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... no other way'

Mohen's vision explained

Due to "scores of requests from readers", The Rajneesh Times this week published the full text of the vision of Rajneesh Chandra Mohen ("bhagwan").

An editorial titled "International thunderclap" intimated that it may be more than a coincidence that soon after Rajneesh's vision was made public, disasters occurred all over the world.

"No sooner had we gone to press last week with Rajneesh's vision of 15 years of natural and man-made disasters, including nuclear war, than his remarks were punctuated by an international thunderclap.

"The shot-heard-round-the world was fired by a Soviet jet — and it downed a South Korean civilian jetliner on a flight from Anchorage, Alaska to Seoul, South Korea. All 269 aboard perished, including U.S. Congressman Larry McDonald, D-Georgia.

"This wasn't the only bombshell to explode virtually within minutes of Bhagwan's vision being released," The Times edit said. "The world was shocked when the opposition leader to Philippine director Ferdinand Marcos was gunned down the minute he touched ground in Manila following a three-year exile in the U.S.; Israeli Prime Minister Begin announced his resignation, and all hell promptly broke loose in Lebanon, including the deaths of four U.S. Marines who were part of a multi-national peacekeeping force in Beirut; and fighting in Central America and North Africa increased in intensity.

"Now, Bhagwan isn't the kind of guy who will say 'I told you so' as the world races to unravel. And he isn't likely to point out that recent events seem to indicate the doomsday he envisions will occur closer to 1984 than to 1999.

"But, given the dramatic worldwide events accompanying disclosure of his vision, we suspect people will pay closer attention next time."

The Rajneesh Foundation International copyrighted vision, as it will appear in the newest edition of "Rajneeshism: An Introduction to Bhagwan Shree Rajneesh and His Religion", follows:

"Man is now living in his most critical moment and it is a crisis of immense dimensions. Either he will die or a new man will be born. Rajneeshism accepts this challenge and is making the only world-wide effort to transform human consciousness so that man can die and a superman can be born out of his ashes. It is going to be a death and a resurrection. Unless human consciousness changes totally man cannot survive. As he is right now he is already outdated.

"The period of this crisis will be between 1984 and 1999. During this period there will be every kind of destruction on earth including natural catastrophes and man manufactured auto-suicidal efforts. In other words there will be floods which have never been known since the time of Noah, along with earthquakes, volcanic eruptions and everything else that is possible through nature. The earth cannot tolerate this type of mankind any longer. There will be wars which are bound to end in nuclear explosions, hence no ordinary Noah's Arks are going to save humanity. Rajneeshism is creating a Noah's Ark of consciousness, remaining centered exactly in the middle of the cyclone.

"I say to you that except this there is no other way.

"Tokyo, New York, San Francisco, Los Angeles, Bombay etc. — all these cities are going to disappear and the holocaust is not going to be confined to certain places. It is going to be global so no escape will be possible.

"You can only escape within and that's what I teach. I do not teach worship of God or any other ritual but only a scientific way of coming to you innermost core."

file

Rajneesh teachers, not children are obstacle

It's not the other children, but the teachers that will keep non-Rajneeshes from sending their children to school in Antelope.

Derald McCall, former Antelope School Dist. 50J chairman, said this week that nobody he knows plans to send their children to the Antelope School. The school was opened Friday, Sept. 16, with the use of volunteer Rajneesh teachers for about 53 Rajneesh students.

Now that the status of the district boundary changes is known — that the citizens living in changed portions are no longer eligible voters and therefore cannot serve on the board — there are only two non-Rajneesh girls, a ninth grader and a junior, left within the new district. The other 19 children are being bused to Madras with Antelope School Dist. 50J picking up the tab for tuition and transportation.

McCall said that if something should happen and the district will no longer pay the non-Rajneesh student tuitions and transport costs, "I'm sure all the parents will send their kids on their own. Nobody I talked to will send their kids to Antelope School with their teachers. It's not the kids, it's the teachers." McCall said citizens were also concerned that teachers and students were wearing religious garb in the school building.

Overall, McCall said he and other former board members were glad to get out from under Rajneesh threats.

"If they can't tax us or float a bond, we're happy to get out from under the threat of suits," McCall said. McCall said that an hour before state officials called and informed the board of the situation,

Levy voted down

Antelope School District's \$25,000 one-year operating levy fell Tuesday by a landslide.

The levy fell cumulatively 359 votes to seven. In the city of Antelope, the measure fell 52 votes to two, and in Rajneeshpuram the issue was defeated 307 votes to five.

