works of the Ashram.. I think myself, our American colleagues are more fortunate than we are because they are under the amiable vicinity of your self....

July 6, 1946 Swami Sevananda wrote to Paramahansaji: Mr. Rabi Bhattacharya has gone home because of his health... I think he will not stay any more here.

December 4, 1946 Sevanandaji wrote: Bramhachari Rabindranath Bhattacharya has again come and joined the Ashram work. To this Paramahansaji replied: I am glad that your friend Rabindra has come back.

On inquiry from Paramahansaji for more information about Rainarayan, Brahmachari Prokash, Secretary of Yogoda Satsanga Society (the devotee through whom Paramahansaji was carrying on the guidance of the works in India), wrote to Paramahansaji on Paril 10, 1950: "We first met Br. Rabinarayan. This young man belongs to a high family of Nadia district. He came to Puri some years back to recover health. He had been suffering from appendicitis and Aevananda kindly allowed him to stay at the Ashram as a paying guest. Finidng his health greatly improved, Rabinarayan decided to stay permanently as a wirker. Since then he is wirking as a teacher of the grammar school of the Ashram and living there as a permanent worker. Though he is not a Yogodan fully in action and spirit now, he has expressed his willingness to become initiated by you when you will come here." (As Paramahansaji did not return to India, that initiation never took place.)

Regarding the initiation and sadhana of Rabinarayan, in a letter to Paramahansaji, undated, but postmarked as received in Los Angeles on April 10, 1951 (just one year before the mahasamadhi of Paramahansaji) Rabinarayan wrote: I am unfortunate fellow. I wrote you four letters from the month of September 1950, but as ill luck would have it I fail to get your blessing through letters. Brahmachari Nirbanandaji is getting your kind notes but I am your unfortunate silent worker who fails to get any "ashirvad" from you...

I always keep faith on God and also I follow, according to my prior possession, God has sent me "Gurur sthan" at Puri Yogoda Ashram. From my boyhood I am religious. Apart from this, as I am born in the brahman .. family, "Tantra" "Mantra" "Jap" Yoga... were nicely learnt by me. Still now I am busy with all these*. Apart from this lastly, I was initiated by Srimat Swami Satyananda in 1940. By this period I have come out successfully Protham Kriya and Dwitiya Kriya.. At present I am carrying "Tritiya Kriya". I think it is the desire of the Lord to keep me in your Guru-Sthan... I think myself I am the fittest man to give exact regard and worship to your Guruji. **

At present Dhyana Dharana, Gitapath, Sandbhya Gurupuja and Puja are the main (function) work of your Puri Yogoda. If your holiness kindly give me permission I can make it a holy (religious) center ... Your Puri center is "Guru's Sthan". I like to make it guinea (i.e. an ideal Ashram).

The annual anniversary of Puri Yogoda Ashram was nicely accomplished on 23rd March 1951 ... Even though Satyananda did not come, the annual festival at Puri went off very well. Withough he is my Yoga Kriya Guru *** yet I am feeling impelled to write to you about the flippant ways of his thinking...

Rabinarayan then began to write negative, critical letters and as Sevananda was not keeping in good health, in 1950 Swami Sevananda wrote to Paramahansaji requesting a leave to go to the Himalayas for rest and meditation. Paramahansaji reluctantly granted the leave.

July 20, 1950 Rabinarayan wrote to Paramahansaji: I have received one letter from Prokas that you have appointed ne as in-charge of the Yogoda Ashram, Puri, in the absence of Sevananda (on leave) at present for one year from July 1950 to work jointly with Swami Narayan. In August 1950 prayed for initiation and gerua from Paramahansaji and said he was looking forward for that day. Rabinarayan seemed to want to put it on record that it was Paramahansaji who had placed him in-charge and he wrote again November 16, 1950: I am very satisfied that your holiness has given me the charge of the Puri Ashram. I was with Sevananda for more than 11 years.

* It was for this reason that Br. Prokas has written that Rabinarayan was not fully a Yogodan. It was well-known and accepted fact that before coming to the Yogoda Ashram at Puri Rabinarayan had been initiates by a Tantric Guru by name of Sri Bijoy Krishna of Howrah.

** In Rabinarayan's frequent reference to Sri Yukteswar as Paramahansaji's Guru and as his paramGuru, never once did he make reference to ever having met Swami Sriyukteswar, thus testifying against later reports that Rabinarayan claims to have been initiated by Sriyukteswarji.

*** Here again Rabanarayan denies the claim that he received Kriya either from Sriyukteswar or Paramahansaji.

Swami Narayan having left the Puri Ashram, and as no one was there now to give spiritual instruction it was suggested by Brahmachari Prokas that Rabinarayan be empowered to teach the Kriya Yoga. Rabanarayan wrote to Paramahansaji July 18, 1951: Many religious souls are coming here for religious teaching and sometimes for initiation. Prokas told me to give Yogoda initiation. At the present I have finished the course of your teachings, 2nd Friya. Whatever it may be, I want to know directly from your holiness whether I am allowed to give initiation or not. If it is possible, please write the procedure.

