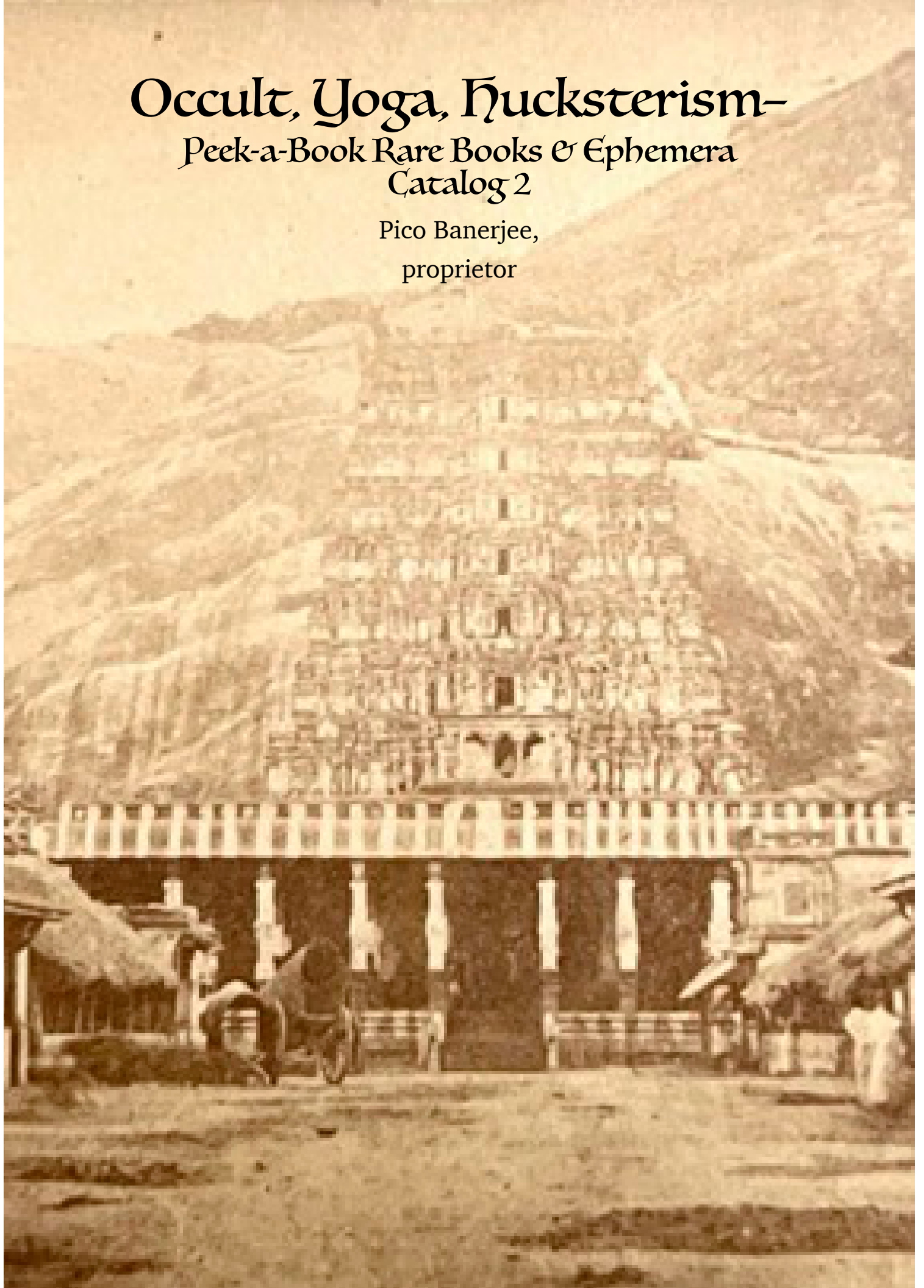


Occult, Yoga, Hucksterism- Peek-a-Book Rare Books & Ephemera Catalog 2

Pico Banerjee,
proprietor





Real photo-postcard of the “Rubber Professor.”

Sailboat. Likely Ohio. ca. 1905.

Photo-postcard. CONDITION: Near-fine, slightest crease from old fold to lower left corner.

A peculiar photograph of an Asian “Rubber Professor,” likely advertising the production of rubber in turn-of-the-century Ohio.

This photograph shows a man in a tunic sporting a bowtie and a headdress of obscure origin. While he holds his left arm behind him, with his other, he raises his tunic to expose his dress pants and boots. Flanking him on the wall behind him are the words “Rubber Prof” and the letters “U N O.” The rest of the background has been obscured, presumably to silhouette the “Professor” and to provide a space for the sender to write their message. At the rear, the undivided back and the stamp of the sailboat indicates that this photo-postcard was produced between 1905–1907.

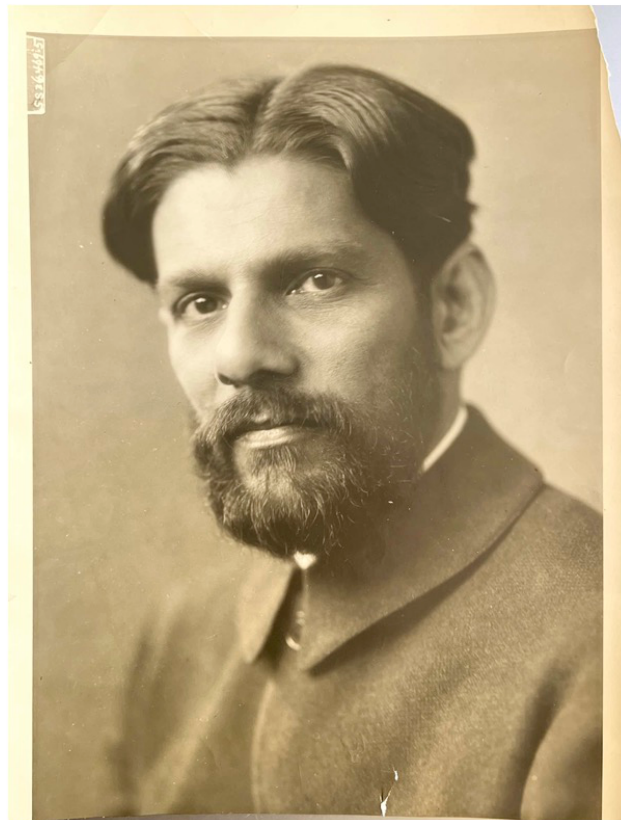
A Google Search of the letters “U N O” returns results for the University of Nebraska at Omaha and for Ohio Northern University. Though the arrangement of the letters suggests that they might abbreviate the University of Nebraska at Omaha, since this photograph was taken prior to 1908 (the year that University was founded), we believe that the photo was most likely taken in Ohio, as Ohio Northern University would have been in operation for several decades. Moreover, there was minimal rubber production in Nebraska during the turn of the century, while in Ohio, Akron was considered the “rubber capital of the world,” and hosted the headquarters of Goodyear, Firestone, Goodrich, among other titans of the American rubber industry. As this man seems to be drawing attention to his footwear, we believe that he is here photographed wearing rubber-soled boots made by an Ohio-based company such as Goodyear, who invented their rubber-soled boots in 1905.



