

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.01.02.B

**Śrīla Śrīdhara Mahārāja:** ...child, so one day when going to take bath in the tank found that on the lotus a very beautiful baby. So he took Her to his house and nurtured, and that was Rādhārāṇī. That we are told.

**Devotee:** Is it true that She never opened Her eyes until...

**Śrīla Śrīdhara Mahārāja:** And Sītā Devī also came in that way, when Janaka Rāja is ploughing in the field then suddenly a girl he found, she came out. So She's told to be the daughter of \_\_\_\_\_ [?] What is that?

**Devotee:** I heard that She never opened Her eyes until She would see Kṛṣṇa first, until Kṛṣṇa was in front of Her.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** There's a story...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** No. There's a story that She did not open Her eyes until seeing Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Yes. She was very beautiful but the eyes were closed. Then anyhow it was arranged that the Nanda Rāja and Vṛṣabhānu Rāja were friends and anyhow Yaśodā went to visit the famous girl picked up from the lotus, Yaśodā went to see that girl and along with Kṛṣṇa. And when Kṛṣṇa as a child also, and He approached towards Her and touched, Rādhārāṇī opened Her eyes and found Kṛṣṇa. It is mentioned in *Purāṇa*, that maybe. But this is not much. The divine arrangement may be such. Both of Them are very intimate, They know each other, They know one another, and They're also conscious that They have come here to show some drama like thing. They're fully conscious of that. Not only of Their personality, but Their father, mother, Their friends, everything They're fully conscious of, They were. They came to show a drama, something like that, *nitya-līlā* from *nitya-līlā*, just as in drama it is shown so They have come here to show some drama.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Who are you?

**Devotee:** Kamalāsana.

**Śrīla Śrīdhara Mahārāja:** And he's Kṛṣṇasūta dāsa. He?

**Devotee:** Bhakta Pete.

**Śrīla Śrīdhara Mahārāja:** And you?

**Devotee:** Dāsarātha Sūta.

**Śrīla Śrīdhara Mahārāja:** Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

**Devotee:** Mahārāja, I was wondering, being a neophyte devotee, I was wondering what questions must be answered in one's mind or heart to know who your Guru is?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** How should one know in his heart who is his Guru?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Who is his Guru?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Śravaṇa-daśā*, first is *śravaṇa-daśā*, you are to attend the lectures, advices, instructions, of so many probable Gurus. And then after that is finished you can come in conclusion by the suggestion of your inner spiritual conscience, that where do you find that which can satisfy, whose instructions, impressions, can satisfy the inner most demand of your heart. Then you are to select there, that such news, and such spacious wave, instructive waves are coming from a particular place and that will be wholesome for me. You are to decide that.

And the general is you will seek for the *śāstra*, left by the *mahājanas*, what should be the qualification of the Guru, and what should be the qualification of the disciple. With a particular proper mood you will approach the Guru, guided by the *śāstra*, that whose position is unquestionable, such *śāstra*. The *śāstra*, that is the opinion that comes from unquestionable spiritual masters, spiritual persons. You are to consult them, and also to consult your friends, and then to approach the person from which some average spiritual life may come, approach them personally one by one, the all possible instructors. And then you are to decide that your inner approval and accepting tendency select whom to be your eternal, who can appeal most to the deepest sentiment of your heart, the deepest earnestness of your heart can be satisfied, and you are to accept there your guide.

There are so many guides. You want to visit a place, suppose Africa. There are so many guides and you are to make acquaintance with them, then when found that this will be the most safe guide who can take me to the – to show me there, you are to accept that. Ultimately you will be the judge in the selection of your guide.

And the advices necessary from my own experience I am giving suggestion to you. The *śāstra* and *sādhu* consultation and then personal approach, and then to select whose association touches you deepest, you are to finally decide. That the approximate suggestion may be given in that way, the selection must come from you and in this way that will be safer. Hare Kṛṣṇa. Gaura Haribol.

