

SAMADHI MATTHEWS M. Div., S.T.M.  
Counsel on International Religious Studies

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7/20/83

TO WHOM IT MAY CONCERN

Throughout my years as Chaplain and Christian minister, I have been primarily engaged in the communication of the message of Christianity to a wide variety of congregations, as you can see from my attached vitae.

Furthermore, I have been a scholar in pursuit of the origins of Christianity and of the major world religious traditions; have studied in Jerusalem, Europe and America. My doctoral research required that I become acquainted with various spiritual expressions of worship, ergo, I have sat in sesshin with zen roshis in order to understand the message of Buddha; meditated with Sufi Pirs to understand the state of fana(final absorption into God); prayed with hassidic rabbis; contemplated with hesychast priests of the Greek and Russian Orthodox Christian tradition; practised the martial arts, etc.

In 1972, the International World Symposium for Spirituality drew the largest gathering of world religious leaders to date. We assembled in an ecumenical congress to seek a common ground - a koinoneia - for all the traditions, so that the serious schism brewing in the world religious councils could be averted. A common credo was sought; yet no synthesis could be arrived at nor agreed upon.

Shortly thereafter I had the privilege of meeting personally with Bhagwan Shree Rajneesh. Even after I had met with virtually every religious leader and teacher in the world, I had no preparation for this meeting with Bhagwan, a living Master. Since my relationship with dead masters such as Jesus, Buddha, Lao Tzu etc., had been through prayer and scholarship, I had been a disciple only on a spiritual level through contemplation. I had been a devoted minister and theologian with all my heart and soul; however, I was limited in the progress of my spiritual life. I had always felt that I could move

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beyond these limitations, but I did not know how. Where does one go after having done all the spiritual and psychotherapeutic practices known to man today? Who does one speak to after having spoken to all the spiritual teachers alive, as well as all the therapists, as well as having prayed to God under all the existing forms of history?

One comes, as I did in 1975, to a living Master.

From 1975 to the present I have met Bhagwan, spoken with Him, read His words, watched Him (as a dutiful religious scholar would) to see where the inconsistencies indicated His limitation. Not only have I found no limitation; I have seen in Him the source: He is who Jesus was, when Jesus was alive; He is who Buddha was when Buddha was alive.

He is a living Master. Whenever I would give my sermons I often would wish that I had been alive during the time when Jesus was alive so that I could have experienced Him, the way Peter and John and James and the other disciples did. I do not wish any longer, because I am in the presence of such a One. Not only this, but Bhagwan's words are so clear, that the long sought after synthesis attempted by our ecumenical councils, is right here. Every tradition now has the grounds of a meeting. This is no watered-down simplistic summary; rather, Bhagwan's synthesis burns the facades, so that the crystalline nucleus is finally apparent. Bhagwan Shree Rajneesh is, without doubt, the greatest religious thinker in the history of the earth: far surpassing both Jesus and Buddha. I can say this with absolute authority because of my background. I am in a position to estimate the value of this Man to the Judeo-Christian world, and Bhagwan Shree Rajneesh has contributed more to scriptural revelation and spiritual growth than any other single figure in history.

*Samadhi Matthews Selecki*

(Mrs.) Samadhi Matthews Selecki, M.Div., S.T.M.  
Jonathan Daniels Fellow  
Christian Ethics and Sacred Theology

## VITAE

Ma Prem Samadhi  
Samadhi Selecki

Samadhi (Matthews) Selecki

Undergraduate: Thomas More College, Fordham University, New York  
B.S., Psychology  
B.S., Theology 1970

Graduate: Union Theological Seminary, New York  
M.Div., 1974  
Field: Psychiatry and Religion  
Thesis: Sleepers and the Mystic Quest: A Study in the  
Awakening of Consciousness

S.T.M. (Master of Sacred Theology), 1975  
Field: Pastoral Theology  
Thesis: A Guide to Current Spiritual Centres in New York City