Since this photograph is advertising products made from rubber, we believe that this man may be of South or Southeast Asian ethnicity. Countries such as the Philippines, Sri Lanka, Malaysia and Bangladesh were known for their abundance of rubber trees and the ready profits from the plantations established there.

Sources Consulted: "Post Card History and Dating Methods" at Webfooters Post Card Club online; "Real Photo Postcard Stamp Boxes" at Playle's online; "After Industry: Akron, the Rubber Capital of the World" at MidStory online; Frank, Zephyr. "The International Rubber Market, 1870-1930" at Economic History Association online.

Price: \$175.00



Underwood & Underwood photog.; Bahman Pestonji Wadia subj.

Photograph of "Hindu Lecturer in N.Y. now says India more Contented than Ireland."

Underwood & Underwood: New York. 1921.

Press photograph with caption taped to verso. CONDITION: Good, upper right corner of margin lost, short tear to top margin, minimal creasing.

A photograph of a Parsi lecturer in the United States, who had previously helped to establish the first organized labor union in India.

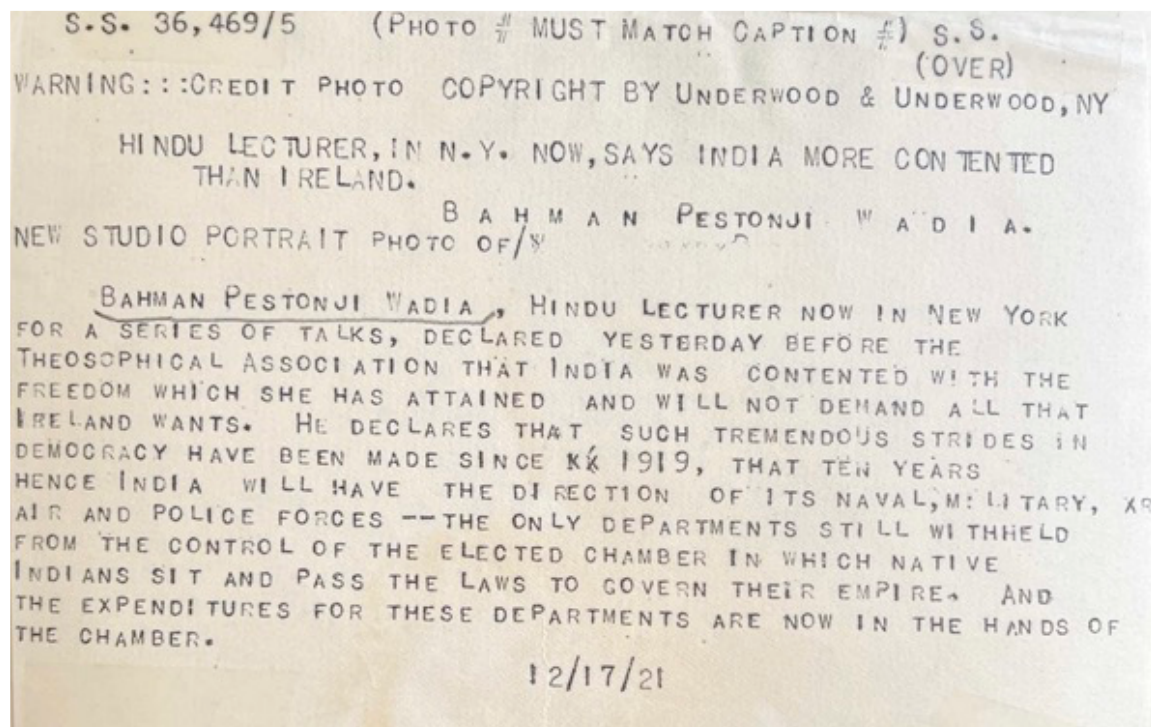
This photograph shows the forty year-old B.P. Wadia posing for his photograph to promote his lectures in New York City during the winter of 1921. The caption notes that only a day prior, on December 16, Wadia had "declared...before the Theosophical Association that India was contented with the freedom which she has attained and will not demand what Ireland wants. He declares that such tremendous strides in democracy have been made since 1919, that ten years hence India will have the direction of its naval, military, air, and police forces."

Bahman Pestonji Wadia (1881–1958) was born into a wealthy Parsi family who made their legacy by building warships for the East India Company in the 1770s. Rather than pursue a life of business, Wadia's was a life of theosophical tutelage whilst advocating for laborers' rights in India. Wadia had come into contact with the writings of H.P. Blavatsky from a young age, and by 1907, he had "sailed seven miles out of...Bombay...to see the Elephanta caves. There he had a 'vision' concerning the universal value of theosophy." Soon after, Wadia left Bombay to join "the Theosophical Society in Adyar," near Madras, where he "began working as the manager of the Theosophical Publishing House" ("Those were the Days"). Whilst editing the New India, Wadia became close with Annie Besant and was active in her Home Rule Movement, for which he was arrested. It seems that his relationship with her, in addition to coming into contact with factory workers while working in Besant's newspaper office, ignited Wadia's compassion for the proletariat. By the onset of the First World War, he had organized a "public meeting...near the mills" of Madras "that attracted an audience of 20,000 despite intimidation from the British police" ("Those"), and in 1918, he formed and presided over the Madras Labor Union, India's oldest surviving trade union.

Wadia began visiting the United States in 1919, when "the Indian Government...appointed him a delegate to attend the First International Labor Conference Under the League of Nations to be held at Washington D.C." Upon the conclusion of this conference, Wadia began lecturing in the American and Canadian lodges of the Theosophical Society, teaching attendants about "The Secret Doctrine...H. P. Blavatsky...and...the need for every...individual, to acquire...knowledge, and then...apply Theosophy individually" (Kell). Through promoting theosophy and the right for India's self-rule, Wadia traveled throughout much of the continental United States, as well as Canada. According to several newspaper reports, while he was in New York City during February 1922, Wadia was a guest of honor at Saint Mark's Church-in-the-Bowery when a "Parsee altar was set up in front of the Christian...and a Parsee priest said the prayers of his faith before the sacred fire in the church...the first such happening in the history of the Episcopal Church."