**Devotee:** Mahārāja, is it possible to spend too much time looking for a Guru?

**Śrīla Śrīdhara Mahārāja:** Of course as long as we are not satisfied, with maximum satisfaction we should not surrender anywhere and everywhere, should take some time. And at the same time must be earnest and we must try as soon as it is possible because human life is not a permanent thing. Any time it is vulnerable. Any time we may lose it. So we must be earnest, and at the same time, all possible forces you must tackle and satisfy yourself.

...

...the Ācāryas there, that eleven Ācāryas, you must come in touch with them direct, direct personally, or even through their writings, in any way you are to, if it may be said, to examine, to have a test about their instructions. And then you are to select that which is suiting you best, you can trust best, your best that 'I must throw myself here, whatever my future fate is.' With this idea you are to throw yourself down at the feet of such a great *mahājana*. But before throwing you finally, surrendering yourself finally, you'll try your best and in the shortest time possible to save you, so that the most undesirable disaster is to leave one's Guru, that is the greatest curse in one's life if one has to become separated from his selected Guru. So we shall try our best that we may not have to meet such disaster.

And always you'll pray to the Lord Who's transcendental, "Please help me to select my guide. Please send to me my guide." That will be your prayerful mood to the All Omniscient Almighty. "Please send me, show me my guide." With that prayerful mood you should examine. As much as possible, of course it is not possible for the disciple to know the Guru, as much as possible.

We also did such, wander and wander, here, there and tried to test as much as possible within our jurisdiction, but dissatisfied. Then finally were I was satisfied fully I threw myself there. Hare Kṛṣṇa. Hare Kṛṣṇa. Five years, more than five or six years I ran hither thither to different directions for finding, searching after Gurudeva. At last, after six years, the seventh year I came to his feet. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

More or less you were all attracted by Swāmī Mahārāja, so your general line will be to try with his appointed Ācāryas. But I don't say that there you will finalise. But if anything comes beyond from any other quarter beyond that, if it comes to you then you will try that also. Anyhow, their instructions, advices, and their discourse, or any books. Anyhow coming in their connection you are to select that where you find the thread of future union, of same taste, same liking, same aspiration, of the same cord that can come, that can bring harmony with the cord that is within your heart. As fast as possible it is necessary, and at the same time you must be considerate, not injudicious, impartial. Sincere, judicious, searching with earnestness you do.

Just as marriage, according to Hindu law, once married no separation is possible, according to Hindu law, selected for life. No divorce system here. Now it is introduced. When I was student of law then I read in a book, of course about Hindu laws this is a sacred thing, marriage. And Muslim and Christian marriage they're rather, they say, it is like some contract, marriage means contract, Christian. But Hindu marriage that is a life together, that is a sacred thing, a part of the sacred duty never to be separated, especially for the women. Now they're fighting for the equality of the women with men. But I'm not of that opinion. Because, the ideal of surrender, *śakti*, potency, ideal of surrendering. Surrender should be considerate and must be durable. Surrendering today in one place and next day in another place, this is foolish surrender, the name is impure, that surrender. Surrender is surrender. No withdraw is possible. That must be very unhappy. If we're to retreat after surrender that's most unhappy thing, that is no surrender, and especially in the case of the Omniscient and Almighty, very disastrous reaction to come back. Mahāprabhu:

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

The purity of surrendering must be of this type. "*Āśliṣya vā*, He may embrace me with much adoration or, *pāda-ratām*, or I am holding fast the feet, and casts me, and throw me from there, *pāda-ratām pinaṣṭu mām*, casts me or places me by His foot, trample down under the foot, *pāda-ratām pinaṣṭu*. *Adarśanān marma-hatām karotu*, He may be totally indifferent towards me. That is more intolerable. Rather He may punish me, it is tolerable, but if He becomes indifferent that is more severe, *adarśanān marma-hatām karotu*. More so, *yathā tathā vā vidadhātu lampaṭo*, showing me He's adoring another. My quota is given to another person; that is more intolerable. But whatever He may do I have no other alternative but to remain wholly under His guidance." That should be the type of quality of our surrender. Under no circumstances I shall have to go away from my Lord. This quality of surrender is recommended to be the highest for us to serve our purpose. In another place Rūpa Goswāmī Prabhu says:

*viracaya mayi daṇḍam dīnabandho dayām vā  
gatir iha na bhavattaḥ kācid anyā mamāsti  
[nīpatatu śata-koṭir nirbharam vā navāmbhas  
tad api kila payodaḥ stūyate cātakena]*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [*Śrī-Rūpapādānām*]

"*Viracaya mayi daṇḍam dīnabandho dayām vā*. O Lord of the \_\_\_\_\_ [?] of the *dīnabandho*, who are humble, the Master of the humble, of the poor, of the mean, O Master of the mean, *dīnabandho*, the friend of the mean, *dīnabandho*, *viracaya mayi daṇḍam*, You may punish me or You may show Your kindness to me. You can do anything and everything. You are at liberty to do anything and everything with me, *dīnabandho dayām vā*. *Gatir iha na bhavattaḥ*, but in no case, in any case, I have no other alternative but to stick strictly, sincerely and strictly to Your divine feet. I have no other alternative. So You may punish me or You may adore me. *Viracaya mayi daṇḍam dīnabandho dayām vā*, *gatir iha na bhavattaḥ kācid anyā mamāsti*. How? *Nīpatatu śata-koṭir nirbharam vā navāmbhas*, *tad api kila payodaḥ stūyate cātakena*. There is a kind of bird who only drinks from the rainwater and never from the water which is touching the ground: either river, or a fountain, or the ocean, or any, no water but the rainwater drinks. This is *cātaka* by name, in Sanskrit, *cātaka*, a kind of bird. They're all with their face up. *Patit-jal*, "A drop of water," it is said in this way. *Patit-jal*, *Patit-jal*. Their sound is like this. *Patit-jal*, *Patit-jal*, pure water, pure water. And this is the nature of their sound. *Nīpatatu śata-koṭir nirbharam*. The sky may grant sufficient rainwater to them, or sometimes the thunder may come and he will be finished, nowhere. But still, they're always with their head up, "Water, water, water. Pure water, pure water." But instead of pure water thunder may come and finish him, but still no other, he'll never come to take water anywhere else.

That should be the attitude of a surrendered soul. To surrender to get Guru is such a great thing. Such gravity and purity and sincerity we must begin: well begun half done. Is it not? To get a real Guru, a bona fide Guru, that means a great thing, a great achievement in one's life \_\_\_\_\_ [?] he will surely guide me to the proper destination.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Sundara.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

You come from New York?

**Devotee:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** And whose zone is it? Who is the Ācārya of that zone, where you come from?

**Devotee:** There are five at present.

**Śrīla Śrīdhara Mahārāja:** Five in the whole New York, but in the particular portion of New York where you reside, who's the Ācārya of that portion?

**Devotee:** There are five. It's been a new GBC ruling that the five Ācāryas are Gurus for New York.

**Śrīla Śrīdhara Mahārāja:** No. The Ācārya is Hridayānanda, or Rāmeśvara, who is he?

**Akṣayānanda Mahārāja:** Who are they?

**Śrīla Śrīdhara Mahārāja:** Or Bhaktipāda Kīrtanānanda?

**Devotee:** Kīrtanānanda Mahārāja, Bhāvānanda Mahārāja, Rāmeśvara...

**Śrīla Śrīdhara Mahārāja:** All joint Ācārya?

**Akṣayānanda Mahārāja:** Yes, five in New York City.

**Devotee:** Harikeśa Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Not zone division?

**Akṣayānanda Mahārāja:** The zone of New York, they have a new decision and five Ācārya men will be there, may be selected.

