

AFFIDAVIT

I, Swami Anand Maitreya, aka Mathura Prasad Mishra, age 67, being duly sworn, do depose and say as follows:

I hold a B.A. (1938) and M.A. (1940) degree from Patna University, India. I worked as a journalist and editor and was a member of the Indian Parliament for fifteen years (1952-67). I first heard of Bhagwan Shree Rajneesh, then known as Acharya Rajneesh, in March 1965, when I was visiting a friend in Bombay, an industrialist who, like myself, was a member of the Congress Party in the Indian Parliament. My friend told me of Bhagwan and gave me two books of His in Hindi that had just been published. When I read them on the train back to New Delhi, I was seized with a strong desire to meet the author. I felt a strong empathy for what He had written, and was struck with the command He had of the Hindi language. I at once contacted another friend who was a member of Parliament, with whom I knew Bhagwan was staying for a few days, and was given an appointment to see Him that same day.

When Bhagwan and I met, we talked about the books I had read and the nature of Bhagwan's teachings. I was delighted at the ease with which He spoke. His sensitivity in the use of the Hindi language was exceptional, especially His ability to express nuances of meaning. I remember very clearly that first impression, and what Bhagwan said about His teachings: the necessity to return to the source inside ourselves from where we have come. I knew at once that I had met a unique person.

From 1965 to 1970, I travelled frequently with Bhagwan. What struck me every time from my meetings,

travels and conversations with Him was how ordinary and natural He was, and how extraordinary. Everything became heightened in His company. Whatever the subject we were talking of, He always brought a new light to it. I have met many great men in my career as a former politician and heard famous orators: Nehru, Gandhi, the British Ministers Gaitskill and Bevin. Yet all of them pale into insignificance compared to Bhagwan Shree Rajneesh. English was always a second language to Him, but in Hindi the language just flowed. He played with it like the greatest of poets.

A definition of greatness is that the more you come into contact with someone the more your love and respect for them grows. Bhagwan and J. Krishnamurti are the only two people I've ever known about whom I could unreservedly say this.

I was born in a Brahmin community. In India every Brahmin is a priest by birth and I grew up studying Hindu scriptures. However, I found these scriptures lacked dynamism and vitality. In fact, by the time I enrolled in university I had become an atheist, and was very much influenced by the writings of Bertrand Russell, Jean-Paul Sartre, and such people. I owe it to Bhagwan Shree Rajneesh that I returned to true religion.

I was formally initiated into neo-sannyas in 1971. From 1972 until the present I have been living in Rajneesh communities. I have been blessed with the opportunity to sit before Bhagwan daily in discourse for more than seven years. My work meditation throughout this period was the editing of Bhagwan's discourses in Hindi for publication. I was most fortunate in that the nature of this work enabled me to have frequent contact with Bhagwan in connection with the editing. To work with discourses so

eloquent and so profound was a gift beyond description. Bhagwan is a person who offers the highest attainment of religion and the most vast. Bhagwan is multi-dimensional: He covers all aspects of religion that have ever been covered in the past and even those that may come.

In 1978 Bhagwan Shree Rajneesh appointed me Acharya. My training for this had in fact started the moment I met Bhagwan. I see my role as Acharya as representing Bhagwan's presence at the celebration of certain special moments of life. As an Acharya I am totally committed to spreading religious consciousness.

Profound, provocative and delightful as His words were, there was no sense of loss when He stopped speaking. His Satsang, His silent communing presence, relayed to me a sense of peace, a sense of God that hitherto had been only guessed at. After Bhagwan left India we continued to sit daily in Satsang. Although He was not physically present, His light, His inspiration, His silence remained with us. I have seen video-tapes of the religious festivals held in Rajneeshpuram in Bhagwan's presence. The quality that I experience in sitting with Bhagwan is transmitted even on video and helps me to turn inward. That transmission of religiousness is Bhagwan's direct contribution to the transformation of religious awareness in the world. The silence of His presence becomes our silence.

Since coming to Rajneeshpuram I have attended the Second Annual World Celebration in July 1983 and the Mahaparinirvana celebration in September 1983. His presence is as fresh as a morning flower. Every moment, every movement, is based in religiousness. Even His walk is silent. This man continues to be a remarkable teacher, a remarkable guide on the spiritual path.

America does not yet know the gift that has come to its shores. Integrity and resourcefulness are a direct result of practicing His meditation techniques. In an increasingly alienating world a return to self-reliance based on self-knowledge will be of immense benefit.

The foregoing is within my personal knowledge and if called as a witness I would testify competently thereto.

Dated this 27<sup>th</sup> day of September, 1983.

Swami Anand Maitreya  
Swami Anand Maitreya  
M.A., M.M., D.Litt.M. (RIMU), Acharya  
Former Member of Parliament, India

Subscribed and sworn to before me this 27<sup>th</sup> day of  
, 1983.

Quelby Jones  
Notary Public for Oregon

My commission expires 7-1-87