Sources Consulted: Wane Kell, "B.P. Wadia: A Life of Service to Mankind" at United Lodge of Theosophists online; "Those Were the Days: Wadia's long journey from building warships to trade union pioneer" at DTNext online.

Price: \$125.00





Moulthrop, M[ajor].

[Rocks & Temple. Sikandar Malai].

Moulthrop: 298 Chapel Street, New Haven, Connecticut

Carte-de-visite. Circa 1870. Manuscript note reading "Rocks & Temple. Sikanda Malai" in ink at verso. CONDITION: Very good, mount with slight crease at left near photo, photo with some spotting.

An evocative small-format photograph of a holy site for Hindus, Muslims, and Jains, taken by a Connecticut photographer.

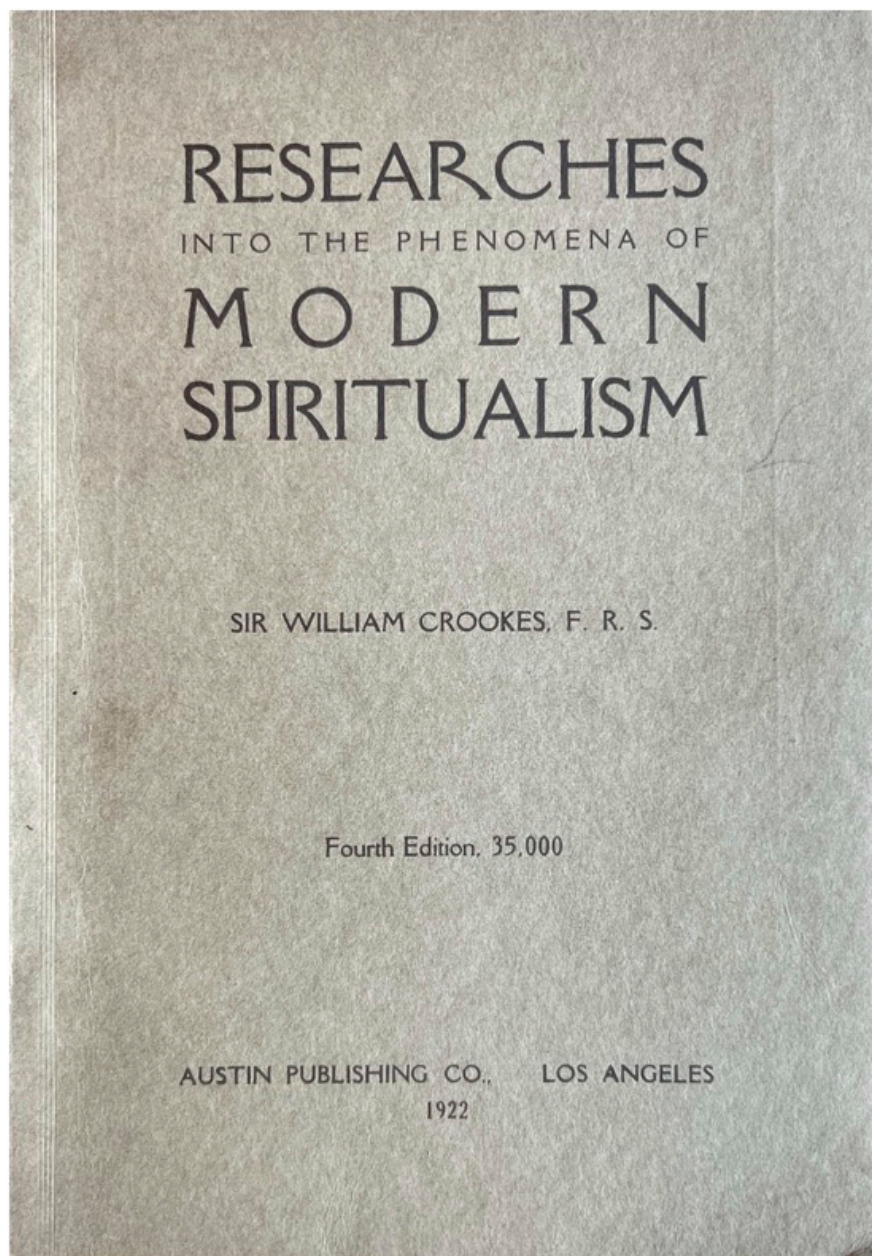
This photograph shows a hillside temple sacred to Hindus, Jains, and Muslims, found at the Thiruparankundram neighborhood in Madurai, India. The temple was carved out of the hillside around the sixth century CE by Hindu devotees of Shiva (Shaivites), who believed the site to be where the deity Kartik (also known as Muruga) slayed a demon, Surapadman, in the Vedic era. In the hills behind the temple, there is an extensive cave system in which inscriptions and sculptures indicate their usage by Jain ascetics and mendicants from as early as the second century BCE. The hilltops are holy sites for Muslims because the last Shah of the Madurai Sultanate, Sikkander Shah (who is an Islamic saint), and other notables of that Sultanate, are believed to have fallen in battle there.

Muslims and Hindus refer to the temple by different names, with Hindus calling it "Skanda Malai" (Muruga's hill), while Muslims call it "Sikandar Malai" in honor of the Shah. The manuscript note suggests that the previous owner was familiar with the Muslim name rather than the Hindu, which is curious as Muslims were the minority in the region at this period, but it is also possible that an Anglicized alliteration of the temple's name erased the admittedly minor distinction.

At the time of his death, Major Moulthrop (1805–1890) was the oldest photographer operating a studio in New Haven. He was born in North Haven, and during his adolescence trained to become a painter, going on to teach that trade in Providence between the ages of 19 and 21. By 1840, perhaps through the work of Phineas Pardee (whose studio, "the first...permanent picture gallery" in New Haven, Moulthrop would come to occupy), he became enamored with daguerreotyping. Shortly after, Moulthrop began his new profession as a photographer and operated his studio on 298 Chapel Street until 1884. Today he is best remembered for his portrait-photographs of Abraham Lincoln.

Price: \$150.00





Crookes, Sir William.