**Śrīla Śrīdhara Mahārāja:** Oh, anyone, just as in Māyāpur, Bhāvānanda and Jayapataka.

**Akṣayānanda Mahārāja:** They have two, yes.

**Śrīla Śrīdhara Mahārāja:** Two, so five there?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** All right.

**Akṣayānanda Mahārāja:** I also did not know that. So there's Rāmeśvara Mahārāja, Kīrtanānanda

Mahārāja, Bhāvānanda Mahārāja, Harikeśa Mahārāja, one more.

**Śrīla Śrīdhara Mahārāja:** Hridayānanda.

**Devotee:** No \_\_\_\_\_ [?] he's not initiating Guru.

**Akṣayānanda Mahārāja:** Satsvarūpa?

**Devotee:** No.

**Akṣayānanda Mahārāja:** Not sure of the last one.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. \_\_\_\_\_ [?]  
Nītāi Gaura Haribol. Nītāi Gaura Haribol.  
How are you attracted in this path, through books, first connection with ISKCON?

**Devotee:** I saw a *Hari-Nāma* party many years ago in California and I was thinking about it, but it's through a friend actually, through a devotee friend that brought me to the temple.

**Śrīla Śrīdhara Mahārāja:** Who are they?

**Devotee:** He is, I don't believe he's initiated. He's in California at the present time. This is about seven years ago he brought me to the early New York temple, and where I first saw Śrī Śrī Rādhā-Govinda. Then attraction developed over the years.

**Śrīla Śrīdhara Mahārāja:** Did you see Swāmī Mahārāja?

**Devotee:** No, I wasn't able. I had a chance at one time but I was not able to see him.

**Śrīla Śrīdhara Mahārāja:** Could not. Have you met any of the Ācāryas?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Whom have you met?

**Devotee:** I've spoken with Śrīla Bhāvānanda Mahārāja and Śrīla Kīrtanānanda Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Bhāvānanda Mahārāja, Kīrtanānanda Mahārāja. Jayapataka no?

**Devotee:** I haven't spoken with him personally. I've listened to him lecture.

**Śrīla Śrīdhara Mahārāja:** Lecture of Jayapataka Mahārāja?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Yes, then lectures in papers or?

**Akṣayānanda Mahārāja:** In person?

**Devotee:** In person, yes.

**Akṣayānanda Mahārāja:** In person he heard the lecture.

**Śrīla Śrīdhara Mahārāja:** So you have seen him.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** But you are not attracted by their speech, their lecture, or their books or anything, their instructions?

**Devotee:** I am attracted...

**Śrīla Śrīdhara Mahārāja:** Not impressed?

**Devotee:** I am attracted but not a hundred per cent. My heart has not directed me.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** Not one hundred per cent, not cent per cent.

**Śrīla Śrīdhara Mahārāja:** Partially, partial appreciation. Then you try, the highest appreciation of your heart, that is *hrdaye nābhya nujñāto*, the last decision will come from your own heart, core of your heart. More of heart than of brain. You are going, you are trying, you like to go to the land of heart, crossing the land of brain, plane of brain. Yes? The heart has got more valuation there, the land of heart, *hrdaye*. Without brain an animal may live, but heart is indispensable. Is it not?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Brainless animals may be there, no? Heart, the palpitation; that is the very heart. Heart represents love, and brain represents knowledge. And hands and legs represent labour, *karma*.

*mukha-bāhūru-pādebhyaḥ, puruṣa-[syāśramaiḥ saha  
catvāro jajñire varṇā, guṇair viprādayaḥ pṛthak]*

[“From the mouth of Brahmā, the *brahminical* order has come into existence. Similarly, from his arms, the *kṣatriyas* have come, from his waist the *vaiśyas* have come and from his legs the *sūdras* have come. These four orders and their spiritual counterparts (*brahmacarya, grhastha, vānaprastha, and sannyāsa*) combine to make society complete.”] [Śrīmad-Bhāgavatam, 11.5.2]

The heart good everywhere, brain represents *brāhmaṇa* section, the hand *kṣatriya*, the sword and the gun, that is *kṣatriya*, organiser, leader. And the thigh that is *vaiśya*, money, finance. And the leg that is *sūdra*, general labour, this *varṇāśrama*. General labour lowest portion, then finance, then this military, and the *brāhmaṇas* guide. Heart friend to all. If heart is paralysed,

blood circulation stopped everywhere, everyone. So *bhakti* is like that, devotion, love is like that. As friend to all he lives, all living, the heart, he's friendly to all.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

[About eighty seconds of Bengali conversation?]