Passage of the \$25,000 operating levy would have sent 19 non-Rajneesh children to Madras for schooling.

Ma Anand Sheela, president of Rajneesh Foundation Internation, was at the office of Dr. Fred Krause, Superintendent of Wasco County Education Service District. According to McCall, Sheela told Krause that if the board compromised Rajneesh plans, there would be a recall and a suit filed.

McCall said the situation "stinks" and says Swami Deva Wadud's decision to fire the school clerk did not constitute an emergency. Ma Deva Jayamala was confirmed as unpaid clerk to the board and Swami Anand Suraj as head teacher in the school board meeting by Wadud Thursday night. The paid position of clerk, formerly occupied by Dora Harris, "no longer exists" because of lack of funds, Wadud said.

McCall said there is much confusion around Antelope these days, concerning school matters.

"Nobody knows," he said, noting a school bus driver who transports children to Madras was wondering where his next pay check would come from.

Rajneesh mayor: 'Court antagonistic'

The Mayor of Rajneeshpuram says the Wasco County Court has "become increasingly antagonistic towards the Rajneesh community since the departure of Rick Cantrell."

Swami Krishna Deva, Rajneeshpuram mayor, is quoted in Friday's edition of the Rajneesh Times.

"Rick believes in doing what's right. Judge Hulsee seems to believe in doing what protects his political career," Krishna Deva said. "But the legal problems which may ensue from the court's recent actions (last Wednesday, before Tuesday changes) could cause Wasco County and Bill Hulsee more trouble than he imagines."

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Rajneesh city declared illegal

By DON JEPSEN
of The Oregonian staff

SALEM — The incorporation of the city of Rajneeshpuram by followers of an Indian religious leader violates state and federal constitutional guarantees of separation of church and state, Oregon Attorney General Dave Frohnmayer said Thursday.

In an opinion that was intended to address the city's right to receive state revenue from special taxes, Frohnmayer went far beyond that issue and declared that the community on the Muddy Ranch cannot provide any city services because of the "pervasive and unavoidable" intrusion of religion in city government.

Not only is all the land owned by a religious foundation and leased to a cooperative religious commune, Frohnmayer noted, but also only followers of the Bhagwan Shree Rajneesh can live within the corporate boundaries.

"The intrusion of religion into city government affairs is pervasive and unavoidable," he

said. "In short, as presently constituted, this city is fundamentally incapable of behaving as a city."

The far-ranging opinion, which took six months to research, must still be tested in the courts. Frohnmayer said he will seek a "prompt mechanism" to get a judicial ruling.

"We are moving rapidly to determine what legal test will be used," he told a news conference, adding that he expects the issue to be determined by the Oregon Supreme Court, and possibly the U.S. Supreme Court.

The opinion was requested by Rep. Mike McCracken of Albany. The attorney general's office said earlier it had helped McCracken frame the questions, which is said was a common practice.

McCracken said the opinion gives the answers he had hoped for. "I believe this is the beginning of the end of Rajneeshpuram," he said.

Mayor Krishna Deva told The Oregonian that the opinion was "a political maneuver born out of bigotry." He accused Frohnmayer of a "misinterpretation of the doctrine of church and state to harm our community."

Deva said he had not seen the opinion but he did not expect Rajneesh attorneys to challenge it in court. "But if he (Frohnmayer) wants to bring it to court, we will be there," the mayor said. Deva said there are no plans to challenge the opinion because it does not have the force of law.

Frohnmayer said he has advised Gov. Vic Atiyeh to sign legislation withholding state funds from gas, liquor and cigarette taxes from Rajneeshpuram until the courts rule.

The special session of the Legislature rushed through a bill in one day to put the tax money in escrow until Wasco County decided whether Rajneeshpuram has violated land-use goals. The attorney general said if he is correct in his opin-

ion, the community should be denied any state revenue permanently.

"We believe that drawing money from the state inescapably aids a specific religion," said Frohnmayer.

Atiyeh said he had not had time to study the opinion, which he received just before the Frohnmayer press conference. "We have to understand that we are not dealing with Rajneeshpuram per se, although it affects them right now, but the issue of church and state," Atiyeh said.

At one point during his re-election campaign, Atiyeh said he wished the Rajneesh followers would leave Oregon.

Asked if the opinion had an impact on nearby Antelope where Rajneesh followers make up a majority of the city council, Frohnmayer said that was a separate issue.

