

From:Satyadev (satyadev@aol.com)
Subject:Kriyananda and Ananda
View: Complete Thread
Original Format
Newsgroups:alt.yoga
Date:1999/01/19

George,you continue to ignore the substance of the charges. I have prayed and reflected deeply and sincerely about Ananda and Kriyananda. I do personally know him, and have spent considerable time at Ananda. It was not a positive experience. It was toxic to my spiritual relationship with Yogananda, and was an emotionally devastating and financially bankrupting experience. I have met dozens of ex-members who say they feel the same. To deny the experience of so many who have been hurt this way seems to be the height of arrogance and the root of Ananda's problems.

Who told us that Master said those things to Kriyananda? Kriyananda himself!
Frankly, I don't believe Yogananda ever said those things to Kriyananda because, as Albert Einstein said, "If you cannot trust a man in small things,how can you believe him in things that matter ?"
Kriyananda is a convicted fraud, and those who continue to minimize the devastation that he has inflicted on so many peoples' lives share in his guilt.

Spiritual truths are simple. If someone does not practice what they preach, none of their lofty sermons or erudite writings are worth a darn.
Bottom line-if I had known Kriyananda was coercing female devotees to have sex with him, I would never have my left my family and home to come seek spiritual fulfillment at Ananda.

Robert Louis Stevenson wrote, "The cruelest lies are often told in silence."
The leaders of Ananda, who clearly know this was going on, must share in Kriyananda's karma.

Satyadev

From:aniten@my-deja.com (aniten@my-deja.com)
Subject:Ananda- Figuring It Out
View: Complete Thread
Original Format
Newsgroups:alt.yogananda
Date:1999/12/22

Ananda/My Thoughts Like many people who leave Ananda, I have spent a lot of time trying to figure out what the devil is really going on there. Its public face is very pretty-- a beautiful, rural community full of smiling, "happy" people who are dedicated to living their lives by the Yogic teaching of Yogananda. When you visit as a guest, you feel surrounded by love. It turned out to be the most fascinating psychological set-up I ever encountered Ananda's founder is a man with a history of exile which began when he was sent away from his family to school at the age of nine. It continued when he was discharged from his SRF spiritual family for actions of his having to do with money and sex. Apparently,

altering this behavior was never an option for him. Ananda's public face is all light and spirituality. The darkness of its underside consists in part of Walters ongoing sexual using of many young women over the years, while the leadership and others covered it up and denied it. I knew about one the women when I live there and never told anyone. After I left I found that a lot of people knew about one woman, but they turned out to be to be different women. Now, even after a great deal has been revealed about his sexual activities, loyal Ananda members are not suppose to believe it . It's his "enemies" who have made all this up, or the women threw themselves at him, so it's not his fault. The two sides of Ananda are very different. One stresses the spiritual teachings, and the other acts as though hey don't exist. Ananda's great cause is not God or the teachings of Yogananda—it's Don Walters. And I don't think he knows the difference. Another piece of the puzzle is filled in by his description of him (page 201 in his book A Place Called Ananda) Walters there describes himself as the president of a large and successful international corporation. He has a good product - the spiritual Ananda and its population of good people, Yogananda's name, face and selected teachings. The corporation directs the marketing and takes the profit. The corporation has the same ethics of any corporation - expand and make money. I'm very grateful to SRF for getting rid of him before he did it there. These dichotomies might be resolved if Ananda had the courage to be honest. Fooling around with women is understandable for a highly sexed man, but when he calls himself Swami and wants to be known as a renunciant, it's nothing but a cheap lie. Walters's top leaders have the responsibility of maintaining Ananda's image as a purely spiritual entity.

This entails keeping the backside of the place covered up, not only from the outside world but from Ananda citizens. Those in the Ananda leadership mostly came in the early days of the community, when their founder still had the strong spiritual charisma he brought from SRF. They were idealistic young people, and he gave direction and purpose to their lives. They all have a very deep loyalty, to the point where they don't question anything he wants but simply carry out his wishes. A SRF monastic once made the comment, that Walters and many of his closest followers were together in past lives. Don't doubt it, since this helps to explain the blindness most of his closest disciples seem to have to seeing his problems and bizarre rationalizations. Real friends of Walters would help him confront these issues, but people at Ananda are afraid... Another dark aspect of Ananda is the ever-increasing control over people's lives. It is done gradually, with time to assimilate the latest measure before the next one is applied. When the leadership controls what you know, whether or not you can have a job, how much you'll be paid, how much you'll pay in dues and fees, where you can live and how much rent you'll pay, insists that you contribute to the housing pool, but will only reimburse you in years of small payments, wants vows of obedience from you, and requires that you give them your house if you become a life member--- that's CONTROL taken to the level of being hog-tied. I could never figure out why such control was needed over a bunch of good-hearted, spiritual seekers. The control is all couched in spiritual terms, but there is nothing in the Yogic or Christian teachings that can account for it. What is Kriyananda afraid they'll do if they're free? Ananda has a leader who thought he could do better than Master. He could build a community, get more members, market the teachings better. But he still clings to his own darkness. Most people who follow a spiritual path know that they must get rid of the psychological glitiches that stand between them and God. This guy still thinks all he needs to worry about is having a good public image. He is exhibiting more and more dementia in his actions and he is taking the community further and further into delusion. Anything bad that happens is someone else's doing. All the women and ex-members are lying. Ananda will vehemently character assassinate anyone who even mildly suggests that Kriyananda has problems. Walters has accused SRF and others of trying to destroy him

and Ananda. I know of no one who wants either destroyed, but if anyone did, they wouldn't have to lift a finger. Ananda follows a man who had them into utter confusion, two lawsuits followed by bankruptcy, then left them to pay the financial judgments against him. You have to wonder- who is trying to destroy Ananda? Walters doesn't need any help in that regard, and by all means read the book, A Place Called Ananda, it's a very revealing textbook example of persecuted narcissist self-portrait.

From: Nojdw (nojdw@aol.com)
Subject: Ananda Moyi Ma and Kriyananda
View: Complete Thread
Original Format
Newsgroups: alt.yoga
Date: 1999/05/16

Ananda Moyi Ma and J. Donald Walters

In the spring of 1974, J. Donald Walters had a meeting with Ananda Moyi Ma, in India.

This meeting was attended by Mr. Walters, then calling himself "Swami Kriyananda", several Ananda members, a translator, and several other observers.

One of these observers was a former member of Ananda who while at Ananda for about three years had a close association with Mr. Walters. He had recently left Ananda after seeing what he described as abuse of power and blatant manipulation and exploitation of those around him by Mr. Walters.

Mr. Walters had previously had contact with Ananda Moyi Ma while still holding a position within Self-Realization Fellowship, in the 1960's. One former member recalls how Mr. Walters recounted Ananda Moyi Ma's praise of him during a public class at Ananda in the early 1980's:

"It was a Friday night during "Spiritual Renewal Week", Kriyananda's answer to Yogananda's annual "Convocation". The topic of the class was "Stories of Master", where Kriyananda would tell stories of living with Paramahansa Yogananda. I had been an Ananda member for several years, and this was my favorite class, and was looking forward to hearing more about life in Yogananda's ashram. But instead, to my puzzlement, Kriyananda began by telling about his experiences with Ananda Moyi Ma in India while with SRF. He read quite a few quotes she supposedly said about him. They were all extremely flattering. He read from a piece of paper. Here is an example of one of the quotes supposedly from Ananda Moyi Ma:

"The bee is the devotee, the flower is God; Kriyananda is that bee".

"I was flabbergasted. Kriyananda went on and on reading quotes like that, all praising himself. Why? Why this blatant self-promotion in front of a public audience? To this day I have no idea."

What Mr. Walters did NOT say was what Ananda Moyi Ma said to him in the spring of 1974. It was not flattering. In fact, it mirrored exactly the type of criticisms and warnings Mr. Walters has received over the years from many other people, including accusations made in the recent fraud/sex abuse trial which Ananda lost.

Ananda Moyi Ma to J. Donald Walters; excerpts, confirmed by eyewitness:

"You've created shackles for yourself: Ananda is keeping you from enlightenment..."

"As long as you gather others around you in your own name, your spiritual growth stops..."

"Go into seclusion and don't come out until you've found God..."

"Why don't you stay here with me? I'll help you to live as a real renunciant; if you go back, you're finished."

The eyewitness to this meeting confirmed these quotes, saying,

"Some of the words may have been slightly different, but that certainly reflects accurately the spirit of what she said to him...she also said other things to him, and said them so strongly that the Westerners present gasped."

He added;

"What I cannot convey is the incredible Divine Love and energy she just poured over him. This amount of attention was very unusual. He was due to leave that afternoon, and evidently she saw this as a last chance to try to turn him from the wrong path he was taking. It was also very unusual for her to have so many people present; this was definitely a "private" personal interview; she could have, with a wave of her hand, moved us all out of earshot. But she didn't; it was as though she wanted others to hear and witness what she was saying."

"He tried to defend himself and argue with her, but he got nowhere; she countered his every statement 180 degrees"

From:Ari Lindemann (ari@speakeasy.org)
Subject:Ananda Leader faces Harassment Suit
View: Complete Thread
Original Format
Newsgroups:alt.yoga, alt.meditation, alt.feminism, alt.support.ex-cult
Date:1995/07/14

Finally - my little fingers are happy to type.

ANANDA LEADER FACES HARASSMENT SUIT by Will Holbert - the Union

A former member of Ananda is accusing the leader and one of the San Juan Ridge church's ministers of sexually harassing her.

Ananda's leader, J. Donald Walters, or Kriyananda, called the accusations lies in a San Jose Mercury News story last Friday. Joh Parsons, Ananda's attorney, said this morning a competing religious group had pushed the woman into filing the suit.

The accusations are contined in a personal injury civil suit filed in San Mateo County last week by 31 year old Anne-mariad Bertolucci.

Bertolucci, who now lives in Palo Alto, lived in Ananda Village through most of last year.

The suit seeks damages for sexual battery, infliction of emotional distress, wrongful discharge and violation of state sex discrimination laws, among other thing. It names eight other women as victims of sexual harassment from Ananda's creations during the late 1960s into the early 1980s but they are not apart of the suit.

The suit accuses Walters of using his authority to create an envioronment hostile to women and as a mechanism for their exploitation.

Bertolucci was weventually fired from her job at Ananda and asked to leave the compound.

She alleges senior minister Danny Levin abused his postion as a church leader and one of her co-workers at Crystal Clarity Publishing by making sexual advances toward her. Bertolucci worked vor the Ananada company as a Date entry clerk and accuses Levin of engaging her in an affair that caused her intense emotinal trauma.

Bertolucci went to Walters after complaining to Ananda's general manager about Levin's behavior according to the suit. Walters invited Bertolucci to his residence four nights in a row, where they exchanged massages and at one point watched a movie containing an erotic sex scene, according to the suit.