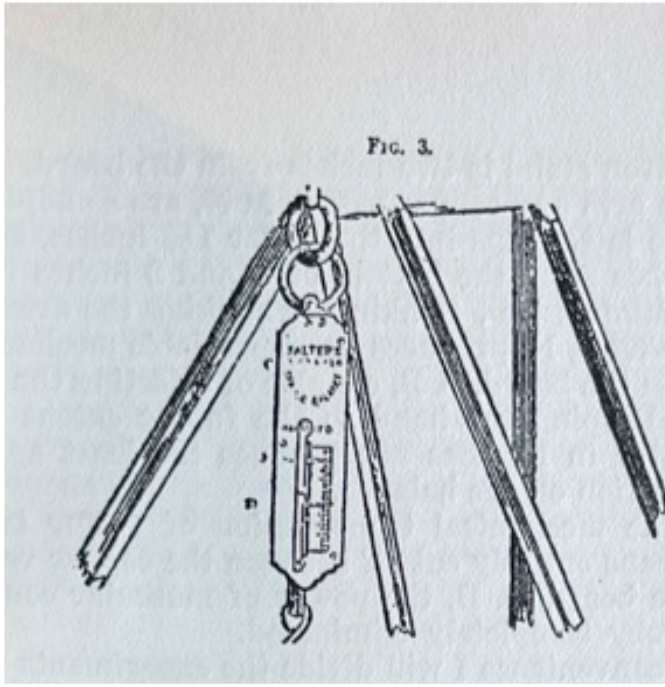
Researches into the Phenomena of Modern Spiritualism.

Austin Publishing Co.: Los Angeles, 1922.

Softcover. Perfect-bound brown wrappers. 80 pp., [1]. Pub. ads printed inside covers. Numerous b&w illus., some diagrams. CONDITION: Good, head and foot of spine bumped, spine with some light creasing, corners of front wrapper bumped with slight damp stain at lower corner, damp stain to lower corner of leaves starting on p. 65 until p. 80, not affecting text, remnant of adhesive from binding at pastedowns.

A scarce American occultist reprint of a scientific study of "the mysterious phenomena of Modern Spiritualism," written by a British chemist and inventor.

This fourth-edition of Crookes' *Researches* contains the essays "Experimental Investigation of a New Force," "Notes of an Inquiry into the Phenomena called Spiritualism," "Miss Florence Cook's Mediumship," "The Last of Katie King," along with an address he delivered to the British Association for the Advancement of Science in 1898. The essays had first appeared in the *Quarterly Journal of Science*, and it seems that the address may have first been printed in the first edition of Austin's reprint. *Researches* was evidently quite a popular book in Austin's catalog, as this fourth edition was printed "in response to a constant pressing demand for this remarkable testimony of the great Scientist," in a run of 35,000 copies.



Sir William Crookes (1832–1919) achieved lasting acclaim by discovering the element thallium and pioneering research on cathode-ray radiation. He began to study Spiritualism while at the height of his career, and was notable for subjecting the scientific method upon the phenomena claimed by the movement. Of particular note was his observation of “the young Florence Cook...Through Cook’s mediumship, Crookes witnessed the materialization of the spirit Katie King, which Crookes was able to photograph several times” (“Sir William Crookes”). This was poorly received by his fellow scientists, but Crookes nevertheless remained “convinced that there were forces at work outside the knowledge of mere mortals.”

The Austin Publishing Company was established in Toronto in 1901, by the Canadian Methodist minister Benjamin Fish Austin. It had an imprint in Rochester from 1904–1913, and then in Los Angeles from 1913 until its closure in 1934. Functionally, it served as a vanity operation so that Austin’s Spiritualist sentiments would come into print after he resigned from the Methodist church in 1897. Along with Crookes and himself, the ads in this volume indicate that Austin’s company also represented Annie Besant, Helena P. Blavatsky, C.W. Leadbeater, “Iros Urides, a Martian, through Mediumship,” Maude Lord Drake, and numerous other Spiritualist, New Thought, and occult notables.

As of November 2024, OCLC indicates only 6 copies of this edition in the United States.

Sources Consulted: “Sir William Crookes, 1832–1919,” at The Institution of Engineering and Technology online; “Austin, Benjamin Fish (1850–1933),” Survival Research Institute of Canada online.

Price: \$125.00

Very Valuable New Books

SUCCESS FUNDAMENTALS—Marden	\$1.50
OCCULT PHILOSOPHY—Ingalese	2.50
LAW OF MIND IN ACTION—Holmes	1.25
CREATIVE MIND AND SUCCESS—Holmes	1.00
WHAT TO THINK AND WHY—Holmes50
SCIENCE AND KEY OF LIFE—Hodges	2.00
PROSPERITY—Militz	1.00
MODERN PSYCHICAL PHENOMENA—Carrington	2.50
DIVINE LANGUAGE OF CELESTIAL CORRESPONDENCE—Turnbull	
3.00	
TO WALK WITH GOD—Bland	1.00
AFTER DEATH COMMUNICATION—Bazette	1.50
THE SOUL OF GENIUS—Dahl	1.00
RACHEL COMFORTED—Maturin	1.50
CHEMISTRY OF HUMAN LIFE—Carey	1.50
CLAUDE’S BOOK	1.50
THE JOURNEY OF THE SOUL—Drollinger	2.50
THE SPIRITUAL LIFE OF THE MAN OF THE WORLD35
AN INTRODUCTION TO YOGA—Annie Besant75
THE KEY TO THEOSOPHY—Blavatsky	2.50
INVISIBLE HELPERS—Leadbeater75
“MARS AND ITS INHABITANTS” —By Iros Urides, A Martian, thru Mediumship	1.00
Complete and entancing description of the ideal state of the Martians, with Scientific data about the Planet from Lowell and Pickering. Just published. 112 pages.	
“LIFE OF A SPIRITUALIST MEDIUM.”—Written by herself	1.00
A deep interesting record of many wonderful phases of phenomena experienced from childhood. Instructive and inspiring. A wonderful book. 112 pp.	

AUSTIN PUBLISHING COMPANY
Los Angeles, California


Thos. A. Edison says: “He will telephone to the UNSEEN WORLD. When he does it will make the 20th fulfillment of marvelous prophecies found in

A Dweller on Two Planets

BY PHYLOS

the Thibetan, who was a resident of Atlantis, the lost continent, and whose inhabitants were more advanced in all science and inventions, than any other race of people. It is a book which every investigator, every inventor, every student of the Occult and Unseen, every preacher, in fact every man or woman interested in learning true wisdom, must read in order to gain a proper perception of The One Great Law of the Universe. This Book gives truths that cannot be found in print otherwise. Once you read it you will always praise it. Illustrated, 423 pps. \$5.00 net postpaid.