...

...took his shelter in some hotel, in some hostel, or where?

**Akṣayānanda Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** It is mentioned in his life?

**Devotee:** \_\_\_\_\_ Pennsylvania [?]

**Akṣayānanda Mahārāja:** When he entered New York where did he first stay, Śrīla Prabhupāda?

**Devotee:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** \_\_\_\_\_ Oh, one *āśrama*, there was one Māyāvādī.

**Śrīla Śrīdhara Mahārāja:** *Āśrama*, Ramakrishna Mission, no?

**Akṣayānanda Mahārāja:** Not Ramakrishna Mission, but what was his name?

**Devotee:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** Mishra, Dr. Mishra, he was a Doctor and also somewhat some kind of preaching, some kind of *āśrama* he also had. So our Gurudeva stayed with him for some time.

**Śrīla Śrīdhara Mahārāja:** He's still living?

**Akṣayānanda Mahārāja:** Still living? I can't say.

**Śrīla Śrīdhara Mahārāja:** But he did not come this side? Was he converted, no?

**Akṣayānanda Mahārāja:** No. They used to quarrel because he was attached to the Śāṅkarācārya School. They would quarrel but always remain as friends, in spite of that.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha, ha.

**Akṣayānanda Mahārāja:** And that Mishra used to give lectures and our Gurudeva would attend that, and he would ask our Gurudeva to sing *saṅkīrtana*. And then one day he asked our Gurudeva to speak something. So he spoke telling that, "What your Dr. Mishra is telling is all nonsense."

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha, ha. "Then to whom have I given shelter?"



**Akṣayānanda Mahārāja:** Ha, ha, ha, ha, ha. Yes. Then after that he never asked him to speak again. But somehow or other they remained friends.

**Śrīla Śrīdhara Mahārāja:** Gradually Mishra will have to be attracted.

**Akṣayānanda Mahārāja:** Yes, must be.

...

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dayadhara's last letter has been replied, no?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** So both Dhīra Kṛṣṇa Prabhu and Dayadhara, both of them...

...

**Akṣayānanda Mahārāja:** Oh.

**Śrīla Śrīdhara Mahārāja:** Do you know?

**Akṣayānanda Mahārāja:** Yes. He tells...

**Śrīla Śrīdhara Mahārāja:** He says sexual pleasure is the be all and end all of life.

**Akṣayānanda Mahārāja:** *Sambhoga Se Samādhi*. He has written one book *Sambhoga Se Samādhi*, from sex then we get *samādhi*. That's his philosophy.

**Śrīla Śrīdhara Mahārāja:** Sex indicates *samādhi*?

**Akṣayānanda Mahārāja:** Gives, *sambhoga se*, from sex we'll get *samādhi*.

**Śrīla Śrīdhara Mahārāja:** Through?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Through sexual experience he will attain *samādhi*?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Samādhi* means that is Māyāvāda Śāṅkara *samādhi*?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** To be nowhere?

**Akṣayānanda Mahārāja:** Somewhat, something like that.

**Śrīla Śrīdhara Mahārāja:** So life is undesirable, anyhow to finish it?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** And that is Cārvāka, the most atheistic...

**Akṣayānanda Mahārāja:** Cārvāka, yes. He's another Cārvāka.

**Śrīla Śrīdhara Mahārāja:** The English philosopher Epicurus or some gentleman, like Cārvāka.

**Akṣayānanda Mahārāja:** Yeah, he's like that.

**Śrīla Śrīdhara Mahārāja:** *java jive sukham jive* [?] Cārvāka says, "As long as you live, live happily." *Java jive* \_\_\_\_\_ [?] "Yes, get loan and eat well."