"Plaintiff was confused at the time as to why this "Saint" Swami would be watching erotic movies but realizes now after hearing of his sexual harassment of other women and his pattern of seduction that she was being prepared to be his next sexual partner", the suit reads.

Bertolucci's suit details the affair she claims she had with Levin and states she complained to him about his behavior after which she was transferred out of her job at the publishing ocompany But the contacts continued, according to the suit. She moved to the women's ashram so she would feel less vulnerable to his advances because she felt compleely in his power and would do anything he asked of her, according to the suit.

Walters eventually asked Bertolucci to leave Ananda last November and suggested she move to a different Ananda community.

Bertolucci later joined the Palo Alto Ananda community, where she claims the ministers gave her a cold reception. When she told one of them Levin had sexually abused her, she was told it was an affair that had gone sour and that she was being immature and selfish, the suit states.

Bertolucci claims she suffered a nervous breakdown and is still in therapy for hwat happened at Ananda.

"Spiritually, plaintiff has a deep distrust of religious organizations and ministers because of the betrayal she experienced from defendants here in as much as it may take a very long time to recover from such spiritual harm," the suit reads.

Ford Greene, Bertolucci's attorney, said his client was brainwashed at Ananda and that's why she submitted to sexual demands.

Parsons said he and his clients at Ananda were baffled by the allegations.

"It's easy for somebody to lie, but why say such things she knows will be disproven?" Parsons said.

typed this day 7.14, 1995. All perfection I give to my guru. All typos are mine.

This is the question I have for my congregation, having to do with the last sentence of this article published in the Newspaper:

We all know that DENIAL is a powerful force. Is it so powerful that the perpetrators can minimize or completely forget the facts of what has happened?? Does anyone know of any studies. This has always been an intriguing question to me - Could it be the case that those who sexually harass are in denial about the magnitude of what they are doing? Is that how they perpetrate the act?? Do they HONESTLY not remember what happened or are they lying to save their reputations after the fact?

I make no judgement on this case. That is for the courts, these are just general questions based on a situation for which I have direct knowledge.

From: Nojdw (nojdw@aol.com)
Subject: STATEMENT OF FORMER ANANDA MINISTER
View: Complete Thread
Original Format
Newsgroups: alt.yoga
Date: 1999/10/25

STATEMENT OF FORMER ANANDA MINISTER

1. I, hereby declare that I have personal knowledge of the facts stated herein, and if called as a witness, I could and would testify competently to them. From June, 1978 to August 1995, I resided at Ananda Village, Nevada City, California, or in one of the Ananda City Centers either in San Francisco, Palo Alto, or Sacramento. My husband and I were Ministers/Light bearers in the Ananda Church.
2. I am writing this declaration out of a desire to stand for the truth, and because I feel that too many people are silent about their knowledge of Kriyananda's deceitful and abusive behavior.
3. During the summer of 1993, D had asked J, her husband, , to pray for my family. D said that J and her family were very special and their prayers were extremely powerful. Those

who knew J, loved her dearly and spoke very respectfully and lovingly about her. I was visiting D one day after she arrived home from the hospital, and heard her speak with J on the phone. She told J that she loved her. Kriyananda and the others close to her wanted her and her family to move to Ananda. Soon after this, I met J at The Expanding Light during a special weekend program. When I met her, I felt a very deep blessing and such love and compassion from her soul.

4. A while later, J and I began speaking on the phone and had many wonderful conversations. During our conversations, J told me many inspiring things about *** and the monastics that she knew from there. She spoke about them with deep respect and love, which is contrary to what has been stated by Kriyananda, D and J, and others at Ananda. Additionally, J never told me that I should get a divorce, as seemingly stated in J and D slander letter. Additionally, Kriyananda has both publicly and privately denounced *** and it's leaders during the duration of my 17 years at Ananda. Ananda leaders have also begun denouncing *** as well. (We were discouraged from attending Convocations, and were told we would be "out of tune" if we did. Thus people became fearful of attending these programs.)

5. Late May or early June, 1995, I learned that J had written a letter to Kriyananda, saying she would have to pull back from her involvement with him and others at Ananda.

I had a phone conversation with her and she told me that something was amiss but she did not want to tell me what it was, and suggested that I talk to B. B and her husband, J an Episcopalian Priest, were actively involved in trying to help Kriyananda to get some kind of help and to admit the truth about his behavior to his community.

6. I called B and we met briefly. She told me about the massages and sexual behavior that had been going on with Kriyananda for years with many women. I was totally devastated and in shock. She suggested that I go talk to * and *. When I spoke to them, they both confirmed that it was true about Kriyananda's sexual misconduct with "numerous" women.

7. * said he had counseled women that had come to him who had been abused by Kriyananda; women that have since left Ananda. He indicated also that he knew of more recent women that had been used in a sexual way. Also, upon information and belief, there are still women living in the Ananda community and in it's branch communities who have been used sexually in the name of God. * told me that he had gone to Kriyananda and confronted him about this sexual misconduct, and that Kriyananda was very upset and angry with him, but that Kriyananda had admitted these things to be true. * and his wife said they were ready to leave Ananda if Kriyananda did not face up to what he had done.

8. *** also admitted that it was true about Kriyananda's sexual misconduct and that he too had counseled many women over the years. He stated that Kriyananda had been very "discrete" in his behavior. I asked why he and others who knew about this did not do something to stop it, and to warn the women coming into the community. He had no answer. I asked how he and others could watch this go on without doing something about it, and he said that he had learned to live with it. He told me and my husband, that a group of leaders were working on an agreement on the moral ethics for ministers, including Kriyananda, but that it had been put on hold.

9. I then began talking to others who knew information about Kriyananda's behavior, in particular, *, *, *, and *. My discussions with these people confirmed that what I had heard

about Kriyananda's sexual misconduct was true. There were meetings of women's groups where these things were discussed openly. Kriyananda later had the meetings stopped because he said they were negative and destructive. Upon information and belief, N had admitted that two women had come to her who had been sexually used by Kriyananda. Also, information was given to me about the sexual exploitation of Y.

10. The more I questioned about Kriyananda's sexual behavior, the more I was shunned by many people at Ananda, including Kriyananda, long time Ministers and close friends.

11. I also spoke with J. He denied it all, and told me that anyone having a problem with this issue had sexual issues of their own to deal with. He asked me, "why do you want to know the truth?" I thought this was a strange question to ask someone who had given their life to serving Master through Ananda. I asked him why someone did not do something a long time ago to stop Kriyananda from hurting women. His reply was, "Well, what would you have done?"

12. A few days later, D and J called me into their office to question me. I was strong in my position, I knew it was all true. They were not being honest with me. D told me that this was probably the biggest test I would have to face in this lifetime. J became more and more angry at me for using the words "cover up". I was realizing very clearly by now that there was indeed a massive cover up going on among the Ananda leaders.

13. I then talked to D. She said I had to believe Kriyananda or I could not live at Ananda. I told her that he had admitted it all to some people and her reply was, "Well, he never admitted it to me".

14. I worked in the Church Office at Ananda the last six years that I resided there--from 1989 to 1995. In the spring of 1995, I was present for a conversation between other office employees. Ms. P came into the office and stated that the management office would be receiving a "shredder," which to the best of my memory was for the purpose of shredding documents related to the S** lawsuit and the harassment lawsuit. Prior to this time we did not have a "shredder" in any office, and I questioned the need for a "shredder" because Ananda Village had a comprehensive recycling program set up. I know that within the Church Office at Ananda Village, the following groups of files were kept: (1) correspondence files, most likely from the 1970's on, from Church members and others, and some correspondence files may also have been kept outside of the Church office. (Kriyananda, of course, had his own personal files in his possession. He commented during a public talk in June of 1995, that he had been receiving a lot of "hate" mail.); (2) fund raising files, including fund raising for Ananda Village, and fund raising for the harassment lawsuit as well as the other lawsuit; (3) advertising files; (4) J's private files; (5) D's private files; (6) outreach files; (7) church membership information files; (8) 14 Steps to Higher Awareness files; and (9) Kriya files.

15. Ananda Village residents were requested to make pledges to Ananda to fund the other lawsuit, and also to fund the harassment lawsuit. Ananda residents were told by leadership that if an Ananda Village resident made a pledge, the pledge would come out of their salary prior to taxes being taken out.

16. As time went on, I was shunned even more and I realized that my job in the Church office was coming to an end. I spoke with V about my job, and he very diplomatically

encouraged me to quit, so I did. V had stated that he understood that I could not support what I was seeing. He and D were becoming more open to people who were questioning Kriyananda. However, Kriyananda took them to Carmel one weekend, and they come back with a different outlook, and they became very controlling and closed minded. J and D were also becoming very controlling and they were instilling fear in anyone who was questioning Kriyananda.

17. I moved from Ananda 12 months ago because I could no longer support deception in the name of our Guru. Leaving there has proved to be a great blessing for me and my family.

18. After having left Ananda, as I look back over the years, I remember certain things that I should have questioned. For example, I remember when I was Kriyananda's personal cook, ** would come into the house and go straight downstairs to Kriyananda's apartment and be down there for many hours. She would never call him on the intercom, which was what everyone usually did before going downstairs. Kriyananda was then still married to R, but she was away in Italy. This happened on many occasions in her absence.

19. I also remember a birthday party at A and D's home at Ananda, around late 1986, when Kriyananda came in with YB. She had just arrived at Ananda and few people had met her yet. He was very captivated with her. I thought it a little strange, but put it out of my mind. Upon information and belief, Kriyananda may have manipulated her under the guise of religion.

20. I remember seeing Kriyananda with ** quite often, and I wondered why he spent so much time with her. In talking with others who worked at Crystal Clarity Publisher, I was told that Kriyananda called numerous times while she was working there. He would ask her to come down to his house to see him and she would not return to work until hours later. This occurred on a repeated basis. Upon information and belief, Kriyananda may have manipulated her under the guise of religion.

21. I remember a comment made by Kriyananda years ago about two residents of the San Juan Ridge, I believe they were architects. He called them "sexual washouts." A strange comment coming from a spiritual leader.

22. I remember over the years how those who did not support Kriyananda were continuously slandered until people thought they were evil and they were trying to destroy Ananda. This activity continues to be happening within the Ananda community. This slander is attempt to damage the character of those who speak out in truth and those who have been used or anyone who does not support the acts of deception as the leaders of Ananda and the followers of Kriyananda are doing.

23. Kriyananda has sexually exploited many women over a period of many years, and has deceived the residents of Ananda. I could not continue to live in this deception and decided to leave. We had to borrow money in order to get out of Ananda. Many others who have chosen to leave have suffered great financial loss in doing so.

24. People who want to leave Ananda are made to feel that they are no longer living a spiritual life and that their lives will not be successful. The ministers and leadership brainwash people to think this way and thus people are afraid to stand up for what they

feel is right. A common term used is "the light is gone from their eyes." This is used to control innocent people and to make them feel guilty for not agreeing with the leadership.