Today, having finished my worship, I worshipped your holiness as my worldly Guru, my Iswar, I count your,,,

Paramahansaji replied on October 6, 1951: "I give you permission to give the Kriya Yoga to those who are truly in earnest. But only after they have received all the other preliminary techniques (tension exercises), concentration (Hong Sau), and meditation (listening to Om sound). Contact Prokas about the techniques. I will instruct the office to also send you the form to follow. Let me hear from you further about this..."

It should be noted that Paramahansaji was very explicit about the instructions for giving Kriya initiation, and wished to be certain that Rabanarayan obtained from Yogoda Math the current procedure, concerning which Paramahansaji had written many detailed letters of instructions, including the fact that the initiates should first receive the preliminary techniques of Yogoda. Some devotees were already giving initiation with their own innovations and interpretations and Paramahansaji was most anxious that this not be allowed to continue within Yogoda. He wrote that the initiation he had received from his Gurudeva Sriyukteswarji, and the way he had subsequently been teaching it throughout the world, was sanctioned and blessed by Sriyukteswarji, and by Lahiri Mahasaya in vision, and by Babaji, who chose him for that work, and that all Yogoda representatives must teach it thus: it was to be taught uniformly throughout the world. Paramahansaji spoke with the blessing and authority of God and his Guru and ParamGurus, for he was the one they had chosen for spreading Kriya Yoga throughout the world for the benefit of mankind of this age.

When Paramahansaji was in India in 1935-36, and when Sriyukteswarji had told him to take charge of all his properties and bring them under the protective banner of Yogoda Satsanga Society, on which Paramahansaji was to change the name of the Puri Ashram from Karar to Yogoda. One witness to this agreement is the revered, and now aged, disciple of Sri Yukteswarji, Swami Paramananda. Paramahansaji has given instructions for the action to be taken. Shortly after returning to America, he wrote on December 16, 1936 urging that the mutation of the name from Karar to Yogoda be made immediately. Though Paramahansaji repeatedly wrote through the years and urged that action be taken about the name of Puri Ashram, the matter was delayed by slow action of those he had left in charge in India. Finally Swami Sevananda seriously took up the matter. Paramahansaji sent the money and the necessary letter of authorization for the mutation from Karar to Yogoda in 1945. On March 20, 1945, Paramahansaji wrote to Sevanandaji: "I am highly pleased at the changes you made at Puri... Now this letter bearing my seal gives you the authority to change the name of the Ashram from Karar Ashram to Yogoda Ashram. So please save this letter. I will listen to no one to keep the former name. Our great Guru Sriyukteswarji himself recognized the name Yogoda Satsanga and all work must come under that name."

In 1952 Paramahansaji entered mahasamadhi, an immeasurable loss to all his chelas. But his work carried on without setback under his spiritual successors, Sri Sri Rajarsi Janakananda until he left his body in 1955, and then Sri Sri Daya Mataji. In 1958 Daya Mataji paid her first of several visits to India, to fulfill the promise she had made to her Guru to see that his wishes were carried out in his work in India as well as worldwide.

Mataji was most disheartened to find that there was cause indeed for the deep concern Paramahansaji had expressed so often about his work in India. His work was almost nonexistent and fraught with so many personality conflicts and divisions of self interest. The story of her struggles during her one year in India to set straight her Gurudeva's collapsing Yogoda Society is an epic in itself.

During Mataji's 1958 visit Brahmacharis Rabinarayan and Girin De (of the Yogoda Ashram and school at Lakhanpur) received her most lovingly, recognizing in her the love and compassion of Divine Mother and their Guru, Paramahansa Yogananda. Both brahmacharis deeply expressed their loyalty to Gurudeva and the Society and their concern over the present leadership of the Society, through which the Society was gradually disintegrating. Seeing that what they said was true, and being advised that it would strengthen the Society if these two brahmacharis were raised to the status of swamis, she approached the JagatGuru Shankaracharya Bharati Tirth of Gowardhan Math, Puri and asked him to confer sannyas on them in the name of their own Guru Paramahansa Yogananda. The Shankaracharya advised her that she should give the sannyas; that she was fully empowered to do so by virtue of the fact that she was the spiritual successor of Paramahansa Yogananda and had herself been given sannyas by him. The Shankaracharya, however, kindly said to her: "If you ask me to do so, I will do it." The sannyas ceremony took place in the samadhi mandir of Sriyukteswar in the Yogoda Puri Ashram, in the presence of Daya Mataji, Ananda Mataji, Br. Rabinarayan became Swami Hariharananda; Girin De became Swami Bidyananda.

