

July 27, 1983

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To Whom it may Concern:

RBI

I would like to encourage those persons responsible for reviewing the visa application of Bhagwan Shree Rajneesh to take a long in-depth look at this man and his work. I realize your task is a difficult one. Bhagwan is like a curious work of art which may at first baffle the average person. And as so often in art, his gifts and treasures are, by their subtlety, preserved for those ready to receive them. If one can, however, look honestly and intently, he will find in Rajneesh a man of vast intellectual genius with exceptional understanding in all areas of the Arts, Sciences and Humanities.

I was late into my third year of study at the University of Florida when I first became acquainted with the work of Rajneesh. My first reaction was surprise to find a religious teacher whose message fit so well into the context of all I had been studying. I had entered the University at age 19 idealistically intent on pursuing truth through ideas. I did so, quite greedily taking as many courses as possible in the arts

and humanities; majoring in literature and philosophy. At the end of three years I was full of a chaos of ideas and depressed by the outlook of the "modern situation of man." As I began to read and listen to taped discourses of Rajneesh I realized this was a man of genius who spoke with greater clarity on all issues of the humanities than any thinker I had ever come across.

My previous experience of religious teachers was that they turned their backs to the intellectual world, quite one-sidedly refusing to acknowledge subjects which didn't fit nicely into their small points of view. But in Rajneesh I found an intelligence I could trust, and one whose vision of spiritual life shed more and more light on everything I had ever thought about.

Most importantly, Bhagwan's message has taken me a significant step further in my search for ~~the~~ truth because his way is in a true sense existential. He is not content to go on and on talking, spinning more and more words. Anyone with any knowledge of modern literature and philosophy knows that this century more than any other has experienced a frustration with ^{the} capacity of

language to express what needs to be said. Philosophers speak about the gap between theory and practice. Modern poets are experimenting with ~~the~~ techniques of using language against itself in ways which point out its limitations and, therefore, however awkwardly, point to something outside itself. One critic has written a book on this subject entitled, "The Literature of Silence."

Compared to Bhagwan, these efforts are mere experimental stumblings in the dark.

Sitting with Bhagwan in silence in satsang or working in the commune which is filled with his presence, we are coming more and more in tune with what is real, with existence itself, with what only the poets themselves have so far understood and others have only talked about. I am grateful for this exquisite opportunity.

I have recently completed my B.A. in English literature from the Univ. of Florida and have studied also at the Univ. of Colorado and at John F. Kennedy Univ. in California. My love for the Arts and Humanities is no less than always, but I can imagine no better place to live out what I have learned than here at Rajneeshpuram.

Once again, I encourage you to recognize

the rich contribution being offered to
humanity through Bhagwan Shree Rajneesh's
vision and his experimental commune *

Very sincerely yours,

Ma Veet Parag