From:CultBuster@hotmail.com (CultBuster@hotmail.com)
Subject:Ananda Lawsuit
View: Original Format
Newsgroups:alt.yoga, alt.support.ex-cult
Date:1997/10/05

The following are from a legal motion filed June 3, 1997, by Ford Greene, Bertolucci's attorney. The statements are from Mr. Walters deposition in 1995, which has been sealed by court order at Ananda's insistence. Ananda claims they did so to protect unnamed third parties. (The women's names have been changed by this writer)

Walters admits under oath that in 1969 while he was a "swami" to whom WOMAN 1 had come for "spiritual training," he had sexual intercourse with her to whom he referred as his "disciple." (Separate Statement Of Fact No.12.21)

Walters admits under oath that in 1981 in Hawaii he had sexual intercourse with WOMAN 2 while she still was married to and living with her husband. Walters characterized this seduction of her subsequent pursuit as something that was "spiritual." (Separate Statement of Fact No.12.22)

Walters admits under oath that in 1981 or 1982 he had sex with WOMAN 3 and WOMAN 4 together at the same time. (Separate Statement of Fact No. 12.23)

Walters admits under oath that on at least eight occasions when he asked her to massage him, WOMAN 3 masturbated him to ejaculation as his sexual servant.

Walters admits that WOMAN 1 masturbated him countless times short of ejaculation. Walters was WOMAN 3's counselor. (Separate Statement Fact No.12.24)

Walters admits under oath being naked and having WOMAN 4, who was in spiritual training at Ananda massage him with oil. Her massage routine included sexually servicing Walters by masturbating him to ejaculation.

Walters admits to having sexual intercourse with her WOMAN 4 as well as a method of "trying to cure" himself from his relationship with WOMAN 2. (Separate Statement Fact No.12.25)

He has admitted that he has "sexual problems." (Separate Statement Fact No. 12.26)

Ananda devotee WOMAN 5 has admitted that she is sexually intimate with Swami Walters. (Separate Statement Fact No. 12.27)

Ananda leader, Jyotish Novak, admitted that it would probably be better if Kriyananda admitted his sexual problems." (Separate Statement Fact No.12.29)i

In discovery, Ananda Church failed to produce a letter written to Walters on March 25, 1995 by Anandi Cornell, Monastic Training Program in which she states:

"When I visited Ananda in 1970 before moving here, I remember Gurupod saying, not as rumor, but more as information he'd heard directly from you, something like: Swami was teaching yoga in the cities but had to pull back because he was having problems with sexual energy. I understood him as meaning, not just temptation, but sexual practice....Over the years I've wondered about it. Also, over the years women have said things to me, or I've overheard, or I've seen interactions between you and others that went along with that statement of Gurupod's. ... I know you probably feel that the women involved shared in your choice, since you are always respectful of people and genuinely kind. Still, the fact is ... you are our teacher, and any woman would have to be confused by having sex with their spiritual teacher."

Despite Walters' admissions that he had engaged in sex acts with WOMAN 1, WOMAN 2, WOMAN 3, WOMAN 4, and WOMAN 5, no Ananda official made any effort to inform Ananda members and trainees that Walters had been sexually serviced by any unstable woman or other devotee. (Separate Statement Fact No.12.39)i

Editors note;

In the original legal complaint filed November 21, 1994, two women who are still members of Ananda were mentioned as victims of Walters sexual harassment; WOMAN 6 and WOMAN 7

Ananda stated in The Union article of October, 1994;

Two of the women so named, without their knowledge or permission, are still Ananda residents and are outraged by such claims. They have written statements denouncing them. (WOMAN 6 and WOMAN 7)

In the June 3 motion, it states;

Walters has admitted having sex with WOMAN 6 and WOMAN 7 for many years. The following are examples of what Mr. Walters, his followers, and his attorneys have been telling the public since the start of the Bertolucci lawsuit over two years ago:

In the The Union, October, 1994, entitled; Ananda Refutes Smear Campaign:

The allegations against Kriyananda are absolutely and categorically untrue. Those who know Kriyananda find such allegations laughable.

Ananda will have an opportunity to refute these baseless charges and set the record straight. Ananda asks, as friends and neighbors, that you wait until the facts are shown before reaching your conclusions. These facts will show that Danny Levin, Kriyananda, and Ananda are innocent of these wild accusations.

A few members of a rival religious group have started a smear campaign against Ananda.

As part of this smear campaign, Bertolluci has made the accusations that Kriyananda encouraged and condoned sexual harassment of women. She also indicates other women

who were supposed victims of his sexual harassment that was supposed to have occurred between the late 1960s and early 1980s. Two of the women so named, without their knowledge or permission, are still Ananda residents and are outraged by such claims. They have written statements denouncing them.

The Union, July 22, 1995, in an article entitled Ananda sexual harassment lawsuit expands, by Will Holbert:

Parsons said he wasn't concerned about the declarations against Walters. He said that the nearly 100 declarations in support of the spiritual leader had negated them with accounts from people who have known Walters for years. I haven't even talked with Walters, we haven't time for that kind of nonsense, Parsons said when asked for a reaction to the women's declarations. You give too much energy to that nonsense even by denying it.

Palo Alto Weekly, The search for truth at Ananda by Eric Espe,
Publication Date: Wednesday Feb 28, 1996:

Walters calls the charges "lies" and has filed a counter suit against Bertolucci claiming defamation of character. That suit is also pending in San Mateo County Superior Court. "We filed it because she has talked to people outside of the lawsuit, saying Walters sexually uses women and hands them down to his ministers," said Ananda's attorney, Jon Parsons of Palo Alto. "There is nothing like that that has happened. He's just not that kind of guy."

For his part, Walters said he is being truthful. The "lies" in the case are the allegations leveled against him by the women. "My comment is no comment," he said with his trademark smooth and soft voice. "We're pushing for trial and let it all get settled in the courts. Meanwhile, I don't really care what happens. "Anyone in my position is going to get that kind of thing thrown at him, and I figure I might as well not lose any sleep over it," he said. "Am I commenting on whether it's true? It's a lie."

Although he referred to the case as "rather a souffle: mostly air" in a letter to the community shortly after Bertolucci filed it, Walters today isn't taking the case lightly.

The local followers the Weekly talked to don't doubt their swami's total innocence in the case. "It's as if your best friend were accused of something you knew couldn't be true," said 20-year Ananda member Snitkin. "He's the kindest man I've ever met." "We all support Swami," said Mary Bicknell. "People being harassed by this church, I mean, it's kind of funny. Everyone here respects everyone from where they are coming. It's just not part of the culture here at all."

Ananda does not have a sexual harassment code or policy here or in Nevada City. And no one in the Palo Alto congregation is suggesting they adopt one either, said Ananda minister Prayer.

"We have nothing here related to that," Prayer said. "People feel there has been nothing that would concern them or create an issue for that."

The following was distributed to Ananda members in the spring of 1995, when many concerned Ananda members began reading the declarations of the women who alleged sexual abuse or harassment by Mr. Walters. The letter, written by Jyotish Novak and Ananda attorney Jon Parsons, was an attempt to discourage members from reading or distributing the allegations.

Dear Monastic Order Members and Trainees, April 24, 295 Dwapara

As you know from Swami's recent letter, a few members of the community have gotten the Anne-Marie declarations. A question has come up as to whether we should make this available for others to read. There are strong reasons, both legal and non-legal, against doing this.

The main problem with these declarations is that they are filled with lies and distortions. Moreover, the declarations have been consciously written in such a way as to have maximum emotional impact against Swami and Ananda. In fact, we feel that the main reason behind their whole court case was to provide a pretext to distribute lies that otherwise would be a cause for a defamation suit. Swami has already addressed these allegations in his own declaration. So, why should we help whoever is behind this campaign to destroy Swami. We encourage you to read Swami's declaration as well as all our other material in this case which is available at the Village or Ministry office.

As for the legal reasons, our attorney, Jon Parsons, has written the following letter explaining in very strong terms why we must not participate in the distribution of this material.

"Dear Jyotish:

I understand that some people have requested that Ananda circulate the declarations in the Bertolucci case so that the community may be better informed on the claims being made. For the following reasons, my firm legal advice is that Ananda not circulate, assist in the circulation, or facilitate others to circulate, any of the declarations submitted by Bertolucci in her lawsuit.

Ananda has filed a cross-complaint alleging defamation by Bertolucci and those working with her. The gravamen of this cross-complaint is that Bertolucci has circulated false and scandalous statements about Ananda, Swami, and Danny. These untrue statements have been heard by others, resulting in damages to Ananda, Swami, and Danny. If Ananda participates in the distribution of defamatory materials, Ananda cannot complain about the results of that circulation. If Ananda starts handing out copies of the declarations, how can we be sure what damage we caused ourselves, and what damage is due to Bertolucci's action? If we are sincerely concerned about these defamatory statements, why would we assist in circulating them? There is no educational value in circulating lies for discussion--it panders only to gossip-mongering.

We have obtained a protective order from the court prohibiting the circulation of the deposition transcripts. If we voluntarily circulate declarations, it will undercut our need for the protective order. We can expect that Bertolucci will continue to attack this protective order, and we should do nothing that detracts from the importance of, and our need for, this order.

In addition, I understand that a person or persons unknown are mailing copies of the declarations to Ananda members. If Ananda starts distributing copies of to it's members, we will lose whatever chance we have to discover who is doing the mailings and to stop them.

Thus, there are legal risks arising from circulating the defamatory declarations, and these risks threaten to negate and invalidate the cross-complaint and the protective order. Thus, there are serious concerns which should not be lightly dismissed, The declarations should not be circulated without compelling reason.

Ananda has a right to share certain Information with its members on a need-to-know basis. The declarations and their content may be discussed in the context of spiritual talks, counseling sessions, and the like. Even in these situations, however, Ananda should disclose only the substance, rather than the exact wording, of the declarations, and should do so only orally, The actual declarations should not, in whole or in part, be distributed.

Moreover, I see no need to circulate the defamatory declarations. Swami has already addressed all these issues in his declaration which we submitted to the court as part of our successful opposition to Bertolucci's motion to strike the cross-complaint. Swami's declarations raises the substance of the defamatory declarations and clarifies the situation in a way which does not present the risk of misunderstanding and defamation.

In conclusion, my advice is that none of the declarations submitted by Bertolucci in her lawsuit be copied and circulated in any way. If you do so you are running significant legal risks of damage to Ananda's cross-complaint and protective order. Please let me know if we should discuss this further. Thank you,

Sincerely, (signed) Jon R. Parsons."

So, friends, you can see there are very strong legal reasons for not sharing these declarations. There are spiritual reasons as well. Master says devotees should walk away if someone begins telling lies about their guru or spiritual teacher. We feel that in circulating these papers we would be in fact continuing to spread distortions, and be acting as agents for the forces trying to destroy us.