"Because there is multiple land ownership in Antelope, the fact that the Rajneeshees dominate

the city council is not the question," he said. He said there is no constitutional tenet to bar on religion from dominating a community's government.

The opinion was another blow to follower of the 53-year-old guru who moved to Oregon in 1981 with several hundred of his followers and founded a commune on 64,000 acres in Wasco and Jefferson counties.

The community not only is facing difficulties on possible violation of land-use goals, but it also faces the possible loss of basic school support funds because the Antelope School District may be declared substandard.

Frohnmayer is preparing legal advice for Verne Duncan, superintendent of public instruction, on whether the district, which has yet to approve a budget or open for classes, will be eligible for basic school support. Duncan is expected to make a decision next week.

Related story on Page C3.

Rajneesh celebration permit OK'd

By JEANIE SENIOR
Correspondent, The Oregonian

THE DALLES — The Rajneesh Neo-Sannyas International Commune received a permit Wednesday from Wasco County to hold its third annual world celebration in the summer of 1984.

The event is expected to draw 15,000 followers of Indian guru Bhagwan Shree Rajneesh, the same number who came to the Central Oregon commune for a festival this year.

Following the provisions of a newly adopted mass gathering ordinance, put into effect earlier Wednesday, county commissioners agreed on an estimated \$1,600 in inspection fees, to be paid by the commune to reimburse the county for permit enforcement costs.

The inspection fees will cover costs in-

curred by the county sanitarian, who will make at least six visits during the festival, as well as two inspections each by the county commission and the county sheriff.

Only about 25 people attended the permit hearing, and no one spoke in opposition to the Rajneesh application.

Just a handful of people were present, too, at the afternoon hearing on the mass gathering ordinance, which was written as an adjunct to Oregon state law and state Health Division administrative rules that govern mass gatherings.

The new ordinance's chief aim, County Judge William Hulse said, is not to restrict citizens' right to assembly but rather to create a means for the county to recover some of its enforcement costs during difficult budget times.

Commissioners earlier discussed includ-

ing a provision in the ordinance that would limit the advance time that a person or a group can apply for a mass gathering permit. Because of questions of the constitutionality of such a restriction, commissioners later dropped all reference to time limits.

Katherine Long, a representative of the Pacific Northwest Four-Wheel Drive Association who attended the ordinance hearing, said the lead time for a mass gathering of that group could be two years.

County commissioners had included the time limits because they said they felt uncomfortable when the Rajneeshes applied for a mass gathering permit for the 1984 festival before final inspections had been made on the 1983 festival. Krishna Deva, a commune representative, said the lead time was necessary to allow worldwide advertising for the festival.

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Rajneeshee says religious prejudice 'is sad'

by KIM COOK
of The Outlook staff

CORBETT — It is sad there is religious prejudice in a country founded on religious freedom, a follower of the Bhagwan Shree Rajneesh told members of the Columbia Gorge Kiwanis Club on Thursday night.

"We came to Oregon because we thought Oregonians respected the environment and believed in conservation," said Ma Ananda Sarito. "Our belief was we were all people of like minds. But a lot of religious prejudice is coming up and being revealed."

The ruling against the Rajneesh by the state Land Conservation and Development Commission on Thursday has put the ranch in danger, said Sarito. She emphasized the followers of the Bhagwan Shree Rajneesh had

put more than \$60 million into the ranch and they were just not going to walk away from it. People have criticized the Rajneeshees for moving so quickly on the building and construction of Rancho Rajneesh, she said.

"We want to make the Bhagwan's vision a reality in his lifetime," said Sarito. "That is why we are moving so quickly. We do not want to create a dead dogma for the Bhagwan, but a living essence while he is alive."

Sarito answered questions about the beliefs of the Rajneesh only when asked. She made a point to tell the audience she would not preach.

"Our religion is a new vision believing in life affirmation, the celebration of life, and living joy," she said. "We wear the shades of the sunrise, reds and violets, to show our life

affirmation attitude.

"Worldwide there are over 350,000 Rajneeshees who want to see the Bhagwan's vision become a reality," she said. "When he is gone, all of us will take his place, not just one of us."

When asked if the Bhagwan's beliefs would be taught in the Antelope School District, Sarito answered no.

"There is a complete separation of the teaching of his beliefs and education," she said. "When the ranch had its own school, the children learned vocational training around the ranch. I believe this made the children more bright, alive and dynamic than children trapped in a classroom all day."

The Rajneeshees are sending their children to the Antelope School District where teachers are still being hired and the school is

being organized. Of the 75 children in the school district, 55 are Rajneeshees.

