

LAST WILL, TESTAMENT, AND SPIRITUAL LEGACY

OF

SWAMI KRIYANANDA,

ALSO KNOWN AS

JAMES (or J.) DONALD WALTERS

27 March, 1999, revised 4 June, 2005

SECTION ONE

WILL

I, known to many by my monastic name Swami Kriyananda. and also known by my family name, James Donald Walters—or, more often, as J. Donald Walters, or simply Donald Walters—at present residing at B-8/3 DLF City- I, Gurgaon, Haryana, India, declare that this is my last Will, Testament, and Spiritual Legacy.

FIRST, I revoke all Wills and Codicils that I have previously made.

SECOND, I am a monk, and therefore possess no personal property of any kind, having given to God everything I own, and indeed my entire life. However, inasmuch as God, despite the fact that He is the Founder of all Law in the universe, cannot be considered a legal entity in courts of human law, the possessor of what I've given must be given a more earthly definition, as I therefore define Him, for purposes of this document, as the spiritual organization I have founded: Ananda Church of Self-Realization, including its branch Ananda churches and spiritual communities. Thus, having no property of my own to bequeath to anyone, I request only that certain items of which I have been the custodian be disposed of according to the decisions of my executors, and in accordance with the following wishes:

A. That a residential House No.B-8/3, DLF City-I, Gurgaon, Haryana, India, has been acquired by Ananda Church of Self-Realization, USA, through me and the said property has been registered in my personal name in the records of the Government of India. This house may therefore be transferred without any consideration to Ananda Sangha, a charitable trust registered in India vide registration No.13732 dt 21st Dec 2004.

B. My nine-stone astrological bangle, which I have been wearing in my capacity of spiritual director, or Dharmacharya, of Ananda should be held in perpetuity, and worn by, my spiritual successor and his successors.

(B-1). My spiritual successor shall be John E. Novak (generally known by his spiritual name, Jyotish).

C. It is my desire that the three-metal astrological bangle I have worn, composed of three thin rods of copper, gold, and silver, which was blessed many years ago by Paramhansa Yogananda, be given to Sonia Wiberg (Seva) as a demonstration of my eternal gratitude for the important role she played in helping to get Ananda started.

D. I request my executors to select various items, used by me personally, and to distribute them among my friends and/or relatives as they see fit in gratitude of the love they have borne me. These gifts will be expressions of my love for them.

E. Certain items that have been in my care may be considered as contributions to the Ananda Museum, according to my executors' discretion. These items include, but are not limited to, the following: 1. the harmonium that my Guru Paramhansa Yogananda bought for me, on which he played personally; 2. similar items, such as relics that are in some way related to him or to other saints I have known); 3. the silver-framed mirror my mother used when I was a child in Romania; 4. any letters by Paramhansa Yogananda, notes recorded by me of his talks, and other mementos of the years that I spent with him.

F. Any monies and/or monetary equivalents in my keeping at the time of my death. These belong in fact to Ananda Church of Self-Realization and may be kept by it—or, alternatively, distributed according to the sentiments and inner guidance of my executors.

G. I have already, prior to this writing, requested that the intellectual rights to my musical compositions and literary writings be placed in the public domain. My color slides and photographs may remain the property of Ananda Church unless a wider demand develops for them, in which case these items, too, may be placed in the public domain. Please note, however, that I have said "may be." The meaning here is that my executors and/or their successors are free to decide the desirability for any such public assignment.

H. If anyone closely connected with me, whether spiritually or by birth, including my ex-wife Rosanna, is deemed by my executors to be in dire financial need, I request that suitable help be offered to him, her, or them in such a manner as seems right and feasible.

I. I request that in all decisions by the executors, the following considerations be prioritized in the order listed:

a) compassion, not legal considerations;

b) service to the ideals and mission of my Guru, Paramhansa Yogananda.

J. My primary executor shall be John E. Novak (Jyotish). The assistant executors with whom I lovingly request that he work are: Devi Novak, Seva (Sonia) Wiberg, Asha and David Praver, Padma (Alexandra) and Terry McGiloway, Kirtani (Shirley Kay) and Anand (Mark) Stickney, and Vidura (John) and Durga (Sally) Smallen.

SECTION TWO

TESTAMENT

So far, what I have written is my WILL. What follow hereafter are my TESTAMENT, and, thereafter, my LEGACY.