Ananda has grown and flourished over the past twenty-five years in an atmosphere of trust and communication. Part of the effort being waged against us now is to mis-scommunicate in order to undermine our trust and diminish us. Let's counteract their efforts by affirming the love and friendship we all have for each other.

Recently a friend of Ananda from Sacramento called to offer her support and said, "It's natural that people would try to tear down Swarmji. After all, he's only created the most successful spiritual community in the world," Let's strive to continue to live in divine trust for each other, and in the "heroic love" that Swamiji said is the best preparation for hard times.

In divine friendship, Jyotish, Devi, Vidura, Durga.

PS We are always willing to talk privately with you if you would like.

From: S235108 (s235108@aol.com)
Subject: Post borrowed from Ananda board
View: Complete Thread
Original Format
Newsgroups: alt.support.ex-cult.siddha-yoga
Date: 1998/03/07

I am posting this copy of a post to the "Ananda Community" board in the Hinduism area. I hope that this is not a violation of netiquette...I don't believe that it is. Ananda's guru was found liable for damages after a trial in which he was found to have taken sexual advantage of female devotees over a long period of time while he claimed to have been a celibate monk. The post...

Subject: Re: Ananda, a haven of Peace and Love
Date: Tue, Feb 10, 1998 4:36 PM
From: Skr379
Message-id: <19980210163601.LAA13713@ladder03.news.aol.com>

At this point I'm getting pretty sick of hearing Ananda whine and shriek about how unfair it is, how they will be losing their homes, a lot of money, blathering about the "terrible lies" being told about them. "Unfair"?

What about my friend, who, on the strength of Ananda's fraudulent advertising, sold his home and left a successful business to move with his wife and young child to Ananda. A few years later, after discovering the fraud, he found himself out on the street, with nothing. Ananda benefited from the several years of free labor and the thousands of dollars that he and his wife put into the community. On top of it, they were also treated like a commodity, and then labeled as "out of tune" and "negative". THAT'S UNFAIR. THAT'S FRAUD.

"Terrible lies"? How about the terrible lies that have been told about "Swami Kriyananda"? That's right, the lies about him that he and the leaders have told thousands of people for 30 years: that he was a celibate swami, holy man, channel for God. How terribly ordinary and human he turned out to be. That's a "terrible lie", THAT'S UNFAIR, THAT'S FRAUD.

There was a man at the trial who testified that he became a monk at Ananda as a young man, and recalled how one night, he prayed to Swami Kriyananda to help him overcome his sexual desire! He did this during the same time period that Swami Kriyananda had testified he was having two young nuns service him sexually. This man said he was just doing what Ananda had taught him to do: he testified that Swami Kriyananda's name was included in group prayers led by community leaders on a regular basis. He simply believed them. What did he give up? College? A career? A house? A lot of time and money? THAT'S UNFAIR. THAT'S FRAUD.

What about the young nuns who were used as Swami Kriyananda's sex slaves? Whores are paid. How would you feel about it if it was YOUR daughter or sister? THAT'S UNFAIR. THAT'S FRAUD.

These stories are just a sample from probably thousands of people who have gone to Ananda over the last three decades. Ananda is lucky. It has to pay back only one person. What if it had to pay back everyone it has ever defrauded for the last 30 years? It might run to a hundred million dollars.

So, Ananda, STOP YOUR SNIVELING AND WHINING. Get over it. Do the right thing.

Grow up. You chose to follow Walters, now you have to live with it. Pay up. Apologise. Take corrective action. Revolt if you have to. Are you spiritual enough to do that? I bet you aren't. In fact, I'll say right here that for all of your years of "kriya yoga" and "meditation", that you are far LESS "spiritual" than any ordinary citizen in the streets. You proved it.

So, you might lose your homes? A lot of money? I and my friends lost ours. We know it's a hard thing.

But is it "unfair"? No, it's KARMA; THAT'S JUSTICE.

From: Nojdw (nojdw@aol.com)
Subject: The Uncensored True History of Kriyananda/Ananda
View: Complete Thread
Original Format
Newsgroups: alt.yoga
Date: 1999/07/26

"Divine Guidance" or "Delusions of Grandeur"?

The uncensored true history of Kriyananda (J. Donald Walters) and Ananda

To follow the history of Ananda is really to follow the history of the directives or "guidance" of J. Donald Walters as he has led his community for over 30 years. Ananda hails him as a direct channel for God and Paramahansa Yogananda. They unquestioningly follow the advice and leadership of Mr. Walters as they see "Divine Guidance" working directly through his ideas and directives.

First, what does Mr. Walters himself say about the accuracy of his "guidance"?
The following is from Walter's courtroom testimony, December 3, 1997:

Question: "Okay. And how do you get authority or advice, or information? (From the guru/s) and the guru we are talking about is Yogananda; is that right?"

Mr. Walters: "Yes."

Question: "What about the other, the preceding gurus?"

Mr. Walters: "Also."

Question: "Okay. And how do you get information from them?"

Mr. Walters: "Well, I pray to them and seek guidance. I cannot say that I am always sure that the guidance I receive is correct, but by what I feel, I find that, generally speaking, it works out."

Now, some of Paramahansa Yogananda's teaching on guidance:

"Intelligence that is guided by egoistical motives is liable to error. When it is guided by God-consciousness, intelligence never makes mistakes."

Paramahansa Yogananda

"True intuition comes to you as a calm, haunting feeling, as distinguished from disturbed emotional obsessions. This intuition comes to you as an inner voice, or whispering. You must be careful to distinguish that inner guidance from the delusive fanciful voices of the subconscious mind. Real intuition can never be wrong. It does not consist merely in believing a thing firmly or doggedly, but in knowing it directly and unmistakably. Intuition does not contradict but is always supported by a right sense of perception, reason, and inference. All things known by intuition are invariably true, both materially and intellectually; but the opposite is not always true".

Paramahansa Yogananda

Has Mr. Walters "guidance" been "invariably true, both materially and intellectually"?

Have the actions he initiated, both in his personal life, or as a "campaign" which involved the entire Ananda community, been "supported by a right sense of perception, reason, and inference"?

Have his decisions for himself and Ananda been inspired by "real intuition"? Or the "fanciful voices of the subconscious mind"?

Below is an "alternative history of Ananda", compiled by former members who were there, examining most of the major events in Mr. Walter's and Ananda's history.

Often to carry out Mr. Walters latest directive the entire community had to be mobilized, sometimes over a period of years, involving huge expenditures of energy and money. Dissent was not allowed. Members were told they could either support Mr. Walters latest idea, or get out, no matter how many years of service or how many thousands of dollars they had already given to the community.

What was Mr. Walters publicly announced "guidance" at the time? What was the actual outcome? Also included are official rationalizations or excuses made to explain the apparent failure of the event.

Remember, Yogananda says;

"Intelligence that is guided by egoistical motives is liable to error. When it is guided by God-consciousness, intelligence never makes mistakes."

1950's to 1962:

Ignoring the guidance of Paramahansa Yogananda's senior disciples:

Guidance:

While still within Self-Realization Fellowship, Mr. Walters decided to follow his "guidance" versus the advice and repeated warnings of the SRF Board of Directors, including Daya Mata, appointed by Yogananda to be his "spiritual representative in all spiritual and organizational matters", and despite his vow of obedience as a swami and disciple.

Outcome:

Walters forced to resign and leave SRF in total disgrace by a unanimous vote of the Board of Directors, all of whom, at that time, (except for Mr. Walters) had been appointed by Paramahansa Yogananda himself, and many of whom had been described as "saints" by him. The only time in SRF's history this has occurred.

1974:

Ignoring the advice of a great saint:

Advice/Warning:

Told by Ananda Mayi Ma that his founding of Ananda was a "shackle", and that "when you gather others around you in your own name, your spiritual growth stops". Told he should "go into seclusion, and not come out till you've found God", She also invited him to live in her ashram, and that if he went back, he would be "finished". Also told him his health was being affected.

Guidance:

Ignored the advice of Ananda Mayi Ma, one of the most renowned saints of this century, as mentioned in Paramahansa Yogananda's "Autobiography of a Yogi".

Outcome:

Severe mental health problems: unable to keep his lifetime swami vows, even to the extent of using young nuns in his own monastic order as sexual servants, exposing himself to a guest at Ananda's retreat, as described in the recent fraud trial, two failed "marriages", described in recent trial as suffering from the "narcissistic personality disorder" and "sexual predator" by expert witnesses. His "World Brotherhood Colony" is now viewed as a cult by many people, particularly the vast majority of his own guru's disciples. Also in poor physical health, with pacemaker, two hip replacements at an unusually early age.

Late 1970's:

The "Road Ahead"

Guidance:

Wrote a book called the "Road Ahead" about the "coming hard times", (Millennial Cataclysms) as supposedly predicted by his guru, though Yogananda's other more experienced direct disciples stated that he was misinterpreting his guru's words.

Outcome:

"Hard times" did not occur as predicted by Mr. Walters. Book no longer published by Ananda.

1980's:

"SuperConscious Living Seminars"

Guidance:

"Superconscious Living Seminars" Stating that this "new system" came to him in meditation, Mr. Walters believed "Superconscious Living" would be an important new spiritual movement. At his direction, Ananda rented the Palace of Fine Arts in San Francisco to present to the public his debut of this revolutionary new system. The whole community was mobilized. Dozens of people were involved in an effort over many weeks to coordinate the event. The entire city and the surrounding areas were covered with 2 x 3 foot tall full color posters of Mr. Walters as "Swami Kriyananda", with long hair, beard and Ochre robe. When one member asked why the posters were that of Mr. Walters, and not of their guru, Paramahansa Yogananda, they were told, "Because swami is the channel".

Outcome:

Despite a seating capacity of one thousand, and the massive publicity, only a few hundred people came; most were already Ananda members. The "Superconscious Living Seminars" fizzled. Nothing really ever came of it as he had envisioned, and "Superconscious Living Seminars" is not a part of Ananda's current spiritual teaching.

Update: On the weekend of October 23, 1998, Brother Anandamoy, a senior disciple and minister from SRF, and a contemporary of Mr. Walters, held a weekend long seminar at the Palace of Fine Arts. The hall was filled to its capacity of 1000 people.

1980:

Ocean Song: Ananda's almost 'sister community'

Guidance:

An admirer of Ananda offered to give 900 acres of stunningly beautiful, fertile coastal property to Ananda to use as its first rural "sister community". At first, things went smoothly, with 23 or more Ananda members moving there. Then Walters changed the leadership, to someone without the experience or ability to guide the new community. Nor was any clear idea for Ocean Song's development ever put forward by Ananda's leaders or Walters. The 'sister community' began to flounder, and quite a few members left. In addition, the owner of the land, seeing Ananda's lack of direction, and accurately intuiting Walters lack of personal responsibility and integrity, stated that before he would sign the land over to Ananda, he wanted guarantees that the land would be properly used, such as in protecting the environment. Walters refused, saying it was a "spiritual test" for him to give it to Ananda unconditionally.