The Rancho Rajneesh is financed through three corporate structures which were started by donations, investments, and loans, said Sarito. Of the three, two are regular corporations that pay taxes and function under the same laws other businesses do, she said. The third is a non-profit religious corporation to further the beliefs of the Bhagwan around the world.

"These myths you are hearing that we are not paying taxes are untrue," Sarito said. "Use your brain. We are under the same laws, in the same state. We are paying a lot more taxes now since we incorporated the city on the ranch."

One man asked how the Rajneesh were im-

proving the lives of former Antelope residents, after they had disrupted them. Sarito asked the question be asked in a less prejudicial manner.

"Don't look at me like an alien," she said. "I am aware of this attitude where you project prejudice. Each person has responsibility for their own life. If those residents want to live in negativity, they have chosen to make misery out of their lives. Everyone has the freedom of where to live in the United States."

Sarito answered questions from the more than 60 people present. A video tape was shown at the beginning of the meeting to acquaint members with Rancho Rajneesh and the city of Rajneeshpuram.

Antelope school work continues as county seeks to freeze funds

By JEANIE SENIOR

Correspondent, The Oregonian

· ANTELOPE — The subject isn't academics at Antelope School these days.

· Instead, it's a curriculum called "Practical Arts and Work Experience," which involves 56 children from age 5 to 16 in a renovation project at the aging, two-story school.

· The children are involved in a variety of jobs readying Antelope School District's only school for its reopening Oct. 24 by the followers of Bhagwan Shree Rajneesh. It remained closed after last school year because Rajneeshee voters refused to authorize money to reopen it, choosing instead to send their children to a private school at the ranch.

· After Rajneeshee voters backed out of an agreement to pay tuition in Madras for non-Rajneeshee children in the district, the all-Rajneeshee school board decided to reopen the school for all students.

· With adult help, the Rajneeshee children are preparing to repaint Antelope School — in shades of green — both inside and out. Plans call for installing carpet in the two upstairs classrooms and in the two new classrooms that will be built in a large daylight basement.

· New school furniture will consist of couches, coffee tables and soft chairs. There will be no desks, teacher Suraj said, and students will use clipboards and hardcover binders instead.

· "It's going to be classy," said an enthusiastic student, Jeevan Leela, 14.

· To the extent possible, the youngsters are fully involved in the school renovation project.

· "We don't consider children any different from adults in their capabilities, other than physical limitations or when they are new to a task," said Anand Anubodhi, one of the adult volunteers helping with the renovation.

· The school district's board of directors has said that all school-age children in the district are welcome at the school, but a non-Rajneeshee child has yet to enroll. Instead, the children of area ranchers and Antelope townspeople are attending school in Madras.

· Most of the large property owners in the sparsely populated school district petitioned earlier this year to annex their property to districts in Maupin and Madras on May 31, 1984.

· When Antelope School reopens, the former elementary school also is to offer high school classes in American government, English, French, algebra and general math. "Every child in the district will be offered what he needs in order to meet the state requirement for high school graduation," a notice posted on the front of the school says. "Necessary courses for college enrollment also will be provided."

· The notice also lists the class schedule, which will begin at 8:30 a.m. and end at 2:25 p.m., from 3:15 p.m. to 6:15 p.m., optional sports and practical arts training will be offered.

· The gap in the afternoon affords "B.

time," when Rajneeshee children will line the main road through Antelope to watch Rajneesh drive by in a Rolls-Royce.

· "It's not a break, it's the end of the school day," school board president Deva Wadud emphasized.

· Head teacher Suraj, 42, who has bachelor's and master's degrees in history and social work from the University of California at Berkeley, holds an Oregon secondary teaching certificate.

· The district has recruited a Rajneeshee teacher from Salem who has an elementary certificate, and three other commune residents have applied for emergency certification in the state. Suraj said he expects no problems in obtaining the emergency credentials.

· All of the teachers will be volunteering their time. "I think the state's getting an extraordinary deal here," Suraj said.

· Other problems may be looming for the district, however. Wasco County has filed a complaint in Wasco County Circuit Court asking that about \$33,000 in district money, which the county holds, be frozen until questions regarding the legal status of the district are resolved. No court date has been set for the lawsuit.

· The new school board withdrew more than \$12,000 in district money from a Madras Savings and Loan Association account Sept. 26 and also withdrew about \$8,000 from a bank in The Dalles, according to Wadud. The money is being spent on the renovation project, new furniture and new textbooks, he said. The \$33,000 will be needed to pay for utility and heat bills, he said.

