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To whom it may concern.

To introduce myself: I'm a psycho-analyst since seven years, I've been trained in Freudian psychoanalysis, Kleinian psychoanalysis, Daseinanalyse, Jacques Lacan's psychoanalysis. I've got my Ph.D. magna cum laude with a long thesis - mostly published - about what it means to practise psychology in different cultural fields. I published a hundred between essays, articles in different languages about psychology, art, literature, cinema, philosophy, religion, logic, etc. I've been general manager of a publishing house and editor of many cultural reviews and of a Socio. review. I've been organizing and participating in more than one hundred international cultural conventions in Italy, France, England, Yugoslavia, Spain, U.S.A. I've been teaching psychology for five years, giving seminars and training people. I gave public speeches almost weekly the last 5 years in different towns of Italy. I participated in international actions to get free many intellectuals from USSR.

As a psychoanalyst I particularly take care of psychotics, with good results. To get these results long studies in every fields (even such as mathematics, semiotics, structuralism, linguistics) are needed because the approach to madness is one of the highest challenge for a man. A few of my patients put to me so complicated questions that I had to study modern logic. When I was writing an essay on the relationship between modern logic and Zen, Bhagwan's commentary on Zen stories was given to me. Since then my work changed totally. From my very well-grounded cultural foundation I always thought meditation wasn't serious

- 1) Since the first book I've been reading dozens of Bhagwan's books, I've been checking them with the most sophisticated linguistic analysis and I found, and I find, he is the most outstanding teacher in the psychological, spiritual field existing now.
- 2) I tried almost every meditation technique (device) He invented, receiving the best improvement in myself and in my work.
- 3) I firmly affirm that through his teachings I could let recover people who were mentally seriously ill.
- 4) Being myself also a specialist in macrosociology and analysis of macrostructures I firmly affirm that the way He is leading the sannyas movement is beyond the possibilities historically and statistically recognized to any leader in any situation (if required I could give wide demonstration that Bhagwan has gone beyond the time of decaying of the "power" in any human structure).
- 5) As it is very known by semiotic specialists, "talking", "public speeches" or just speech in general is only one (not even the most important) medium to communicate - I firmly state (and if required I can demonstrate widely) that Bhagwan is communicating with his sannyasins and everybody who is interested in the human progress in the most sophisticated way I have ever met.
- 6) I firmly state that according to the most recent theory of information His message, even in the lightest form (the movements of his hands during Satsang) is more full of meaning than the richest texts of modern literature such as J. Joyce's Ulysses.
- 7) I firmly affirm that I'm totally amazed that U.S.A., somehow a leading country for culture and democracy, didn't yet officially recognize Bhagwan who is doing the most incredible religious, cultural effort to provide humanity with a unifying factor.

Sw. An. Suresh

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