The purpose of my testament is to state certain fundamental beliefs which, to me, are of paramount importance in the further guidance and development of Ananda. I request that my successors consider this testament binding on them in their service to the work I have founded, which I pass on to them herewith as Ananda's future custodians.

A. Ananda is not, and never has been, **my own** work, personally. I founded it in the name of, and did my earnest best to carry it on in the spirit of, my Guru Paramhansa Yogananda, and of his line of gurus: Jesus Christ, Mahavatar Babaji, Lahiri Mahasaya, and Swami Sri Yukteswar. The last in this line of gurus is Paramhansa Yogananda. Should anyone look upon me as his spiritual teacher, I ask that he do so as a representative of our line of gurus, and not as a guru in my own separate right.

B. Because my role in life has been, to the best of my ability, to interpret as I've understood them the will and teachings of our line of gurus, and of my own guru, Paramhansa Yogananda, and not to define them absolutely, should any dispute arise among my successors concerning the correct interpretation of that will and of those teachings I request that they be guided by the following considerations:

a) They should ask themselves, What would Kriyananda have done or decided in this circumstance? For I have tried always to act as our gurus' representative. Let my successors, therefore, not ask first what my fellow-disciples might have done, or have decided, in like circumstance, except after giving due consideration to the fact that Ananda is, itself, a particular ray of my Guru's mission and teachings.

b) Should any evident discrepancy appear between my own words, actions, or decisions and those of Paramhansa Yogananda, then, after deep and prayerful consideration, let my successors give primary respect to his will and example as they understand it, not to my own will. This instruction must be weighed in the light of any possible misunderstanding on my own, and on their, part of his will and example.

c) Inasmuch as new and unanticipated circumstances are likely to arise from time to time, for which tradition affords no clear guideline, I request that my successors depend as much as possible on their inner, spiritual attunement to Paramhansa Yogananda and to our line of gurus, perhaps as manifested in my own life and service to them.

C. An important part of my own life work has been to carry to its logical conclusion Paramhansa Yogananda's endeavors to show how his spiritual teachings may be applied in more mundane avenues of life. Thus, following his example, I have written books and taught classes which show how to apply those teachings in practical matters, such as leadership, child education, marriage, and worldly success (as examples, only), apart from my books and classes on meditation and other more obviously spiritual topics. I have tried to express, in addition, the vibrations of my Guru's mission through the media of music, photography, and other art forms. It is natural, and indeed desirable, that departments be formed and dedicated to the spreading of each of these aspects of our work. In these respects, I want it understood that:

First, what I have done was never intended to be comprehensive, but was meant to be seminal in order that others might pursue further in other lines of development the ideas I expressed.

Second, my plan has been that this further development continue what I have already set into motion, and not take off in what might be termed "end-runs," initiated in an entirely new or in different ways from those initiated by me and by our line of gurus. Whereas the possibility of such new ways is imaginable, Ananda itself, if it is to remain strong, should endeavor always to honor the traditions from which its particular "ray" of divine truth has originated;

Third, Ananda is a spiritual work, and not a business. Any interpretation, therefore, of Ananda's future directions should be founded on one consideration primarily: the question, "What will best further Ananda's spiritual mission?" For example, it may sometimes be tempting to make Ananda's primary consideration one of monetary profit, or worldly recognition,

or the question of making the teachings available to the greatest possible number of people. It is important, instead, for the spiritual ideals that have been passed down to us through our line of gurus to remain the fundamental reason for Ananda's existence. Worldly acceptance is not important to us except to the extent that it help people spiritually. God's acceptance of our offering to Him of our lives and service is the only thing that should matter to my successors.

Fourth, regardless of anyone's treatment of us, we must work steadfastly for universal spiritual harmony and unity. Schism, even if forced upon us, must never be initiated by Ananda itself, nor recognized as desirable. Ananda must work for the well-being of all, and never give greater importance to its own perceived well-being and prosperity in any circumstance in which these ends must be obtained at the cost of the needs and well-being of anyone else.