· Verne Duncan, state superintendent of public instruction, is expected to make a decision this week on whether the Antelope School District can receive basic school support. Attorney General Dave Frohnmayer, who last week ruled that Rajneeshpuram is an unconstitutional city, is preparing legal advice for Duncan on the procedure for withholding state school support if the high school program does not meet state standards.

· Frohnmayer already has ruled that teachers may not wear religious garb in a public classroom. It is unclear whether that will prohibit Rajneeshee teachers from wearing their customary red-shaded clothing and malas, necklaces that bear a photograph of Rajneesh.

· Suraj, who was wearing his mala out of sight under his shirt at the school last week, said, "I taught in Oakland (Calif.) for three years with my mala out." He pointed out that Christian teachers are not forbidden from wearing crosses or other religious symbols when they teach in public schools.

· Suraj said the new Antelope School will offer "a lot of individual instruction, a lot of emphasis on research and independent study," and what will be a "practically oriented curriculum."



Photo by JEANIE SENIOR

TIME OUT — Two future students of the Antelope School play with an Antelope resident, Farid, while they wait for the Bhagwan Shree Rajneesh to take his daily drive down nearby road.

Anti-Rajneesh hysteria 'erodes freedom'

OSU professor's study urges honest dialogue with sect

By CAROL RUBENSTEIN
of The Oregonian staff

The followers of the Bhagwan Shree Rajneesh have been subjected to an anti-cult hysteria since coming to Oregon, said an Oregon State University professor who spent the summer studying Rajneesh's teachings.

Ronald O. Clarke, a professor of religious studies at OSU for the past 20 years, says that hysteria poses a much more serious threat than Rajneeshism, which he views as an emerging religion.

"Anyone at all familiar with Eastern religious traditions would immediately recognize Rajneeshism as a religion," said Clarke, whose summer research project was financed by a \$2,000 grant from the Oregon Committee for the Humanities.

"It reflects many Eastern religious concerns and values. The bhagwan is a mystic, and he is dealing with spiritual matters as understood in the East," he said.

Clarke said persons attempting to discredit the sect through what he termed "misrepresentation and guilt by association" could seriously jeopardize traditional American guarantees of religious freedom.

The professor said he is not suggesting that genuine differences in religious values and value orientations be glossed over. Rather, he advocates that other Oregonians engage in an "open, honest dialogue" with Rajneeshes characterized by "a mutual civility, respect and a genuine desire to understand."

"Whether we adorn ourselves outwardly with ochre garments and a mala or more conventional apparel, we are nevertheless embarked upon a common venture for life enrichment, growth and fulfillment," he said.

He declined comment on specific issues, such as Attorney General Dave Frohnmayer's recent ruling that incorporation of Rajneeshpuram violated constitutional guarantees of separation of church and state, as beyond the scope of his study.

Clarke acknowledged that there are legitimate conflicts of interest between Rajneeshes and other residents of the state, particularly in areas of politics and land use. "But we should deal with those conflicts in their proper spheres, not by injecting religious hysteria, prejudice and fear into them," he said.

He said he would personally like to ban the term "cult" from all discussions of emerging religions such as Rajneeshism because of its negative taint.

He noted that, when used in religious studies, "cult" is a precise term used to describe relatively new, small movements that deviate substantially from mainstream religious beliefs. "According to the definition, early Christianity in Roman society was a cult," he said.

Praised by Prem Sunshine, a spokeswoman for the Rajneesh Neo-Sannyas International Commune, for the open-minded approach he brought to his study, Clarke described his findings on the Rajneesh religion as "preliminary."



'Anyone at all familiar with Eastern religious traditions would immediately recognize Rajneeshism as a religion'

—Ronald O. Clarke,
professor of religious studies,
Oregon State University

Clarke said he visited Rajneeshpuram twice, participated in several group meditation exercises, interviewed a number of Rajneesh's followers and consulted with several academics who are conducting research on the Rajneesh movement. But he added that he had read only 20 of Rajneesh's more than 300 books of published discourses. "I've tried to distill the major themes, communicate the basic ideas," he said of the 31-page report he submitted to the humanities committee.

"Rajneesh is building a community of followers who are following a definite spiritual pathway," Clarke said. "They are seeking an ultimate fulfillment of their existence and some meaning for their lives."

Much of Rajneesh's teachings, based on a life-affirming strain of Eastern mysticism, may be difficult for Westerners who grew up in a religious tradition that is "other-worldly" to understand, he said.