Outcome:

The man rightly and wisely refused, and eventually the remaining Ananda members left, dooming Ananda's first 'sister community' to oblivion. A tragic waste, due to poor management and leadership, of a great opportunity.

1981:

The "demise" of monasticism, and God's will that he become a "married swami".

Guidance:

Stated that he felt it was God's will that he get married after meeting a married but separated 26 year old woman in Hawaii on a vacation. Explained to the community that monasticism as practiced was a product of "Kali Yuga", that in the "higher ages" most "saints and sages" were married. Said that he felt he was being called upon to set an example to the world and to Ananda of the ideal "renunciate" spiritual marriage. (This despite the presence of several long lasting marriages among Ananda's membership) Compared his situation to that of the Avatar Ramakrishna Paramahansa and his wife, known as the Mother. Talked about how the God Shiva had his "consort" or Shakti. (female energy source) Told people that Paramahansa Yogananda also had a "Shakti". An article in Yoga Journal written by Mr. Walters, announcing his "marriage" was signed "Swami Kriyananda". He did not mention his failure to live up to his vows as having anything to do with this "new direction". Of course, this was a well kept secret at the time.

Outcome:

The young woman left the community within six months. She now states she knew nothing about his ideas for their "marriage", testified against him in court, called him a "liar" and a "judas" publicly, and wrote a legal declaration describing an incident the attorney described in his summary as "rape". Mr. Walters, despite his rhetoric about the demise of monasticism, now states that in 1996 he went to India and "renewed" his swami vows. Experts on Hinduism and representatives of the swami order say this is impossible. Paramahansa Yogananda's long term direct disciples have vehemently denied that Yogananda ever had a "shakti", and are outraged at such claims.

1982:

Incorporating Ananda as a city

Guidance:

Mr. Walters ordered the community forward with his new idea to have Ananda Village legally incorporate as a California city.

Outcome:

Minister Asha Praver at that time went around the county to individuals and state officials telling them that it was her idea, so as to deflect expected criticism that all these ideas were Walters dictating to his people. (From audio tape on file) The entire Ananda

community was mobilized, a campaign was started among LAFCO state officials, an official filing for cityhood was made. Dissent at Ananda was stamped out, leading to a number of mature, dedicated people leaving the community. After many months of effort by Ananda members and people in the larger community that were opposed to the idea, the LAFCO board voted against Ananda. Mr. Walters thereafter wrote a letter stating that incorporating as a city wasn't such a good idea after all.

1985:

His decision to marry "again"

Guidance:

Mr. Walters decides to marry "again".

Outcome:

By the early 1991, this marriage too had ended. Ananda officials said very little about when and why this marriage also had failed. People coming to Ananda today are told nothing of his previous relationships, or his admitted sexual use of female followers, instead are told he is a "swami".

1990's:

Changing Ananda's name, provoking the "SRF lawsuit"

Guidance:

Mr. Walters decided to rename Ananda the "Ananda church of Self-Realization".

Outcome:

Alarmed over the possibility that seekers would have even more trouble distinguishing the two organizations, and Ananda's increasingly commercial use of Yogananda's teachings and reputation, Self-Realization Fellowship sued to limit Ananda's use of the teachings. The multi-million dollar legal battle, which continues to this day, has drained Ananda, to little good effect. Ananda "won" only the right to use certain of Yogananda's image and photos, and some of his older writings. Ananda had already been advertising and using such pictures and the teachings of Yogananda for decades with no complaint from SRF. The writings they won are duplicated by SRF, and the Ananda versions have been recognized as inferior, such as a review by the Library Journal, which criticized Mr. Walters "constant paraphrasing" and "rewriting", and recommended "Yogananda's original version" instead.

1994:

His lack of insight and poor handling of his own personal problems:

Guidance:

Though admitting he was unable to live up to his vows of celibacy, Mr. Walters described under oath in court that he felt the acts of sexual service performed on him by some young female followers were "acts of friendship". He fails to seek out psychological counseling or to change his lifestyle, despite warnings over the years from Ananda members and others. In fact, at Ananda, members and others are told that professional psychological counseling is not needed for "devotees".

Outcome:

Due to his failure to live up to his vows, and his cover-up of the same, and his lack of spiritual and psychological health and maturity, Mr. Walters, Ananda and a senior minister were sued on several counts by a former member, who alleged sexual exploitation and abuse. The jury found Ananda and Mr. Walters liable for fraud and deceit, with special findings of "malice", "despicable conduct", and "outrageous behavior". Damage awards of 1,325,000 dollars were levied against Mr. Walters, 325,000 dollars against the church. Ananda files for chapter 11 reorganization. Ananda's reputation is severely tarnished.

1996:

Sudden turn: from "Village" to "church".

Guidance:

Though for 30 years Mr. Walters said the goal of Ananda was to be a "World Brotherhood Village", suddenly he and the leadership announced it would now be formatted as a church, requiring the elected Village Council to now be made up mostly of "appointed" leaders; appointed by Walters and the core group.

Outcome:

Consolidation of power in the hands of leadership, seen by many as a cultic ploy to protect Ananda's assets in case of failure in the fraud/sexual abuse case, and as a method of control to protect against criticism and dissent in case the truth about Walters sexual problems came out publicly. This only increases the ideological isolation which has already brought Ananda to its present state, guaranteeing more problems in the future. Emotionally and spiritually healthy people reject such control over their lives and families, recognizing it as a cult dynamic, rather than as an inspiring prototype for a "World Brotherhood Village" that the rest of the world will want to emulate.

1995:

Editing of Yogananda's writings:

Guidance:

Mr. Walters felt that Yogananda had enjoined on him the responsibility to edit and publish certain of Yogananda's writings, such as the "Rubyat of Omar Kayam". This was one of Mr. Walters chief justifications for continuing the lawsuit with SRF. He has also criticized SRF's handling of Yogananda's writings.

Outcome:

The September, 1994, issue of the "Library Journal" reviewed Walters version of Paramahansa Yogananda's "Rubyat of Omar Kayam". Described as the "Rubyat of Omar Kayam Explained". The journal review stated: "This is a complete rewriting and restructuring of Yogananda's much briefer serialized version....Due to Walters constant paraphrasing, even in the glossaries, the reader may prefer Yogananda's final edition, The Wine of the Mystic, published by Self-Realization Fellowship....Walters rendition may be acceptable to those not familiar with Yogananda's own edition."

1997:

"The Path of Awareness"

Guidance:

Announces that he will be living in Italy from now on, and starting a "new movement" called the "Path of Awareness"

Outcome:

(?!)

General:

Mr. Walters personal belief that he is a direct channel for God's will.

Guidance:

Evidently, Mr. Walters has for decades truly believed that he was a special "channel" for God and his guru. He allowed and/or encouraged Ananda members to pray to him, to 'tune in' with him, to see him as a saintly "channel" for Yogananda.

Mr. Walters felt guided to rewrite and redo essentially all of Yogananda's written teachings and ceremonies, once even telling a visitor, "My lessons are better than Yogananda's". Members are told to "tune in with Swamiji" as a direct channel for God and Yogananda. Members are told that Village membership is "not for questioners", only for those of "unquestioning loyalty to Swami"

Outcome:

Repeated major mistakes and failures, as outlined above. Ananda, supposedly started as "World Brotherhood Village", is seen now by most people as a cult, and Mr. Walters and Ananda are seen as a failed, even destructive force by the vast majority of Yogananda's disciples, disciples who should of, and at one point did, form the most natural base of support and new membership for Ananda. Ananda's growth has been small, compared to what could have been with proper leadership. Most people who join eventually leave the community, not out of a lack of spiritual maturity or dedication, but over legitimate disagreements with the personality cult aspects of Ananda, and the fraudulent holding out of Mr. Walters as a "swami" and a "channel" for God and Paramahansa Yogananda.

The dynamic of Mr. Walters being veiwed and treated as a demi-god have led to truly mature and well trained disciples of Paramahansa Yogananda being forced out of the community, leaving behind "yes men" who were willing to flatter and be dependent on Mr. Walters and the church leadership. With these same people studying not Yogananda's, but Walters teachings, Mr.Walters mistakes and misperceptions have been compounded. Without the neccesary perspective from criticism, with no "checks and balances" Mr.Walters ideas and behavior havebecome increasingly bizarre and detached from both material and spiritual realities.

If Mr. Walters had stayed in tune with his guru and reality, Ananda could far larger today, with thousands of dedicated disciples coming, and staying, in complete harmony, even cooperation, with Yogananda's organization, SRF.

From:nojdw (nojdw@aol.com)
Subject:Petition protests Ananda logging
View: Original Format
Newsgroups:alt.yogananda
Date:2000/05/16

Petition protests Ananda logging

By Tim Omarzu - Tue, May 16, 2000
The Grass Valley Union

More than 200 people signed a petition criticizing a proposal to log 111 acres at Ananda Village, a San Juan Ridge spiritual community.

The state agency that regulates logging on private land received the petition and three letters criticizing Ananda's logging plan, and will accept further public comment until 5 p.m. Wednesday.

Meanwhile, Ananda leaders sent form letters to each person who signed the petition in defense of the project.

Those are the latest developments in the first large-scale logging project in Ananda's 32 years.

Ananda leaders say the logging is mainly to reduce fire risk and promote forest health. But critics have charged the logging really is being done to pay off debt from a sexual harassment suit against Ananda's leader, J. Donald Walters.

"We are not happy with your proposed plan to log the forest," said the petition, which was signed by people who live outside Ananda, said Robin Martin, who helped circulate the petition on the San Juan Ridge.

"There are means of maintaining a fire safe forest like physically cutting brush, and lower branches on trees," the petition went on to say, suggesting grant money might hire young people to do such work.

Ananda leader Jyotish Novak sent a letter dated May 10 to those who signed the petition saying, "What we are planning to do is to selectively cut trees and remove undergrowth in order to produce, over time, a healthy beautiful forest."

The petition incorrectly said that Ananda plans to use herbicides to control brush and undergrowth as part of the logging project, Novak wrote.

"We will spend tens of thousands of dollars to remove and control dangerous undergrowth. This will be done by hand and tractor, not by the use of herbicides," Novak's letter said.

"Please understand that most of us at Ananda have lived here and intend to continue to live here for our entire adult lives. We more than anyone, want healthy, safe, beautiful forests," the letter said.

A response to public comments will be prepared by the California Department of Forestry and Fire Protection.

"Because of the petition, this plan was looked at with more scrutiny," said Shane Cunningham, a forester for CDF's Redding office. "The petition definitely shows there is a lot of interest in this plan."

The logging plan could be approved as soon as June 1, he said.