AUSTIN PUBLISHING CO., Los Angeles, California

You are Cordially Invited to *The Big*
New-Age Rally 
 at **Harmony Grove** ESCONDIDO CALIF
Sun. Sept. 1 1963 Mon. Sept. 2


FEATURING

★ **Dr. Thind**
 DR. THIND is a master of the Divine Wisdom Teachings of the great Sikhs of India. He will give several talks at this NEW-AGE RALLY. Hear him speak on:
 "THE QUICKENING TOUCH OF THE MASTER",
 "IS THERE A SCIENCE OF HIGHER LOVE?",
 "THE HIDDEN DRAW-BRIDGE OF YOUR MIND!"

★ **"Tenrikyo"**
 A beautiful Color Movie will be shown Sunday by guest lecturer Rev. Tadamasu Fukaya and his companions. "TENRIKYO" is a "New-Age Religion" of Japan, and has recently been established in America, Canada and South America. Numerous miraculous healings and other wonders have been attributed to it. Come and see why it has risen so in popularity.



DR. BHAGAT SINGH THIND

Plus 

- Orfeo Angelucci --
"HOW TO ESCAPE THIS LIFE ALIVE"
- Michael X. Barton --
"HOW TO CONTROL YOUR NEXT REINCARNATION"
- Rev. Daniel Morales --
"PROPHETIC SIGNS OF A SOON-COMING GREAT EVENT"
- Dr. Robert Osborn, D.C.--
"HOW TO MAKE YOUR FUTURE BRIGHTER AND LIGHTER"
- Phyllis Frederick -- (Color Slide Pictures)
"THE EVOLVING OF YOUR HIGHER CONSCIOUSNESS"


4 1/2 Acres
 Lovely Grounds
 Camping
 Lunch Stand
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Come and be lifted into "Another World"!
 Donation \$1.00 Per Day

PUBLIC INVITED
 CONTINUOUS DAILY PROGRAMS

★
MICHAEL X. BARTON, HOST
RALLY BEGINS 11:00 A.M. EACH DAY

DIRECTIONS TO HARMONY GROVE: From Los Angeles or Long Beach take Hwy 101 to Oceanside. From Oceanside take rte 78 east to Escondido Freeway. Follow Fwy to Nordahl Road. Turn right on Nordahl Rd to old Hwy 78, then right again for about 200 feet and turn left onto Country Club Rd. Follow signs leading to Harmony Grove. (2 miles) ... From San Diego, take Hwy 395 to 9th Avenue in Escondido, turn left and follow 9th Ave. to Harmony Grove Rd.
 Harmony Grove Telephone: 8Herwood 5-7147

 **Something new and different this time. You can't afford to miss it.**

[Thind, Bhagat Singh].

New Age Rally at Harmony Grove featuring Dr. Thind.

New Age Rally: Escondido, California. 1962.

Handbill. CONDITION: Near-fine, with old folds and slight creasing to bottom edge.

An unrecorded advertisement of Dr. Bhagat Singh Thind's lecture at a bustling New Age Rally, seen here speaking alongside doomsday thinkers and known UFO-logists.

This flier shows a wizened Bhagat Singh Thind, "master of the Divine Wisdom Teachings of the great Sikhs of India," headlining the talks on New Age spirituality and metaphysics which were delivered at the Harmony Grove New Age Rally on the first and second of September, 1962. Thind spoke on "The Quickening Touch of the Master," "Is there a Science of Higher Love?," and "The Hidden Draw-Bridge of your Mind." Also headlining the event was the film "Tenrikyo" (about which the present flier is apparently the only recorded trace), which was a "beautiful Color Movie" about the eponymous "New-Age Religion of Japan" that was "recently...established in America, Canada, and South America. Numerous miraculous healings and other wonders have been attributed to it." Facilitating the screening was Rev. Tadamasu Fukaya, Bishop of the Tenrikyo Mission Headquarters in America. In addition to those two exotic attractions, among the homegrown New-Age speakers were Orfeo Angelucci and the host Michael Barton, who were both highly vocal UFOologists of the 1960s. Providing a semblance of respectability to the event, Dr. Robert Osborn, professor at Duke University and future civil rights activist, spoke on "How to Make Your Future Brighter and Lighter." The public was invited to hear them all and be "lifted into 'another world'" for the modest donation of "\$1.00 per day."

Contemporary newspapers indicate that this "New Age Rally" was the first of two hosted by Barton at Harmony Grove in 1962. The second rally occurred on the weekend of November 24th, and among its exotic offerings, its headlining speaker was Hamid Bey, founder of the Coptic Fellowship of America, who spoke on "The Power of the Mind" and "The Temple of Training."

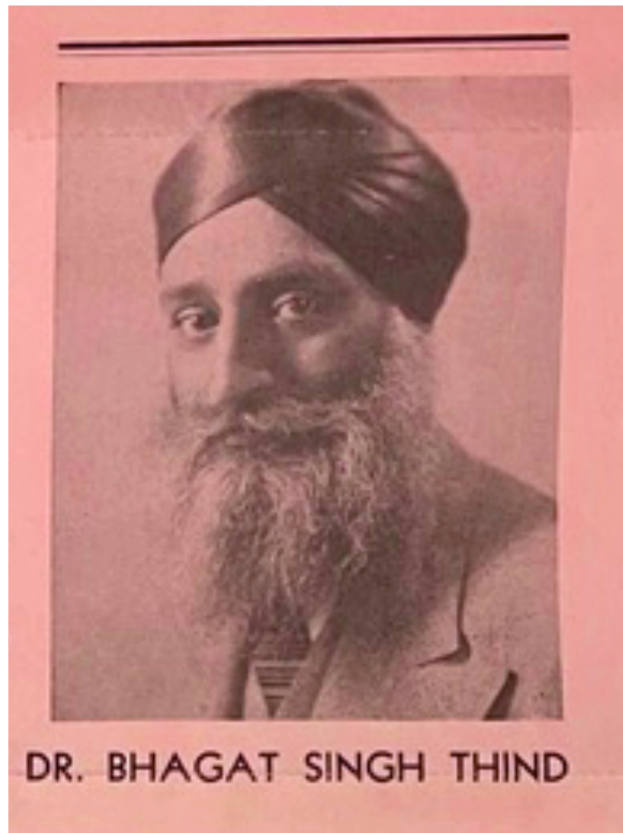
Harmony Grove, an unincorporated community in between San Diego and Los Angeles, was a prominent locale for lecturers on alternative religious movements and counter-cultural thinking to deliver their views to the American public. Early settlers to the bucolic region had established the Grove as a spiritualist camp in 1896, and by the 1960s the area boasted its own Spiritualist Association, who together with enthusiastic hosts, facilitated events such as this “New-Age Truth Rally.”