"I've heard some incredible rumors about Rajneeshpuram," said Clarke, who described such "rumor-mongering" about new faiths as an ancient tradition.

ing" about new faiths as an ancient tradition.

He noted that early Christians were considered atheists by Romans because they refused to burn incense to the emperors. They also were rumored to be indulging in sex orgies and cannibalism because they attended "love feasts" and participated in ceremonies in which they "ate someone's body and drank someone's blood," said Clarke, referring to the Eucharist.

"This history ought to cause us some pause," he said.

Clarke, a former ordained Christian minister, said that many Christians believe that there is only one true faith and only one way to salvation and often feel threatened by new, non-Christian groups.

"We live in a shrinking planet and have to come to grips with spiritual pluralism," Clarke said. "There are things of value in many religious traditions. I would hope that the bloody religious wars of the past are over."

Clarke emphasizes that Rajneesh does not consider himself a god, but

rather as one in a series of "enlightened masters," including Buddha, Lao-Tzu, Jesus and Mohammed, who have appeared on earth throughout time.

Although the term "bhagwan," which Rajneesh uses to describe himself, is sometimes translated in English as "God," Clarke said it is best understood as "the blessed one."

Rajneesh disciples must surrender to Rajneesh's spiritual guidance, wear garments in the colors of the sunrise, wear a mala necklace bearing Rajneesh's picture, receive a new Sanskrit name and meditate. Beyond this, said Clarke, who is not a Rajneeshite, there are no special rules to follow.

Clarke discounts contentions that Rajneesh advocates "free sex," explaining that the guru believes that attempts to repress sex have turned it into an obsession. While Rajneesh is not opposed to sexual acts that are entered into lovingly by two people, Clarke said his goal is "to guide his followers to redirect their sexual energy toward spiritual fulfillment, toward transcendence of sex."

The researcher also disputes contentions that Rajneesh and his followers are anti-Semitic. A superficial case for anti-Semitism might be made by quoting some passages of Rajneesh's discourses out of context, he said.

Acknowledging that Rajneesh does criticize Jews rather severely on some occasions, Clarke noted that the Indian mystic also criticizes other groups, including his own Indian people, and that he also has praised Jews on numerous occasions.

"In my view, Rajneesh occasionally seems to lack what I would consider to be appropriate tact and sensitivity," Clarke said. "But I, for one, do not believe that he harbors any ill will or malicious intent toward Jewish people, particularly when his vision for humanity is of a unity that transcends all divisions."

THE SUNDAY OREGONIAN, OCTOBER 16, 1983

Rajneesh beliefs

Here are the main tenets of the teachings of Bhagwan Shree Rajneesh, as compiled by Ronald O. Clarke and confirmed by Prem Sunshine, a spokeswoman for the Rajneesh Neo-Sannyas International Commune.

- ☛ All reality is of a single, divine essence.
- ☛ God is not a thing among other things; God is existence as such. God is eternal, dynamic creativity.
- ☛ Whatever exists is sacred and has absolute worth.
- ☛ Reality has no ultimate purpose; it is all part of God's play or dance.
- ☛ Rajneesh's mission is to create a new man, "Zorba the Buddha," who will be both materialistic and spiritual. The new man will be concerned with this life, will be life-affirming, and will live out of love, not fear. He will seek neither to manipulate nor dominate others.
- ☛ It is necessary to dissolve or "drop" the mind and ego to attain enlightenment, liberation and bliss. "Dropping" means freeing the mind from the tyranny of its discriminating, analyzing and limiting functions, and does not mean a permanent destruction of the mind.
- ☛ Love and meditation are two major pathways that lead to the goal of enlightenment. Love is a pathway via feeling and relatedness; meditation is a pathway through aloneness. Sex should be transcended by experiencing it in a meditative manner, thereby redirecting sex energy from a lower to a higher, spiritual level.
- ☛ True love and true marriage must allow each partner to remain as free as possible.
- ☛ Women are equal to men, but equality does not mean they are the same. In fact, they are opposites.
- ☛ The basic concepts of morality and ethics are awareness, spontaneity, authenticity and balance. The truly moral person is one who is not trying to do the right, not trying to avoid the wrong. He simply remains conscious and acts out of his consciousness. Rajneesh is critical of all forms of morality based on absolutes, rules or commandments.
- ☛ Poverty must be eradicated before people can become truly religious and spiritual. Poverty must be overcome by creating greater wealth through capitalism and by creating a new vision of life among the poor themselves.