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** "Get loan and that won't be cleared."

**Akṣayānanda Mahārāja:** Won't be paid.

**Śrīla Śrīdhara Mahārāja:** "No necessity of clearing your debt. Anyhow secure let, that is, cheat others and live happily."

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] "If one's body is reduced to ashes then no question of coming back." Is this a philosophy of a gentleman? Can that satisfy a gentleman?

**Akṣayānanda Mahārāja:** But that Rajneesh has disappeared now.

**Śrīla Śrīdhara Mahārāja:** Not only demonic, demons are also moralist, but *piśāci*, *piśāci* means...

**Akṣayānanda Mahārāja:** Witch.

**Śrīla Śrīdhara Mahārāja:** Witch? There's another, the treader on – *piśāci* means the lowest type of nasty people, nasty section. Demons are a little civilised and they also have some respect for some gods, Śiva, Brahmā, etc, and moral also. But the *piśāci* they're fond of eating stools and drinking urine.

**Akṣayānanda Mahārāja:** The *bāula* is something perhaps?

**Śrīla Śrīdhara Mahārāja:** *Bāula* is in India...

**Akṣayānanda Mahārāja:** I was told that they...

**Śrīla Śrīdhara Mahārāja:** A particular Indian section, tending to that, but *piśāci*, *bhūta*, *bhoti*, a sort of the lowest order of spirit.

**Akṣayānanda Mahārāja:** Black magic.

**Śrīla Śrīdhara Mahārāja:** Black, not magic, black...

**Akṣayānanda Mahārāja:** Witchcraft.

**Śrīla Śrīdhara Mahārāja:** *Piśāci*, the meanest section of the ghost, they're fond of very filthy things, very nasty things. Their dealings, their habits, their houses, everything, they're very fond of very nasty things.

**Akṣayānanda Mahārāja:** That Rajneesh, we told in the newspaper, "He is number one *rākṣasa*." And they have published that widely. And he has disappeared now. No one knows where he's gone.

**Śrīla Śrīdhara Mahārāja:** One facsimile on his behalf is, one second of Rajneesh is working there?

**Akṣayānanda Mahārāja:** That has been said, but at the moment I'm told there is no, he's gone somewhere, to America and nobody knows what is his present whereabouts. That we are told.

**Devotee:** I heard recently he bought a huge farm in Oregon.

**Śrīla Śrīdhara Mahārāja:** I was in Bombay, thirty three or so, then one high police officer told me, "There is one gentleman in the garb of a *sādhu* in some mountain there." And he also was preaching something like that, "I am Kṛṣṇa, I am Kṛṣṇa." And many ladies are going there and offering them to him and he's enjoying one lady and other ladies are clapping their hands and saying, "How fortunate she is. She is being enjoyed by Kṛṣṇa Himself. And we are poor fated persons." In this way that gentleman told me, he was a higher officer in the police, he said. But at that time that was not very widely spread. What will be the age of that gentleman, that Rajneesh, approximately?

**Akṣayānanda Mahārāja:** Fifties.

**Śrīla Śrīdhara Mahārāja:** Eighties?

**Akṣayānanda Mahārāja:** No, no, fifties.

**Śrīla Śrīdhara Mahārāja:** Fifties, then that is not that man.

**Akṣayānanda Mahārāja:** When I was preaching...

**Śrīla Śrīdhara Mahārāja:** In Gujrat there are many of the Vallabhi *sampradāya*. I hear that the Vallabhi *sampradāya* they're not strictly moralist, so there they get indulgence of these nasty things.

**Akṣayānanda Mahārāja:** When we was preaching in Maharashtra, at that time many people they would see us saffron clad, because the Rajneesh they would wear some red cloth...

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