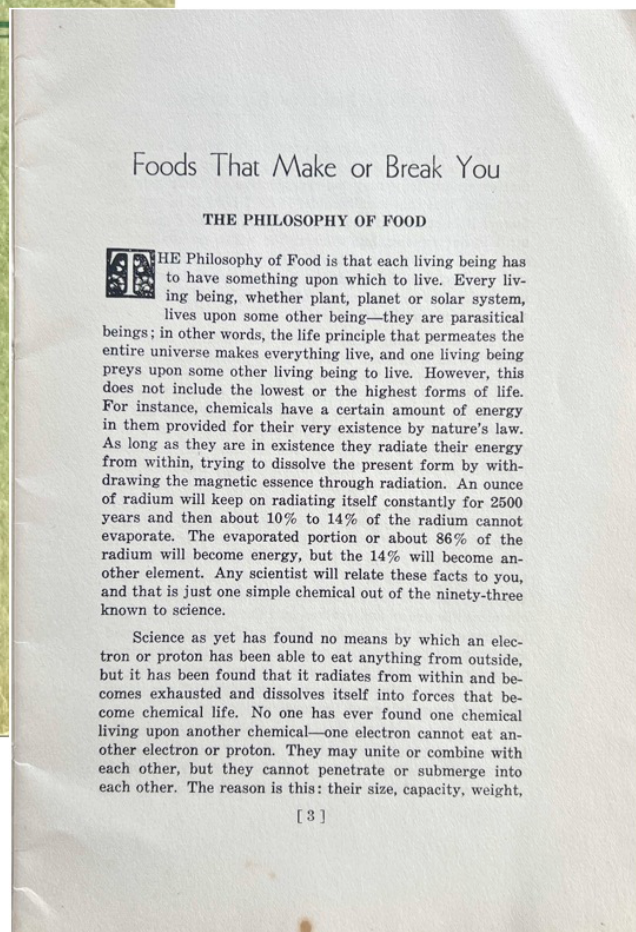
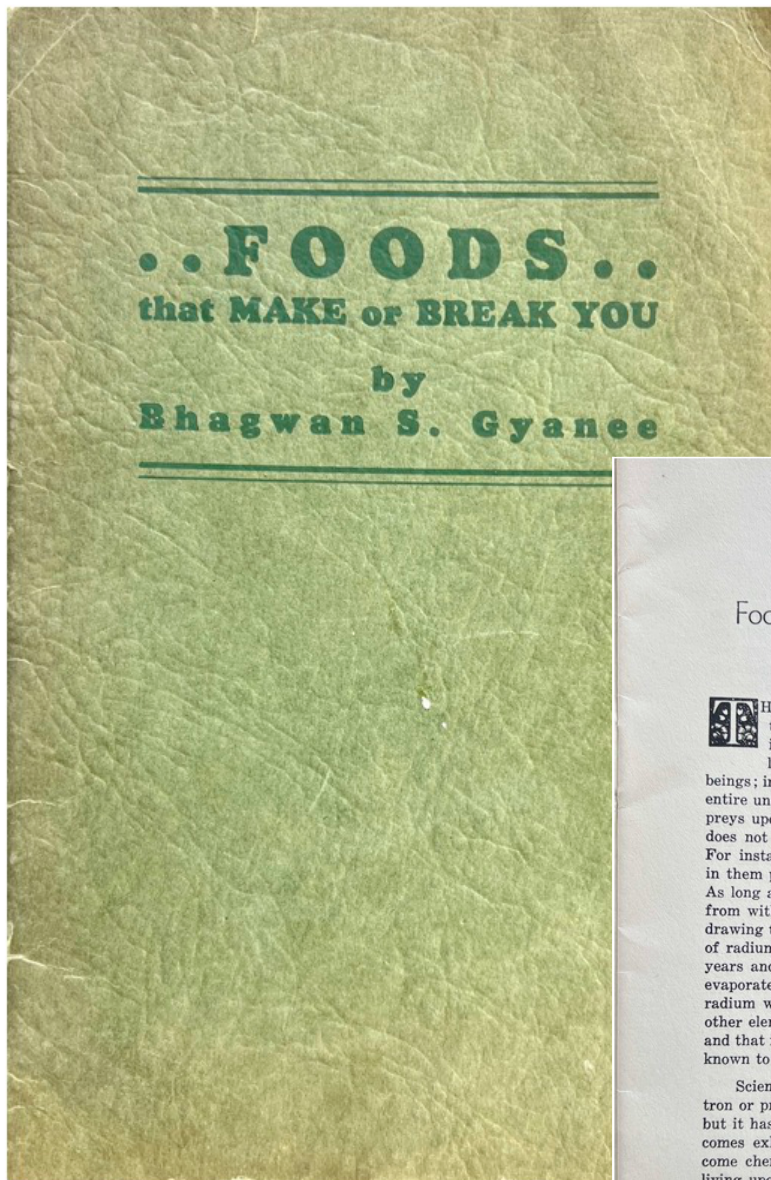
Bhagat Singh Thind (1892–1967) was born in Punjab and immigrated to America in 1913. By 1914, he had enrolled in Berkeley and paid for his program by working in a lumber mill in Oregon. He joined the US Army and fought during the First World War, being honorably discharged in 1918. By 1920, he had petitioned the State of Oregon to become a naturalized citizen of the United States, but although the state accepted his application, he was barred from the privilege by a naturalization examiner. Thind appealed this decision with the Supreme Court, who upheld the examiner’s verdict on the basis that he was not “Caucasian enough.” This became known as the Thind Decision (1923), and significantly restricted the livelihoods available to Indians in America until the end of the Second World War.

Thind’s career as a yogi-lecturer a prominent mode of employment, namely the itinerant spiritual yoga teacher, or “Swami,” who proliferated the United States beginning in the interwar period. After completing his PhD at Berkeley, Thind traveled across the United States, lecturing on spirituality and mindfulness, with his lessons drawing from “Sikh philosophy...enriched...with references to the scriptures of several religions and the work of Emerson, Whitman, and Thoreau” (“Bhagat Singh Thind”). Thind was also known to be a member of the Ghadar Party, a coalition of Indians in North America who organized an armed revolution in India from overseas, which may have contributed to the Supreme Court’s rejection of his citizenship application.

Sources Consulted: “Bhagat Singh Thind” at Roots in the Sand online; Philip Deslippe, “The Swami Circuit: Mapping the Terrain of Early American Yoga,” Journal of Yoga Studies, UCSB, 2018.