From:burnt rubber (nospam@newsranger.com)

Subject:Ananda re-treads

View: Original Format

Newsgroups:alt.yogananda

Date:2001-09-09 18:05:59 PST

I believe what happens to people at Ananda is also directly related to Walters. You take an ordinary person, a person eager for deep spiritual truths and community, and Walters, through Ananda, tells them, "This is Parmahansa Yogananda's path". They are presented then with Walter's books, lessons, tapes, songs, stories, etc. Yogananda himself is simply used as a prop to make Walters look even more glorious. "He knew the Master!". "He was one of Master's chief disciples!" "Master told him he had a great work to do! (Now I can be part of it too!")

They are told that to find God, the dream of their life, that they must tune in with Walters and Ananda. It is a totalistic environment. It begins to affect every level of their being with new attitudes, feelings, and thoughts. They don't realize it, but they are being sculpted mentally and emotionally. They are picking up subconsciously more than they realize. As Yogananda himself said, "environment is stronger than willpower."

Years go by. They have become like a re-tread tire, with the new Ananda personality fused over the old base. But they don't realize just how deep it goes. All they know is that they are trying their best to "tune in with Walters and Ananda".

What's the point? A perfect example is the Ananda minister that was charged with sexual harassment along with Walters in 1994. In reviewing the court documents, one is inevitably struck by the similarity in attitudes and behavior of Walters and this man. It is my contention that this man probably came to Ananda as quite an average person. If he hadn't gone to Ananda he might have become an ordinary family man, working hard, living, loving his children, wife, etc.

He must have at one point in the trial, as he sat there hearing himself being described as a sexually abusing, manipulating, adulterous, phony priest, "What the hell happened to me, to my life?"

Perhaps he finally realized what had actually happened to him: he had simply done what he had been told when he came to Ananda for spiritual teachings. He had followed his Ananda training with dedication and determination. He had succeeded in tuning in with J. Donald Walters!

Paramhansa Yogananda:

"The blind cannot lead the blind; Only a Master, one who knows God, may rightly teach others about Him. To regain one's divinity one must have such a master or guru. He who faithfully follows a true guru becomes like him, for the guru helps to elevate the disciple to his own level of realization."

SRF magazine, Special Centennial Issue, Winter, 1993, pg. 3.

From:nojdw (nojdw@aol.com)
Subject:Ananda sues insurance company to pay off lawsuit
View: Original Format
Newsgroups:alt.yogananda
Date:2000/07/20

July 19, 2000
The Union Grass Valley/Nevada City, CA - Wednesday edition.

Ananda sues insurance company to pay off lawsuit
By John Dickey - Wed, Jul 19, 2000

The Ananda Church of Self-Realization has filed suit to force an insurance company to kick in part of a settlement the church must pay in a lawsuit by a former member.

The Ananda Church on San Juan Ridge is seeking \$500,000. The church has so far paid off \$485,000 of a \$1.8 million settlement reached July 30, 1999, because of a lawsuit filed by Anne-Marie Murphy, court records show.

An Ananda branch in Palo Alto and its insurer, Church Mutual Insurance Co., refused to join the July 1999 settlement agreement, but benefited because they would be dismissed from the Murphy suit once full payment was made, according to court records.

Named in the lawsuit filed Monday are David and Asha Praver, Santa Clara County residents and board members of the Palo Alto Ananda branch; the Ananda Church of Self-Realization of Palo Alto; and Church Mutual, a Merrill, Wis., company.

John Smallen, general manager of the Ananda Church on San Juan Ridge, said the Nevada County headquarters church is not actually suing its branch in Palo Alto. The branch church and directors had to be named in the suit as a technicality in order to sue Church Mutual.

Filing the suit was necessary to get the insurance company to pay up, according to Smallen.

"We're not trying to go to court," he stressed. "We're trying to make them sit down and pay an equitable share."

Ananda will still be able to pay off the settlement, regardless of the outcome of the lawsuit filed Monday, according to Smallen. A \$328,000 payment is due at the end of this month, court records show.

From:plumb-bob (nospam@newsranger.com)
Subject:Ananda/Kriyananda's manipulative control
View: Original Format
Newsgroups:alt.yogananda
Date:2001-05-28 18:38:03 PST

SUPERIOR COURT OF THE STATE OF CALIFORNIA

FOR THE COUNTY OF SAN MATEO

DECLARATION OF JANJA LALICH IN OPPOSITION TO MOTION FOR SUMMARY
ADJUDICATION

Date: August 16, 1995

Time: 9:00 a.m.

Dept: Law and Motion

I, Janja Lalich, declare that:

1. I received a Bachelor of Arts in French from the University of Wisconsin, Madison in 1967, and spent the following year as a Fulbright Scholar doing postgraduate research at the University dAix-en-Provence, France. I am presently a writer, editor, researcher, and cult information specialist.

2. I have been researching and studying the cult phenomenon and thought-reform environments and systems since 1986. I have written, lectured, and been interviewed in the media. I have given preventive-education seminars and training seminars to campus, religious, civic, and professional organizations.

3. A special area of interest for me is how cults, groups, and individuals exert unique influence and manipulative control over other individuals--in either a one-on-one or group situation. I have been researching and writing independently as well as in conjunction with Dr. Margaret Thaler Singer, Emeritus Adjunct Professor of Psychology, University of California, Berkeley, who is the world's leading expert on cults and thought.reform; and with American Family Foundation "AFF"), a nonprofit research center and educational organization founded in 1979, I am an advisory-board member and research associate of AFF, as well as associate editor of AFF's Cultic Studies Journal, a scholarly, multidisciplinary publication that seeks to advance the understanding of cultic processes and their relation to society.

4. I am coauthor with Dr. Margaret Singer of *Cults in Our Midst: The Hidden Menace in Our Everyday Lives* (Jossey-Bass, 1995), and as well as coauthor with Madeleine Landau Tobias of *Captive Hearts, Captive Minds: Freedom and Recovery from Cults and Abusive Relationships* (Hunter House, 1994). I am the author of the chapter, "A Little Carrot and a Lot of Stick," in *Recovery from Cults: Help for Victims of Psychological and Spiritual Abuse* (W.W. Norton, 1993).

5. I am the coordinator and facilitator of a San Francisco Bay Area support group for former cult members that has been meeting monthly since May 1993. I am also associate editor of *AFF News*, an international newsletter specifically bringing recovery information and resources to the former cult member population. I have also been the coordinator and leader of weekend workshops sponsored by AFF for former members of cults and other psychologically abusive groups or relationships.

6. As a cult information specialist, I work with individuals to help them understand and assess experiences that were psychologically abusive and or cultic, and I work with families and friends of people currently involved in thought-reform systems to assist the families and friends in understanding the dynamics present in such situations and environments. It is in that context that Anne-Marie Bertolucci was originally referred to me.

7. I first met Ms. Bertolucci on January 31, 1995, and subsequently met with her another six times for one- to two-hour sessions. We also had several phone sessions during that

same time period. In those sessions, Ms; Bertolucci described to me her involvement~f~ with the Kriyananda community._

8. I also listened to audiotapes of Kriyananda (a.k.a. J. Donald Walters) and other leaders lecturing to the members, and read various documents, pamphlets, books, and handouts published by the Kriyananda group. These include but are not limited to Ananda Church of God-Realization (a descriptive membership pamphlet); Rules of Conduct for Members (a training pamphlet for new members outlining certain daily rules to live by); Tithing (a pamphlet outlining certain expectations for financial contributions); "Vow of Discipleship" (a handout of the vow); Kriya Initiation to Ananda (a basic promotional pamphlet describing the organization and its practices, available in Ananda bookstores); "Ananda Membership" (a handout given to new arrivals at Ananda Village outlining certain expectations); The New Dispensation (a pamphlet authored specifically by Mr. J. Donald Waiters describing what he calls the "The Path," that is, his basic philosophy and teachings); The Ananda Membership Process (a pamphlet dated April, 1991 describing how to become a member and levels of membership, including costs); "Purification Service" (a handout describing a ritual); The Art of Supportive Leadership (a 103 page book by Mr. J. Donald Waiters described as a practical handbook for people in positions responsibility, published by Ananda's publishing house, Crystal Clarity, 1992 printing); and "About Prophecies and What We Need To Do" (a handout from an annual group meeting, dated April 10, 1994, that outlines Mr J Donald Waiters's predictions for the future of the world).

10. From my discussions with Ms. Bertolucci and from my study of the written material and audiotapes, I am of the opinion that what is called the Ananda Church of God-Realization, the Ananda Church; of Self-Realization, and the Ananda Village community in Nevada City as well as its other locations (such as the one in Palo Alto), as led by Mr. J. Donald Waiters (a.k.a. Swami Kriyananda), uses classic thought-reform techniques to recruit, control, and retain followers and members, and therefore constitutes a thought-reform environment that uses undue influence and coercive persuasion on its members.

11. The term thought reform was first used by Robert Jay Lifton to describe the behavioral-changes processes he observed and studied in students at revolutionary universities in Communist China and in prisoners of war during the Korean War. In Chapter 22 of Lifton's seminal work on the subject, Thought Reform and the Psychology of Totalism (W.W.-Norton, 1961), he outlines the psychological techniques used to create a thought-reform system or environment and impose a state of ideological totalism on the subject. Lifton's psychological themes, eight in number, are now widely used as the criteria for evaluating whether or not a particular group meets the requirements of a thought-reform or totalist, system. The more these themes are present, the more restrictive the group and the more effective the thought-reform program.

These themes--which are not mysterious or obscure but are composed of ages-old influence and persuasion techniques--are put together in a systematic way so as to create a setting in which the subject or subjects are led to conform one step at a time without the subjects being aware of how they are changing. In such situations, there is much group pressure to conform, and since new member doesn't know what's expected, he or she tends to look around and model and imitate the other members.

The result of the systematic use of thought-reform techniques in a coordinated program is that a person's thoughts and values are changed without her knowledge or informed consent. The goal of these techniques in cults and other thought-reform systems is to

change members' behavior, thinking, and attitudes so that they will be better able to provide services to the cult and its leader in whatever fashion is desired--be it personal adulation, financial "donations," sexual services, or cheap, if not free, labor. Unlike behavior-change therapy (e.g., someone goes to a therapist to change certain behaviors or things about himself that he doesn't like) where the client is an informed and consenting participant in the process, in a thought-reform system employed by a cult or abusive group or relationship, there is a great deal of deception and psychological and social manipulation. This means that the subject is kept unaware of the real objectives and intentions of those who have designed and employ the processes imposed on such subject; even though when seen in isolation she may appear to consent to certain activities or behaviors. In reality, the subject's assent to proceed in a certain manner is obtained one step at a time in contrast to such person making an informed, intelligent and voluntary consent to affiliate with the group employing such tactics. Thus, such a situation is one of consent that is neither informed-nor voluntary. Those at the leadership level know the real purpose of the processes, while those at lower levels, as is said in common parlance, are not playing with a full deck. They do not have all the information needed to know what is really going on and where it is that they are headed.