Fifth, Self-Realization Fellowship (SRF) must always be considered part of Ananda's broader spiritual family. If at any time the occasion should arise that might permit the two organizations to work cooperatively, Ananda ought to make every reasonable effort to do so. For SRF is the organization founded by our Guru, and must be given full respect, for his sake. Although certain Ananda members have expressed a feeling (admittedly with some reason) of resentment over the treatment I myself have received from them, my earnest request is that they, too, behave always kindly and respectfully toward SRF, regardless of any provocation from them—as indeed I myself have always tried to behave. Our attitude toward them should be one of forgiveness and love. I ask this not out of ordinary human consideration, but out of love for our mutual guru, who came on earth to inspire people with divine love, and not to infuse in them a spirit of sectarian rivalry.

D. For any appointment to positions of leadership, the primary considerations should always be these: devotion, selfless service of others, impersonal dedication to truth and to justice, and attunement to the will of God as it has been expressed through the spiritual ray manifested in the founding of Ananda.

E. For the appointment of Ananda's ministers, the primary qualifications are that they be men and women of deep and sincere devotion, of humility, of attunement to the spiritual ray expressed through Ananda, and that they manifest impersonal love for others, an intuitive feeling I define primarily as love for the divine spark that exists in everyone—that soul which aspires eternally toward unity with God.

F. For acceptance into Ananda membership, the primary requirement should be their spiritual fitness, and not their wealth, worldly sophistication, or skills or ability.

SECTION THREE

LEGACY

My legacy to Ananda is spiritual in nature, primarily, and consists of the teachings, ideals, and vibrations that I have received from my Guru. My wish is that Ananda always remain true to these principles, and remain faithful to the following twin ideals, based on the example and teachings of Paramhansa Yogananda:

1) that Ananda strictly honor the dictum, "People are more important than things." For people, especially in their spiritual needs, will always be more important than any organizational exigency;

2) that Ananda remain true to our motto: "Jato dharma, tato jaya: Where there is adherence to right attitude and action, there is victory." Indeed, Ananda should define victory itself in terms of this principle, and never seek victory, even for the sake of its own survival, at the cost of this principle. If Ananda's institutional survival demands that this ideal be compromised, survival itself will no longer be worthwhile. For, again, Ananda is a spiritual institution primarily. It is, moreover, a spiritual **ideal**, for the meaning of Ananda is, "Divine bliss."

Kindness and compassion must always and resolutely be given primary consideration. These are more important than even the best thought-out rules and "precedents." My statement in this paragraph must, however, be construed in the light of divine truth, which, although always loving, is at the same time impersonal. Thus, even as physicians may demonstrate greater actual compassion when they inflict a temporary pain on their patients than when they spare them the pain but ensure a much greater suffering later on, the rule of divine compassion is sometimes stern, necessarily so, and may not be immediately appreciated by its recipients. Hence, the following, further request in my legacy:

3) that my successors' first consideration be, not public opinion, nor an individual's needs as construed by that person, but a sincere effort at attunement with the will of God, and with His love.

4) that God's and Guru's will, not the mere pleasure of human beings, nor any considerations of worldly popularity, be Ananda's first consideration in all its decisions and actions.

It is my hope, finally, that Ananda will always remain faithful to the following priorities:

- a) Our primary goal is to find God, and to unite our souls with Him in divine love.
- b) Our secondary goal is to serve God above all, free from the influence of passing fads and opinions.

To this Will, Testament, and Legacy I herewith sign my name(s) this day, June 4, 2005 (Dwapara 305) at Gurgaon, India. I hereby declare that I sign and execute this instrument as my last Will, that I sign it willingly, and that I execute it as my free and voluntary act for the purposes herein expressed. I declare that I am legally empowered to make a Will, and am under no constraint or undue influence of any kind.

Swami Kriyananda (James Donald Walters)

On the date written above, Swami Kriyananda (James Donald Walters) declared to us, the undersigned, that this instrument consisting of nine pages including the page signed by us as witnesses, was his Will and requested us to act as witnesses to it. He thereupon signed his Will in our presence, all of us being present at the same time. We now, at his request, and in the presence of each other, subscribe our names as witnesses. To the best of our knowledge the testator is legally empowered to make a Will, is mentally competent, and is under no constraint or undue influence.

We declare under penalty of perjury that the foregoing is true and correct, this 4th day of June, 2005, in Gurgaon, India.

Peter Schuppe (Dharmadas), residing in Gurgaon, India

Christine Starner Schuppe (Nirmala), residing in Gurgaon, India

Alan Heubert (Lakshman), residing in Gurgaon, India

Sheryl Hoogendyk (Lila), residing also in Gurgaon, India