Price: \$450.00





Gyanee, Bhagwan S[ingh].

Foods that Make or Break You.

Atlantic Publishers Inc.: Miami, Florida. 1931

Softcover. Staplebound green covers. 24 pp. CONDITION: Good, head of spine split to top staple, foot of spine split to lower staple, front wrapper creased at upper right corner, upper right corner of leaves also creased, occasional slight foxing to margins of pages, binding sound, no tears.

A slim volume by a Sikh revolutionary priest, praising exercise, fasting, and eating local.

This book teaches readers “WHAT TO EAT...WHEN TO EAT...HOW TO EAT,” through describing the elementary composition of the human animal, and emphasizing the importance of a healthy lifestyle so that we keep our bodies “clean and wholesome” and remaining “an expression of the DIVINITY WITHIN.” To that end, Gyanee recommends we eat only foods that are “fresh” and produced locally; making sure that we follow the three “laws of health,” i.e., avoiding “INDIGESTION, or the conditions that create it; DESTRUCTIVE EMOTIONS, such as worry, anger, jealousy...and OVER-WORK;” and that what we eat is in proportion to our biochemistry, i.e., “a man weighing 160 pounds...should be made up of: CALCIUM, 4 pounds; CARBON, 45 pounds...FLUORINE, 3 ¾ ounces; HYDROGEN, 15 pounds,” etc.

Contemporary newspaper reports suggest that this book would have been for sale during Singh’s lectures in Miami and Atlantic City (NJ), in 1931 and 1933 respectively.

Bhagwan Singh “Gyanee” (1884–1962) was a Sikh priest who became the president of the Ghadar party, a coalition of Indians in North America who attempted to organize an armed revolution in India from overseas. Prior to coming to the United States, while in India, Singh lived in a village in Punjab and went to a missionary school, Gurmat Vidyala, where he passed the five-year long “gyanee” examination (qualifying him to the rank of priesthood) in under a year. After teaching several courses on logic and metaphysics at the school, he would study the Vedic scriptures under Har Bilas Sardar, an Indian nationalist and highly realized spiritual teacher. After delivering several anti-establishment speeches during the 1907 Punjab unrest, Singh became a known seditionist against the British Raj, and had to leave his wife and two young children while he fled abroad. He would go on to be deported from Canada after petitioning for the rights of South Asian workers in the country, and then flee to Japan while on a ship in transit to India. After a failed attempt to procure arms and ammunition from the Germans, Singh would escape from Japan to end up in San Francisco by 1914.

Upon his arrival, he was elected President of Ghadar Party to fill the role left by their recently fled leader, Lala Hardayal. Soon after, during the onset of the First World War, the party signed a declaration of war against the British and asserted that India was a sovereign nation. Narrowly avoiding arrest over the next two years, a mere day after the United States joined the war effort in 1917, Singh was found and arrested along with the other leaders of the party in a case that came to be known as “the Hindu-German Conspiracy Case.”

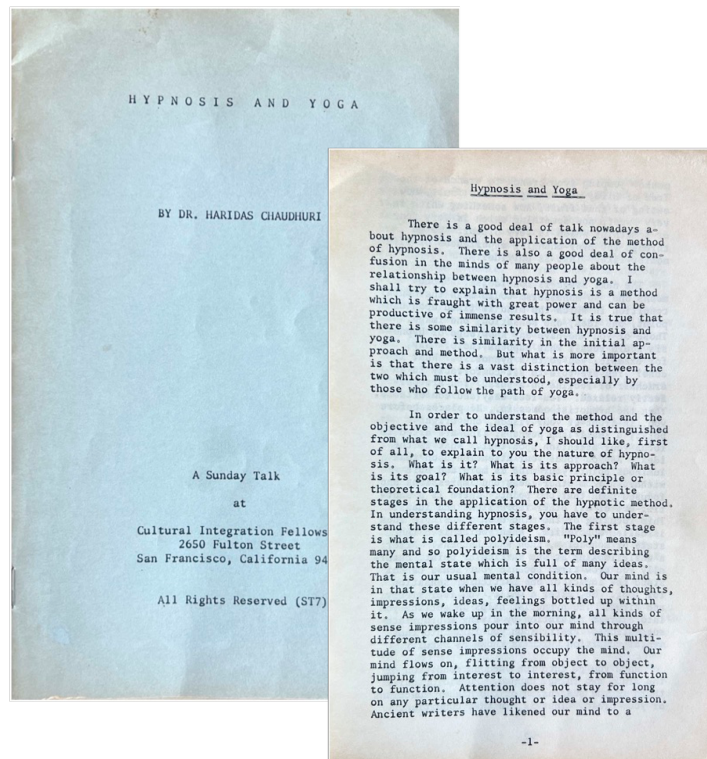
It is at this point that Singh embarked upon his career as a yoga teacher. Already fluent in English and familiar with the major texts of many world religions, upon obtaining his freedom in 1920, Singh took on the name Bhagwan Singh “Gyanee” and began lecturing on “gyana yoga,” which involved meditating and using clear reasoning to understand the mind’s relationship to reality. Supplementing these highly erudite teachings, he also lectured on health-culture, creativity, and numerous other self-help related topics (closely adjacent to what was then-understood as yoga), and would often point to his physique, having been a wrestler while in Punjab, as a model. By 1930, he had dubbed his pedagogical doctrine “Humanology,” and founded the Humanology Society, as well as the American Institute of Culture, to maintain and promote his guidance. He would go on to lecture in nearly every state in the United States save for Maine, and established and oversaw several branches of the Institute.

He was finally able to return to India in 1958. Though he would never see America again, Singh maintained an extensive correspondence with his students at the Institute, and invited them to see him in India, hoping that regardless of his presence, they would continue to grow in their practice.

As of November 2024, OCLC records only two holdings, one at UCSB and the other at the University of Chicago.

Sources Consulted: Philip Deslippe, “Rishis and Rebels: The Punjabi Sikh Presence in Early American Yoga,” UCSB, 2016; “Bhagwan Singh Gyanee” at The Sikh Encyclopedia online; “Biography of Bhai Bhagwan Singh Gyanee” at South Asian American Digital Archive online.

Price: \$350.00



Chaudhuri, Dr. Haridas.

Hypnosis and Yoga: A Sunday Talk.

Cultural Integration Fellowship: 2650 Fulton San Francisco, California. Circa 1965.

Softcover. Staplebound blue covers. 10 pp., [2]. CONDITION: Good, toning to edges of covers, slight folds to margins of front wrapper, some worming to rear cover, occasional creases to margins of leaves, faint pencil underlining at pgs. 6 and 7, binding sound and text overall clean.