12. Examples of Lifton's eight themes are widely manifest within the Ananda community; These themes are listed below. After describing each theme, I will list some examples of this within the Ananda community. For the sake of brevity, I will not include all the examples that I have identified in my work with Ms. Bertolucci and my studies of Ananda documents.

a. Milieu control: This is the control of communication and information, which includes the individual's communication with himself or herself. It serves to bring about what is called "personal closure," meaning the person no longer thinks critically about what is going on or what she is being taught. Techniques, such as trance-inducing methods, chanting, and affirmations, are used to train the person to shut out any critical or negative thoughts. Milieu control reinforces such censorship by isolating the person from her points of reference such as her family and friends. Thus, the person has little, if any ability, to "compare notes" with others independent of the group and its leader. Time is no longer spent on pondering questions, entertaining doubts, or considering reservations. Instead, the individual is manipulated to direct her available energy toward complying with the expectations and behaviors of those in the group.

Examples:

Any questions or doubts about the legitimacy or sincerity of group or its directives are turned back on the person. Whenever Ms. Bertolucci questioned something, she was told that she was "out of tune," a negative term meaning that she was failing to act properly with the result that she was undermining her own objectives and development. Other group members would induce compliance of someone who was 'out of tune" by ostracizing or shunning the insufficiently compliant person until her compliance was obtained. This is an extremely effective method of- behavior control.

There is little, if any, contact with persons who are former members of the Ananda community. They are considered inferior because they have had an opportunity to partake of the Ananda community and failed to measure up. Therefore, the group deems any consideration of the opinions of such former members that might conflict with or contradict the group's own views of itself and the world as harmful.

The Ananda group uses a variety of mind-altering techniques to induce forms of hypnotic trance, which tends to create a mental state of hypersuggestibility in people. Some of these techniques are: chanting (for as much as 15 to 20 minutes prior to a meditation session), repetitive clapping, meditating (for as much as 1 to 1 and a half hours daily to even longer sessions as a person becomes more involved), sitting quietly before a lighted candle, using affirmations (repetitive phrases used to keep the mind from straying to thoughts contrary to those approved by the group), group singing which tends to create a sense of group "high," long hours of listening to tapes of music, chanting, lectures or poetry containing J. Donald Waiters' own ideology. These were done both alone and in a group setting. Ms. Bertolucci was expected to do the above at home, and was instructed to set up a special place in order to do so. She was directed to take on a vegetarian diet. All of this served to control Ms. Bertolucci's daily environment, which in turn controlled and molded her behavior. Any one of these techniques in isolation is not necessarily harmful, but when used simultaneously in a focused manner for the purpose of inducing submission to the commands of the leader, they are techniques which suppress self-reliance and independent thought, serving only to foster obedience and conformity.

In the early stages of visiting the Pale Alto location, Ms. Bertolucci was quickly befriended by Ananda members who called her frequently to volunteer her time furthering Ananda businesses and pursuits in the context of telling her such activities were in her best interest and would help her develop her character. In consequence, Ms. Bertolucci started to withdraw from her former friends, and spend increasingly large amounts of time with the Ananda people who became her entire social network. Thus, Ms Bertolucci became increasingly subject to their practices.

Ananda exerts intense peer group pressure. Members are expected to act a certain way, dress a certain way, do everything a certain way. Although there is a superficial appearance of freedom--that is, members think they are willingly living a certain way--this is in fact-a -false freedom as all aspects of dailyliving, from housing to eating to raising children is ordered and controlled by the group. In Rules~ of Conduct for Membership, the chapter titles alone give evidence of this: Community Life Defined, Home Life, Personal-Habits, Marriage, Children, Work Is Service, Moneys earned and Received, Home Building,Property, Membership Vows, Departure or Dismissal of Members are but a sampling. People are told to model themselves after members who've been there a long time and to look to the senior' ministers for counseling and guidance. Members are continually told to "Say Yes to Life" which translates "Say Yes to Kriyananda." Any opposing viewpoint is negated, disregarded, ridiculed. In Rules of Conduct for Membership, it is discouraged to read anything that is not "in tune" with their writings approved by the leadership. In addition to former members, independent sources of information such television and newspapers were regarded as negative, thus effectively prohibited. Members were to submit to the directives of Mr. J. Donald Waiters; there was no other input from other sources, creating a narrow, controlled universe in which members were expected to behave only In pre-set, approved patterns. This leads to loss of independence and self-reliance as no one is allowed to express an opinion other than the accepted Ananda viewpoint.

When Ms. Bertolucci moved to Ananda Village, her daily life was completely dominated by the group. She was put into a collective housing situation that was rather demeaning (a rustic cabin with no electricity, mice, outhouses, group showers shared by 20 other women), while older members lived in more elaborate accommodations. This disparity in

treatment created in her a feeling of inferiority, of being an underling. It also contributed to the stripping of her individuality and self-esteem. Ms. Bertolucci was also moved from job to job within the Ananda businesses and was made to be financially dependent on the group. She was paid low wages and also expected to give 10% back to the group.

b. Mystical manipulation: This is the leader's claim of an exclusive authority (divine, supernatural, or otherwise), which supports the imposition of an end-justifies-the-means rationale based upon the leader's assertion that only he or she is directly guided by a higher purpose. The follower must submit to this superior authority and subordinate herself to the group and the leader. Her adulation is aimed not at abstract principles, but at the living leader who claims to be the special fount of knowledge (a hallmark of a cult). All intellectual challenge questioning is stopped; so one may question "higher purpose" because to do so is a manifestation of an impurity whereby Ms. Bertolucci was unable or unwilling to recognize the legitimacy of the cult leader's claims. Self-expression, self-reliance, and independent action are stripped away.

Examples:

Mr. J. Donald Walters, a.k.a. Swami Kriyananda, the living leader, creates a disparity between himself and others by ascribing to himself the ability to possess and the possession of ultimate knowledge of all things. Certain leading members of Ananda were granted higher status and deemed to be "senior ministers"; they wore white robes, lectured to and counseled the others. They said they had the answer; always spoke with authority. This established a pyramid, top-down, nondemocratic structure which delivered Walters' directives to the rank and file membership. After she had been inculcated with the notion that one must obey the senior ministers. Senior Minister Levin told Ms. Bertolucci that he was her soulmate from a past life, and this was the justification for them being together. He manipulated her feelings, making it appear as though they were destined to be together.

Senior Minister Levin continuously used the group's internal jargon in his discussions with Ms. Bertolucci in order to manipulate her into submitting to his sexual demands, making it seem as though decisions were being made by some higher authority.

Various rituals were used to reinforce the system and lend a magical aura to proceedings. During the Purification ceremony, a leading member would put his finger on the devotee's chest as she knelt before him. The leading member would say, "The master says, Open your heart to me, and I will enter and take charge of your life." This was a manipulation to induce members to submit to and obey the directives issued by the leaders of the group.

The group inculcates a siege mentality by drawing a black-and-white dichotomy between itself and the outside world. In an April 1994 document, Mr. J. Donald Walters made numerous, rather frightening and threatening predictions about the coming cataclysm. He talked of mass starvation, extremely difficult times, great suffering for the human race, nuclear explosions, mutated human beings for generations to come, and so on. Mr. Walters uses indirectly suggestive language such as saying "I don't want to frighten you, but..." This kind of apocalyptic document serves to induce fear in members, increasing their dependence on the group, by inculcating the notion that their survival is contingent upon staying with the group (for Mr. Walters says, "it's just a cleansing, and what will survive is specifically what we're doing). Thus, in this regard as well as in ways more personal, to leave the group spells sure disaster for the member.

c. Demand for purity: This is essentially a black-and-white worldview with the leader as the ultimate moral arbiter. Here is created a world of fear, guilt and shame, where punishment and humiliation are expected. It also sets up an environment of informants where members spy and report one another's transgressions to the higher authorities. Since an individual is never good enough, she believes she is inadequate which creates mistrust in herself further opening her up for the imposition of control from the outside. The powerful level of guilt undermines and ultimately eliminates any individual integrity and moral sense.

Examples:

Expressions of doubt or confusion are labeled as "bad," and "selfish" Members are told that they should constantly express "Joy, Joy, Joy." They should be happy and not express any negativity. This creates a state of mindlessness, which is fostered and praised as indicating an advanced state of mind.

When Ms. Bertolucci was feeling even slightly depressed, she would be told she should stay away from the others so as not to infect them. She was considered dirty and diseased, as though there was something inherently wrong with her. To rectify this situation, she was told to do more intensive meditating, chanting, and serving of the group. In essence, Ms. Bertolucci was discouraged from thinking deeply about anything, and from figuring anything out herself. She was told to meditate or do mindless work in order to stop her mind from thinking because thinking took her away from what the group told her was best for her. This serves to infantilize people, as well as keep them from critically evaluating what is going on around them.

There were social rewards when Ms. Bertolucci obeyed all the rules. When she -obeyed, Ms. Bertolucci was told that she had "good energy" and was asked to do more, was given better jobs or certain favorable opportunities, such as a role in play or to sing in the group's choir. Someone else of higher rank always decided if Ms. Bertolucci's energy was "good" or "bad." This simplistic, arbitrary type-casting kept Ms. Bertolucci on edge, anxious, and off balance. She realized that her daily, if not lifelong fate, depended on how a higher ranking member viewed her. This type of manipulation served to control Ms. Bertolucci's behavior, to strip her of her selfconfidence, to set up an imbalance of power by keeping the majority of the members, including Ms. Bertolucci, in a state of self-distrust, powerlessness, and fear that group approval would be withdrawn for behavioral transgressions. Members, including Ms. Bertolucci, were encouraged, instructed, lectured at to be "willing, joyful, enthusiastic"--in other words, obedient. These words were used over and over. This encouraged an overall submission to whatever is going on, no matter how harmful or irrational. This led to a subservient attitude among members in relation to their superiors. For this reason, Mr. Levin was able to tell Ms. Bertolucci that her job was to raise his energy, meaning that she was to serve him in any way he saw fit, and any negative thinking or expression with respect to his demands would be deemed unacceptable according to the group's system of behavior.

Because the group held women in disdain as sexual temptresses who caused men to transgress an emphasis on celibacy, all sexual contact is regarded as the sole responsibility of women. In contradiction, there is a highly sexualized atmosphere at Ananda in consequence of Waiters' historical sexual exploitation of women followers. Thus, Ms. Bertolucci was led to think that Senior Mister Levin's seduction of her was her fault. She was told how to behave sexually, how to dress, she was literally told to 'try to look-ugly for a while." As a result, she stopped wearing makeup; began to dress very

plainly and inconspicuously, and was manipulated to feel self-conscious, ill-at-ease, and guilty around other members. She didn't speak out because she knew she would be blamed as anyone who spoke out was. For this reason, both Mr. Levin and Mr. J. Donald Waiters were able to further control her and attempt to get her to abide by their wishes.

d. Cult of confession: This imparting of all information about oneself constitutes an act of surrender, of total exposure. The individual's conscience is now owned by the group. The person no longer has a sense of balance between worth and humility, and there is a total loss of personal boundaries.