Humanistic Psychology Institute, San Francisco  
Ph.D. (leave of absence)

### Additional Study:

Arica Institute, Teacher Certificate, 1973-75  
Oscar Ichazo, Director

S.A.T., New York and Berkeley, 1972-75  
Claudio Naranjo, Director

Psycho-Orientology Institute, New York, 1973

Fischer-Hoffman Institute of Psychic Therapy, Oakland, 1974-77

Zen Studies Society, New York, 1971-75  
Eido Shimano Roshi, Director/Abbot

Japan Karate Association, New York 1970-75  
Sensei Mori, Director

Nyingma Institute, Berkeley, 1974  
Tarthang Tulku, Rinpoche

Maryland Psychiatric Research Center, Baltimore, 1973  
Dr. Stanislav Graf, Director

Bellevue Hospital- New York University Hospital, New York  
Clinical Pastoral Education Internship, 1971

Core Energetics Institute, New York, 1977  
Dr. John Pierrakos, Director

**Fellowships and Awards:**

Bausch & Lomb Honorary Science Award, 1966  
 Who's Who in American Colleges and Universities, 1970  
 Salutatorian, Thomas More College, 1970  
 Presidential Scholarship, McCormick Theological Seminary, 1970  
 Union Theological Seminary Grant, 1970  
 Jonathan Daniels Memorial Fellowship, Episcopal Theological School, 1972-73  
 Union Theological Seminary Tutorship/Fellowship (Ph.D.cand)

**Professional Memberships:**

New York Karate Association, 1969-74  
 New York Zen Studies Society, 1971-75  
 Arica Associates, 1974  
 Christian Life Communities, 1970-72  
 Association of Deaconesses, 1970-73  
 Society for Health and Human Values, 1972-75  
 Ministers in Medicine, 1972-75  
 Sufi Order of the U.S., 1973-74  
 Fellowship of Reconciliation, 1968-72  
 Centre for Democratic Institutions, 1968-73  
 Hastings Institute for Society, Ethics and the Life Sciences, 1972-75  
 Association for Humanistic Psychology, 1974-76  
 Notary Public, State of Oregon, 1983

**Professional Work:**

Medical Care Demonstration Unit, OEO, 1967  
 Mexico Project, Fordham University. Instructor, 1968  
 Thomas More College, Assistant to the Dean, 1969  
 Research Assistant, New York State Psychiatric Institute Metabolic Unit, 1969  
 Volunteer Opportunities Inc.; encounter therapist, 1970  
 Vera Institute of Justice, Criminal Courts Division,  
 Probation Officer, Release-on-Recognizance Division, 1970-71  
 New York Catholic Charities, Family Therapist, 1971  
 Chaplain, Bellevue Hospital- New York University Hospital, 1971-74  
 Union Seminary Quarterly Review, Financial Mgr. & Book Review Editor, 1971-73  
 HOLOS Dept. for Medicine and Theology, Co-director, and clinical supervisor:  
 Bellevue Hospital Centre-New York University School of Medicine, 1972-75  
 Assistant to the Dean: Counselor in Residence, Union Theological Seminary, 1972  
 International Symposium on Eastern-Western Spirituality,  
 contributing member, 1972  
 Work-Study Program, Eastern Regional Private Schools, in-service training,  
 Bellevue Hospital, 1973-74  
 Spence School, instructor: January seminar, altered states of consciousness,  
 1973-74  
 Seminars on Death and Dying, Bellevue Hospital & New York University School  
 of Medicine, 1973-74. Director.  
 Task Force on Medical Ethics, chairperson, NYU Medical School, 1974  
 Columbia Karate Association, Executive Director, 1974  
 Texas Outward Bound School, assistant instructor, 1974  
 PADMA Therapy Institute, co-founder, 1974-77  
 Maitreya Rajneesh Community, co-director, 1975-77  
 Maitreya Rajneesh Meditation and Growth Centre, co-director, 1976-77  
 Video and Film, producer, 1979-82