An apparently unrecorded transcript of a lecture delivered by the first Integral Philosopher in the United States.

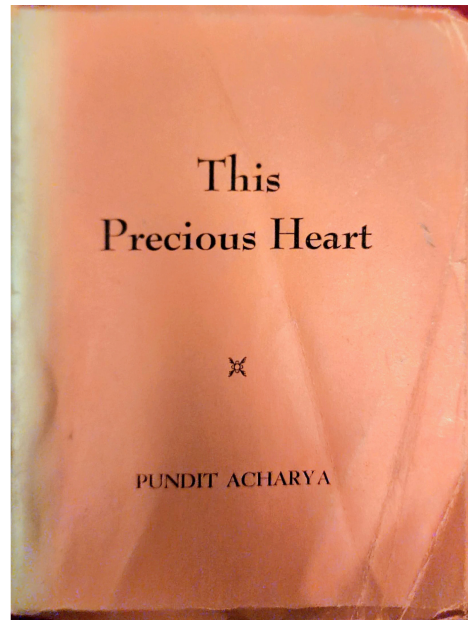
Chaudhuri's lecture related the similarities and emphasizes "vast distinction" between hypnosis and yoga. The former is described as a subject's mind "proceeding...from poly-ideism to mono-ideism to the mental condition of...receptivity," while in yoga, the subject's mind proceeds "from poly-ideism to mono-ideism to detached self-observation to ego-transcendence." The hypnotized subject "becomes extremely receptive to the suggestions made by the hypnotist," while "the yogi aims to discover the inmost center of his own being." The lecture was delivered at the present-day California Institute of Integral Studies, which Chaudhuri and his wife, Bina, had established as the Cultural Integration Fellowship in 1951.

Haridas Chaudhuri (1913–1975) was a Bengali philosopher and lecturer who came to the United States after the Second World War. While in India, he came under the tutelage of Sri Aurobindo (also known as Aurobindo Ghosh), an Indian nationalist who became a spiritual renunciant and founded a syncretic religion known as "Integral Yoga." Chaudhuri was a member of Aurobindo's spiritual community (the ashram) in Pondicherry, and served as the chair of the Philosophy department at Krishnagar College in Bengal. In 1951, he was invited to join the newly formed American Academy of Asian Studies in San Francisco (some speculate on the recommendation of a fellow Integral yogi), and almost immediately began speaking on "The Spirit of Indian Culture," "The Unity of Religion," "Indian Art," and related topics. He gave occasional lectures at Stanford, and participated in radio programs that were hosted and broadcast by Berkeley. He was a prolific author, pioneered his own psychological treatments (via a method he called "Integral Psychology"), and brought a modern "academic" understanding to Indian spirituality.

As of November 2024, this lecture is unrecorded both in OCLC and in the California Institute of Integral Studies' archive.

Sources Consulted: "Haridas Chaudhuri Lectures" at Digital Commons of CIIS online.

Price: \$175.00



Acharya, Pundit [pseud.], Basudeb Bhattacharyya.

This Precious Heart.

Prana Press, Yoga Research Institute Series: Nyack, New York. 1951.

Softcover. Perfect bound red wrappers. 132 pp., 7 pgs. ads. CONDITION: Good, front cover with strong creases to lower right corner, spine sunned, some pages creased at lower right corner, text clean and binding sound.

Stated third edition of a pop-science treatise, by an early Bengali immigrant, promoting the “Acharyan method” to improve heart health through “Yoga Control” and the “essence of smiles.”

Text roughly divided roughly into four sections. Contains a poem (“A Word”); Bhattacharyya’s metaphysical explanation of the world (his take on the “Simple Laws of Physics,” the “Nature of Thought,” etc.); “Heart Exercises” to improve “sensory sensation,” among other things; and a section on “The Need of Training” in “Yoga Control” to improve the heart of the human “mechanism.” Though much of his advice is pseudo-scientific hucksterism, Acharya’s main points—that regulated breathing contributes to a healthier heart, and that it is good to exhale while carrying physical and mental loads alike—have been validated by current medical science.

“Doctor” Pundit Acharya was the pseudonym for the Bengali immigrant, Basudeb Bhattacharya [ca. 1880–1949], who was born in Calcutta and attended Calcutta University prior to sailing to the United States. His first appearance in an American newspaper indicates that he was a dancer in Ruth St. Denis’ dancing troupe, being partnered opposite Ms. St. Denis as early as 1910. After vanishing from the printed record (presumably while attending Columbia, Iowa, and Chicago Universities, as his obituary reports), Bhattacharyya appears in print again in 1939, when he publishes three books: *A Strange Language*; *Man: the Last Creation*; and *Breath is Life*. These, and the rest of Bhattacharyya’s books (as well as his periodical, *Yogas*), were published by the Prana Press’s Yoga Research Institute that Bhattacharyya had established that same year, and which he claimed was the first institute to research Yoga in a scientific way. Complementing his career as an author, during the early 1940s, Bhattacharyya lectured at the Yoga Institute’s main office in New York, on 119 West 57th Street, while also making occasional appearances at the William Penn Hotel in Pittsburgh. By claiming to be a “Brahmin” and delivering what he called “Vedic Messages” from “his heart, simply, directly, [and] logically,” Bhattacharyya became wealthy enough to live in Grand View-on-Hudson, near Nyack, where he taught students on retreat there “how to relax, breathe deep, and be happy.” He evidently earned quite a reputation in both America and India, as in 1948, several newspapers reported Bhattacharyya entertaining “a number of prominent guests at his home following the celebration of the first anniversary of the independence of India...Among those attending...was Dr. C[handrasektha]. V[enkata]. Raman, world famous Indian physicist and Nobel prize winner.”

Unfortunately, Bhattacharyya’s “natural” food and therapeutic methods were not enough to stave off an early expiration, as he died from a cerebral hemorrhage while on his way to vacation in Florida in 1949. Though the Yoga Research Institute seems to have died with Bhattacharyya, its publishing arm, the Prana Press, continued to issue works attributed to Bhattacharyya into the 1970s.

As of November 2024, OCLC clearly indicates only 1 institutional holding of this edition, at the University of Utah. However, there is also an OCLC record showing 6 holdings of this book, but it is unclear if those are earlier or later editions of the text as the date is unrecorded.

Sources Consulted: Philip Deslippe, “The Swami Circuit: Mapping the Terrain of Early American Yoga,” *Journal of Yoga Studies*, UCSB, 2018.

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