Examples:

Ms. Bertolucci was told to confide in the person who was above her in rank; as a lower-ranking member is expected to tell everything to her leadership. This was touted as a counseling relationship, yet during and afterwards it became obvious that these members were not practicing confidentiality in this relationship as they were passing information told to them in private on to other leading members and to Mr. J. Donald Waiters..

Various women members would "befriend" Ms. Bertolucci and get personal information from her which was used later to induce her to feel guilty. Details of these discussions would also be used to induce her to do things or accept things. This information was used to judge, stereotype, control, and make Ms. Bertolucci mistrust herself.

There is gossip among the members, as well as everything gets reported back to Mr. J. Donald Waiters. This information is used to manipulate and control members. One higher-ranking member in particular asked Ms. Bertolucci a lot of questions about her then-husband, and about her personal financial matters, which were then used to manipulate her.

e. "Sacred science": Here, the group's policies are seen as the Ultimate Truth. There are often claims of lineage to other great thinkers or leaders, which tends to lend an air of respectability to the leader and the group. Again questions and dissent are prohibited. This reinforces- constriction of the individual within the parameters established by the group's leadership. It causes personal closure and inhibits individual thought, creative self-expression,. And personal development. A person's experience can be perceived only through the filter of the dogmatic reasoning processes imposed by the group.

Examples:

By the fourth class of Disciple Initiation, members are told that there is only One Path, that they must choose one teacher, make a commitment to that one teacher, that they must go the full route, that this path (the Kriyananda path) was the accelerated way, that disciples must pledge allegiance to Kriyananda. There is no other way.

Mr. J. Donald Waiters claims to be in the line of great historical leaders.

f. Loading the language: This is the use of jargon internal to -and only understandable to- the group. Constricting language senses to constrict the person by limiting the scope of her ability to reason. Therefore, capacities for thinking and feeling are significantly

reduced. Imagination is no longer a part of one's actual life experiences; the mind atrophies from disuse.

Examples:

Worldly, out of tune, attuned, Divine Ray, The Path, crystal clarity, good energy, bad energy, and countless other words and phrases have an in-group meaning which served to isolate and manipulate Ms. Bertolucci. It also stopped her from thinking because everything is given simplistic, black-and-white labels.

In-group language is also used to reframe, or reinterpret, personal experiences to fit in with the group's view and to deny the legitimacy of the individual's own first-hand experience. When Ms. Bertolucci said that she was feeling spacy from meditating, she was told not to worry - and that this meant she was progressing on the Path, and "that she was more in spirit than physical body."

9. Doctrine over person: This requires denial of self and any perception other than the group's and a submission to the group's world view. There is no longer such a thing as personal reality. The past--society's and the individual" is altered to fit the needs of the doctrine. Thus the individuals remolded, the cult persona emerges, and the person's sense of self and integrity is eliminated.

Examples:

Ms. Bertolucci was told to give up her career, her dancing, her aspirations to obtain a degree in drama-from San Francisco State University. She was told that this would be her sacrifice to be on The Path. Getting people to give up their personal interests and goals is a classic technique meant to isolate them, make them lose a sense of self, and get them to be psychologically (and eventually financialy) dependent on the group.

The group taught that to be part of the Divine Ray of Ananda meant to be open, childlike, trusting and obedient. It was said that this was the only way to be attuned to Kriyananda. This perpetuates a loss of sense of self, of self-confidence, self-esteem.

h. Dispensing of existence: The group or leader is the be-all and end-all, and all nonmembers are considered "evil"" or nonpeople. This creates an "us-versus-them" mentality and breeds fear in the individual, who sees that his or her own life depends on the willingness to obey. Here is founded the merger of the individual with the group and the leader.

Examples:

Those outside the group, that is, nonmembers, are talked about in a disparaging manner. They were regarded as "worldly," the group's term for anything that isn't part of them. It holds a negative connotation, and serves to isolate members from the outside world and anyone who is not a part of the group. It also makes members paranoid, thinking the outside world will hurt them.

During her first year of involvement Ms. Bertolucci was encouraged by a woman member to leave her "worldly" husband and she was told to "consider divorcing him." This was at a time when her husband was noticing some of the behavioral changes in her and trying to bring them to her attention. At another time she was told by a member that "the connection

between you and your husband is over" Members are taught that "environment is stronger than will," which meant that if they associate with the outside world (the "worldly"), they will become contaminated. But if they stay with Ananda people, they will be safe and live a better life. Although it is said a person- can do anything, it is taught that it's best to be involved in an Ananda business with other devotees, and then ultimately to live at Ananda village and give one's entire life, becoming a lifetime member. Again this serves to set up a secluded environment, away from other input or feedback. It's easier to control people when they are apart from their normal environment, friends, and family. Mr. J. Donald Walters would advise members not to visit their birth families if they were not part of their group.

13. As evidenced by the examples above and countless more, in my opinion, through peer pressure, manipulations, guilt induction, and other social and psychological influences, Ms. Bertolucci was forced to suppress her former self, regard any questioning of the group's authority as negative, and take on the behaviors of an obedient group member who was never to question someone of higher rank, and certainly never to question the top leader, Mr. J. Donald Walters. It is because of this that she was able to fall under the influence of Mr. Levin, wha seduced her through lies and manipuiations.

I declare under Penalty of perjury under the laws of the State of Galifornia that the foregoing is true and correct. Executed an August 1, 1995 at Alameda, California.

Janja Lalich

From:nosrf (nospam@newsranger.com)
Subject:Ananda and Self-Realization Fellowship
View: Complete Thread
Original Format
Newsgroups:alt.yogananda
Date:2001-07-05 10:54:53 PST

For answers to the following questions, go to:
<http://www.anandaanswers.com>

And then click on the link: 'Ananda Answers its Critics'

1. Why did Ananda remove the middle 'a' from Yogananda's title?"
2. Another question people ask is, "Why did Ananda remove Krishna from its altars?" SRF places him at the center, beside Jesus Christ and flanked on both sides by our other gurus.
3. Why does Ananda allow people to receive the blessing at Kriya Yoga initiation repeatedly, when SRF claims that initiation should be once, for all time?
4. Why does Ananda have a separate discipleship initiation, when SRF offers Kriya Yoga as its discipleship initiation also?

5. Why does Ananda make an issue of the changes made by SRF in Master's books, when Master himself requested those changes?
6. Why does Ananda allow householders to give Kriya Yoga initiation, when Master stated he wanted only monastic ministers to give initiation?
7. Why have you, Kriyananda, founded a community—several of them, in fact—when Master changed his mind on this aspect of his mission toward the end of his life? Admittedly, he did suggest at one time that people form communities, but shouldn't his last wishes be your first priority?
8. Why do you, Kriyananda, quote Master as saying things that SRF neither quotes nor recognizes?
9. What right have you, Kriyananda—speaking, you claim, on behalf of your Guru—to contradict things his disciples of many years have said?
10. Why have you made changes in Yogananda's meditation techniques and energization exercises?
11. Why have you presumed to create an organization separate from SRF, when Master himself founded SRF? As his disciple shouldn't your first loyalty be to his organization?
12. Why did you publish another version, different from SRF's, of Yogananda's commentaries on the Rubaiyat of Omar Khayyam?
13. How can you presume to hold views of Master's work that differ from Daya Mata's? Are you unaware that Master transferred his spiritual mantle to her at his death? And have you no respect for the fact that she is God-realized?
14. Isn't it true that Master gave Daya Mata and the board of directors the "blueprint" for the future of the work?

From:nojdw (nospam@newsranger.com)
Subject:It's all about Walters
View: Complete Thread
Original Format
Newsgroups:alt.yogananda
Date:2001-09-20 21:02:43 PST

It's important to remember that this whole Ananda mess flows from one source: J.Donald Walters.

The entire 28 page newspaper handed out by Ananda at the SRF convocation is simply a rehash of things he has been saying for 40 years. He has succeeded in brainwashing hundreds of people to act as his puppets to carry out what he wants to do himself against

SRF. He has never been able to come to terms with his forced expulsion from SRF in 1962. He feels alone and humiliated still.

He cannot acknowledge his own responsibility for this. He desperately wants SRF's attention and love. He is also still desperately angry and resentful. He is not mature enough spiritually to realize why they cannot accept his proposals for the work, which he is convinced are brilliant and logical. But attunement to the guru is what is important, not brilliance or logic. That he does not have.

Ananda almost worked. Many years ago, many sincere and experienced disciples believed Ananda's advertising and came there to live. But they all were forced out as Walters narcissism and lack of attunement became evident and began to insert itself more and more into the communities spiritual life. Walters is the one destroying Ananda, not SRF.

Another important point to remember is the principle that whatever Walters accuses SRF of doing, he is doing himself. It is mere Narcissistic projection.

"SRF has changed the teachings"?? Walters has not only changed a word here or there, but has completely replaced all of Yogananda's ceremonies, books, songs, lessons, etc, with his own.

"SRF is attempting to make itself an intermediary between God and the disciple"??

Walters has actually said this, that he is the intermediary, beyond even Yogananda. He even wrote this:

"It is also vitally important at Ananda that other energies not be allowed to intrude themselves, as if to bypass Kriyananda and go straight to our gurus for guidance and inspiration...Yes, you can "go straight to Master," or to any other master in our line of gurus. Try it, please, if you like. See if they will accept you. Others have done so, however, and I have yet to see one of them flourish."

J. Donald Walters, in a twenty-three page letter to the Ananda community, posted on Ananda's website in December of 1998. (And removed, without explanation, several weeks later)

"SRF is cruel and cold, and forced old widows out of their homes"??

Ananda is infamous for it's treatment of it's members, giving them raw deals for their houses when they left. High community leaders have reneged on contracts and padded insurance claims, because "they are devotees".

The judge in the sexual abuse case stated for the record that Walters displayed an arrogant, cold and callous attitude toward the women and the entire proceeding.

"SRF wants a monopoly on the teachings"?? Ananda existed for over 20 years, selling books, tapes, teaching the techniques, they had everything they needed for their spiritual growth. There are many other groups as well as Ananda. SRF left them all alone. But Walters couldn't sell the teachings, or put his name and stamp on it, as he did the Rubiyat, which the Library Journal called "a complete restructuring and rewriting".

The video tape of Yogananda that Ananda sold at the Convocation started out with a long introduction featuring.....who else.....J. Donald Walters.

The people at Ananda have been lied to and misled. For the most part they are good people desperate for a feeling of community, love and belonging. This is the "hook" Ananda uses to reel them in. The truly sad thing is that many are so desperate that they willingly turn off their own minds, refusing to use their God given discrimination to understand the situation and correct it. Ananda had it's chance years ago, for peace, spiritual growth, and complete harmony with SRF. Only Walters mental illness has sabotaged it and brought everyone into his sad and tangled web of Karma.
