

To whom it may concern,

I am writing in regard to Bhagwan Shree Rajneesh's application for residency in the United States as a man of exceptional abilities in Arts and Sciences - something to which I can testify and which I feel qualified to judge. Both my parents are scientists - professors of Anthropology and Anatomy at Wayne State University in Detroit, and I grew up in contact with them and their colleagues, imbibing the spirit of their scientific search in a way that cannot be compared to or duplicated by college studies. I have played piano and cello continuously since the age of 7, and have also studied art since that age. I have visited most of the major art museums in North America and Europe.

Although deeply involved in the music program and concert series of Oakland University during my high school years, I still managed to win various academic awards including a trip to Washington D.C. to visit President

Ford as a Residential Scholar and a Merit Scholarship which I used to attend Harvard College for one year, concentrating in pure math and physics. Feeling a deep need to resume my intense musical life, I took a leave of absence to attend Berklee College of Music, where I graduated cum laude in piano performance. I have worked professionally in music in many different facets: professional symphonies, piano bar lounges, jazz clubs, concert halls and recording studios, in people's homes as a music teacher and piano tuner/technician, and on T.V. in musical styles ranging from renaissance to avant-garde, popular to theater to exotic!

Bhagwan has often spoken on the "three M's" as a path to his state of awareness: mathematics, music, and meditation; this has certainly been the path of my own growing awareness.

I first came in contact with Bhagwan's teaching, through one of his excellent religious books, at a time when I had been studying on my own initiative a mathematical treatise by G. Spencer Brown entitled Laws of Form. This book explores the very foundations of

mathematics and logic - moving far beyond Aristotle to a point of such utter simplicity that the mind cannot easily grasp it and in the process creating a new mathematical logic of the same elegance as modern number theory. He incidentally indicates stumbling blocks which have been puzzling mathematicians for centuries in famous problems such as Fermat's last theorem and some proofs of topological mapping theorems, and, from the utmost simplicity of form, formally arrives at structures (mathematical statements) which exhibit behavior such as periodicity and temporality in many ways comparable to experimentally derived mathematical statements about sub-atomic particles! Bertrand Russell called the work "of rare genius ... succeeds in doing what is very rare in mathematics ... reveals a new calculus of great power and simplicity."

What amazed me at the time and continues to awe me today was that Bhagwan's written insights into psychology exactly paralleled what I was reading in mathematical language in Brouwer, and great breakthroughs in my understanding of his calculus suddenly started

happening. My musical playing also went into a period of turmoil and emerged more improvisatory and flowing, stronger and more poetic. It is a well known fact among historians of science that important advances in scientific understanding happen only when that which is (tacitly) assumed and taken for granted is doubted and inquired into. From Archimedes to Newton to Einstein, Euclid to Pythagoras to Fermat to Brown, Bruno to Galileo to Da Vinci to Copernicus to Darwin, Rutherford, Curie, Mead, Boaz, Leakey or Washburn - in every field of science this has been the case. The process of science is to go on questioning until there is nothing left to question - go on doubting until there is nothing left to doubt. It is also the process that Bhagwan teaches as meditation - in the subjective reality of the individual rather than the "objective world" of science. Of course, quantum physics has shown that there is no objective world separate of separable from the subject, so as science inevitably moves towards the truth of meditation as the only undoubtable reality, Bhagwan allows meditation

to encompass and use all the systems and technologies of science to make man as materially rich as meditation makes him spiritually.

Bhagwan is a great scientist in the true sense. He is not only ahead of his time, but, to be honest (although it will be difficult to understand), He is beyond it! He is simply beyond time. Not only is his scientific knowledge impressive, but His teaching ability is of immense value to the world and to my country in which he lives, certainly. Because He teaches not only knowledge, but meditation - that very state of being from which all great scientific and artistic discoveries have sprung, He holds forth the promise of an unparalleled Golden Age upon the earth. He embraces the power and knowledge of science with the wisdom of ecology and love.

In music, Bhagwan is the inspirer of innumerable songs of love, but His own role is that of the composer/conductor of the Silent Symphony. And He is a great artist; in the recent Satsang series I

was privileged to be a part of, His simple movements contained the very essence of music, of dance, of love and all that is beautiful in life. My own playing has become simultaneously more meaningful to me and more capable of communicating with and pleasing others during the tremendous growth I am experiencing as His sannyasin. For an artist or musician, there is no other way to measure success.

Sincerely,

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