

July 26, 1983

To Whom it May Concern:

I am told that the official sanction for Bhagwan Shree Rajneesh to remain in America is in question. If this is a matter of religious prejudice, the issue has no place in America. If it is a matter of the actual value of Rajneesh as a creative contributor to religion, art, or science, I am writing to you as an American, a psychotherapist, a writer and an artist--to say that Rajneesh is perhaps the most brilliant source intelligence alive in the world today.

I am enclosing some descriptions of courses that I have taught at UCLA that are related to the teachings that I have received from Rajneesh. I am also enclosing two of my articles published recently which illustrate some of the insight that I have derived personally from Rajneesh as his disciple. I am also enclosing a brochure of my theater Company and a brochure of a degree-granting program I have co-founded in the field of Transpersonal and Expressive Arts Therapies. I present them as testimony to what I mean by a source intelligence.

All of this creativity on my part has been shaped and clarified by Rajneesh. A source intelligence is also one that does not remain on the periphery of matters, but which goes right to the core. Nowhere can we see so quickly into the malaise of the human heart than in the areas discussed in these articles on love, sex, and jealousy. I believe that the analysis and description of these areas of human suffering go to the source. Access to this source has been made available to me through my close discipleship with Rajneesh.

Intelligence abounds in this Country, but it is all provincial, compartmentalized, specialized--capable of manipulating the part, but incapable of grasping the whole. By "a source intelligence" I mean one that sees the total. I mean an intelligence that has the combined clarity, insight, and understanding of the nature of human consciousness that allows it to see into the authentic roots of human suffering and disease and bring forth solutions and possibilities for altering matters at their core. Only such intelligence is able to see through the complexity and to deal with the basis of the dire situation in which mankind finds himself in this time.

Considering this situation, this man Rajneesh is not only valuable to the human race, he may be one of the real influences that actually steers mankind away from its disastrous course of self-destruction. It is my observation of history, that when mankind reaches these critical axes, the race produces one or a few source intelligences to ground itself

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sufficiently in its true nature so that it may pass through this transition. It is also clear that such a source intelligence disturbs the established mind, and thereby creates tremendous resistance towards itself.

My understanding of America is that it sustains its greatness by supporting not that which is well-established and entrenched, but that which is true to the source. My faith in America and my pride as an American would see that borne out in this case.

Given the actual stature of Rajneesh as a contributor to the well-being of the human race, the only attitude appropriate to the U.S. Government is to gratefully rollout its red carpet and expedite the stay of this great being without any further ado.

William Pennell Rock, M.Litt. (Cantab.), PhD

Curriculum Vitae  
WILLIAM PENNELL ROCK, JR.

I. PERSONAL

Birth: August 10, 1940; Chicago, Illinois

II. UNIVERSITY EDUCATION

- 1959-63      Yale University  
B.A. Honors in Human Culture and Behavior  
Thesis: The Hero Myth and Individuation
- 1963-64      Harvard University  
Comparative Religion and Philosophy
- 1964-70      King's College, Cambridge  
M.Litt. in Theology and Moral Sciences  
Thesis: Martin Heidegger; the Disclosure and Revelation  
of Being
- 1966          The Sorbonne (Nanterre)  
Research on Phenomonology of Religion
- 1970          The Jung Institute, Zurich  
Training in Analytic Psychology
- 1979-80      International College, Los Angeles  
Ph.D. in Philosophy and Psychology  
Thesis: The Nature of Ecstatic Dance

III. ACADEMIC APPOINTMENTS

- 1963-64      Harvard Divinity School  
Rockefeller Fellow
- 1967-69      Banaras Hindu University  
Center for Advanced Study in Philosophy  
Senior Research Fellow
- 1971-72      Center for the Study of Democratic Institutions  
Santa Barbara, California  
Research Assistant
- 1972          University of California, Santa Barbara  
Department of Philosophy  
Visiting Lecturer
- 1972-75      Arica Institute  
Centers in New York, Los Angeles, San Francisco  
Instructor

1975-79 University of California at Los Angeles, Extension  
 Department for the Study of Religious Experience,  
 East and West  
 Department of Human Development  
 Lecturer and Workshop Leader

#### IV. ACADEMIC TEACHING EXPERIENCE

- 1967-69 Banaras Hindu University  
 Post-graduate seminars in the Work of Martin Heidegger.  
 Post-graduate seminar in the hermeneutic of the  
Upanishads and the Brahma Sutras.
- 1971-72 Center for the Study of Democratic Institutions  
 Lectures and articles on the interpretation of Indian  
 philosophy and current directions in American culture.
- 1972 University of California at Santa Barbara  
 Upper Division course in the Upanishads and the philo-  
 sophical and linguistic approach to achieving higher  
 consciousness.
- 1972-75 Arica Institute  
 Studying under the South American teaching master,  
 Oscar Ichazo and then teaching pragmatic forms of  
 instruction taken from religious traditions around the  
 world. Included were subtle forms of psycho-physical  
 development, techniques for producing high states of  
 consciousness and religious insight, numerous maps of  
 the structure of consciousness, methods for producing  
 freedom from emotional suffering through mystical  
 maturity. Experimental forms of theatrical expression.
- 1975-79 University of California at Los Angeles, Extension  
 Helped to design a Department for the Study of Religious  
 Experience, East and West, and taught courses and work-  
 shops in different, though fundamentally related,  
 approaches to the highest levels of human development.  
 Among them were:  
Short Courses: The Nature of Suffering; The Razor's Edge:  
 a course in Discrimination; Heros, Demons and Gods: the  
 Archetype of Rebirth; On Karma: Toward an Understanding  
 of the Laws of Human Being.  
Long Courses: Yoga: the Way of the Will (5 terms);  
 Tantra: the Mysticism of the Body (7 terms)