The Shankaracharya Bharati Tirth had made a tour to the United States in 1958. It was the first time a Shankaracharya had travelled outside of India. Several societies in America had been considered for sponsoring that tour; and of the various invitations solicited from those societies, the Shankaracharya chose the one from Self-Realization Fellowship. While in America he told Daya Mataji that what had been expressed in correspondence from Self-Realization Fellowship, in letter and literature, most attracted his mind and heart as being in harmony with his own ideals. During his tour throughout America and his stay at the Self-Realization Fellowship Math at Los Angeles, he was most generous in his praise of Paramahansaji's Society in America. This divine soul became a valued and helpful friend of Paramahansaji's Yogoda Society during Daya Mataji's 1958 visit to India. It was he who brought certain matters to her attention giving her the first clue to the real source of the problems that had beset the Yogoda Satsanga Society.

To carry on the work she had begun, Mataji knew she needed someone on whom she could rely fully. The answer to that prayer came in the form of Sri Binay Narayan Dubey, later to be known as Hansa Swami Shyamanada. His keen attunement with the wishes of Paramahansaji as expressed through Mataji, his devotion for God, Guru, and Ma, and his capable selfless service caused Mataji to recognize instantly that here was a devotee sent in answer to her prayer.

She made him general Secretary of Yogoda Satsanga Society and placed all confidence in him to carry on the work of Paramahansaji. In the subsequent years Mataji visited her Gurudeva's work in India as often as she was able to do so, and was constantly in touch with Shyamanadaji by letter. The twelve years he served the Society, until he left his body in 1971, he most faithfully followed Paramahansa Yoganadaji's wishes as made known to him through Mataji. Accordingly Yogoda Satsanga Society of India began to grow and flourish. Dhyana Kendras and Sakha Kendras were established throughout India. The school founded in Ranchi 1917 by Paramahansaji (and which had dwindled to a mere 7 or 8 students by the time Daya Mataji paid her first visit to India) was revitalized and now has more than twenty-five hundred students in the campus that houses a Balkrishnalaya nursery school, a girls' school, a boys' middle school and high school, an arts and commerce college, and a homeopathic college. Sixteen other educational institutions in Bengal and Uttar Pradesh were newly founded or revitalized.

The school founded at Puri by Swami Sriyukteswaji and which continued to function well through the help and munificence of Paramahansa Yogananda who venerated it as a memorial to his Guru started dwindling from the time that Brahmachari Rabinarayan was placed in charge of the Ashram. And in the course of years the school ceased to exist. Thus the very purpose for which Swami Sriyukteswarji founded the Ashram and Paramahansa Yogananda spent so much for its continuance was lost as unfortunately Rabinarayan was more interested in building his personal image than that of the Ashram.

Paramahansa Yogananda's teachings, which he had prepared in printed lessons form, the mailing out of which had been virtually discontinued before Mataji's visit, contrary to the repeated instruction of Paramahansaji, were again sent out to devotees all over India. Through the tireless, self-less efforts of Shyamanandaji, inspired and blessed by Mataji, and the blessings bestowed on the Yogoda work and the light and life of Paramahansa Yogananda into his beloved Society in India.

Problems are never at an end in this world. Darkness does not like light; maya resists the advance of good. Some of the "old-time" Yogoda devotees and workers fell into immediate harmony with the wishes of Paramahansaji that were now characterizing the Yogoda Society. Others, intent on their own ways went their own way or tried to work against the Society. Swami Hariharanada was one who began to have differences with the Society and its leaders. He took issue with certain points of Paramahansaji's teachings, including the way his Guru had taught Kriya Yoga. For these and various reasons, he was not given further position or recognition by the Society. It is gathered that he aspired to be made General secretary of Yogoda after Hansa Swami Shyamanandaji had left his body. On realizing his ambitions could not be fulfilled, Swami Hariharanada in retaliation removed his name of Yogoda from Yogoda Puri Ashram and reinstated the name of Karar. By such action and false propaganda he is trying to take from Yogoda Satsanga Society of India the Ashram containing the sacred samadhi mandir and burial place of its beloved, divine ParamGuru Sri Sri Swami Sriyukteswar Giri. Since the mahasamadhi of Sriyukteswarji, the Ashram has been under the sole support and management of Yogoda Satsanga Society of India, according to the wishes and direction of Swami Sriyukteswar and Paramahansa Yogananda.

It should ever continue under that protective banner and under the blessings of Parmahansa Yogananda's spiritual successor. Sri Sri Daya Mataji, and whoever shall be duly appointed after her as President of Yogoda Satsanga Society of India/Self-Realization Fellowship.

This true history of the Yogoda Puri Ashram is published with the sole intent not to harm or discredit anyone but to counter false and thereby misleading statements that are both confusing to follow Yogoda devotees and the public and damaging to the worldwide sacred work of Sri Sri Paramahansa Yogananda, beloved chela of Swami Sriyukteswar Giri, chosen by him as his spiritual heir and successor.