#### V. TEACHING ENGAGEMENTS

From 1974 to 1979 the teaching took the form of experiential  
 growth processes presented through conferences, growth centers  
 and university extension programs. Some organizations were:

Universities and Colleges:

University of California Extension at Los Angeles  
 University of California Extension at Santa Barbara  
 University of California Extension at Santa Cruz  
 California Lutheran College, Los Angeles  
 Loyola Marymount College, Los Angeles  
 Marymount Palos Verdes College, Los Angeles  
 Pepperdine University, Los Angeles

Growth Centers:

Among others--

Esalen Institute, Big Sur, San Francisco  
 Prometheus Institute, Palo Alto  
 Elysium Institute, Los Angeles  
 Close and Free Conference, Berkeley  
 Center for the Healing Arts, Los Angeles  
 Rajneesh Sannyas Ashram at Lucerne Valley  
 Ushering in the New Age: A Conference, Los Angeles  
 Mill Valley Institute of Wholistic Health and Nutrition  
 Beverly Hills Holistic Health Clinic  
 Whole Person Center of Little Rock  
 Ananda Rajneesh Center of New York

VI. BOOKS

Ph.D. Thesis: Martin Heidegger: Disclosure and Revelation of Being

The application of methods of contemporary British Philosophy to the method of Phenomenology in order to show how Heidegger's thought developed from his earlier to his mature works.

Research Project in India: The Upanishad

Written in cooperation with Professors Krishna Sivaraman, Murti and Mahadevan. It employs some techniques of the later Wittgenstein to analyze the language and form of the Upanishads and two shorter Upanishads in a form similar to a traditional commentary.

VII. ARTICLES

"Will India Survive?", Center Report, Vol. IV, No. 3 (June, 1971) 11-15

"Alienation, Yes; Patriotism, Yes", Center Magazine, Vol. IV, No. 6 (November-December, 1971) 2-13

"The New Dialogue", Center Report, Vol. V, No. 1 (February, 1972) 24-25

"A Place in Consciousness", Science of Mind, Vol. 49, No. 4 (April, 1976) 22-28

"Tantra: Towards a New Sexuality", Journal of the Senses,  
Vol. IX, No. 1 (April, May, June, 1976) 6-8

"On Love", Journal of Humanistic Psychology, Vol. 19, No. 2  
(Spring, 1979) 3-13

"Jealousy and the Abyss", Journal of Humanistic Psychology,  
Autumn, 1982

#### VIII. DOSSIER

Available with this dossier are references from:

Prof. D.M. Mackinnon of Cambridge University

Prof. H.L. Slater, Director, Harvard Center for the Study of  
World Religions

Dean Krister Stendahl, Harvard Divinity School

Prof. Paul Ricoeur, Professor, the Sorbonne--Nanterre

Dr. Robert Rees, Director, Center for the Study of Religious  
Experience, UCLA Extension

Dr. Bernard Gunther, Author and Human Potential Pioneer

Michael Murphy, President, Esalen Institute

Prof. Ramon Pannikar, Professor of Religious Studies,  
University of California, Santa Barbara

Prof. T.M.P. Mahadevan, Director, Centre of Advanced Study in  
Philosophy, University of Madras, Madras, India

#### IX. LANGUAGES

German (fluent speaking and writing: much translation experience)

French (fluent speaking and writing: much translation experience)

Sanskrit (philological and linguistic experience)

Hindi (speaking experience only)

Latin (to University level)

#### X. TRAVEL

1963-64 Europe, Middle East, Yale-Princeton Archeological  
Expedition to Nubia

1964-70 Europe, residences in Cambridge, England; Paris, France;  
and Zurich, Switzerland

1967-69 Travel throughout Middle East and India. Residence in  
Banaras, India

1975-80 Seven trips to India, traveling throughout the Far East  
and Southeast Asia, periods of time in Kyoto, Japan;  
Bali and Nepal studying religious and artistic expression.  
Residence in Poona, India

XI. 1975-82

BHAGWAN SHREE RAJNEESH ASHRAM

From 1975 to the present, I have been the disciple of Bhagwan Shree Rajneesh, teacher and enlightened master. I have lived and worked near him in Poona, India in order to further my life-long enquiry into existential truth and to clarify modes of expression and communication of these deepest insights of consciousness. Rajneesh is now in residence at his new ashram, Rajneeshpuram, in Oregon.

XII. 1981-82

BODHISATTVA ARTS

I am founder and director of a performing arts company which is dedicated to bringing vital energy, myth, ritual and the highest forms of religious insight into popular entertainment. The company has three parts:

- 1) A training program based upon archetypal themes for personal growth and improvisational performance skills. The trainings present an art form that is a path to realization.
- 2) A production company specializing in experimental theater, productions in traditional forms, video dramatizations and films.
- 3) An academic training and tutorial program in Transpersonal and Expressive Arts Therapies. The program can lead to the B.A., M.A. or Ph.D. degrees granted through its affiliated institutions: University without Walls, Union College, and International College.