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TO WHOM IT MAY CONCERN

I am a holder of a M.S.C. degree in philosophy and philosophy of religion.

The first part of my study was in philosophy, which I started in 1974 until 1978. In this field I was mainly concerned with philosophy of Science, and in the last part of it I was concerned with mysticism and Eastern Philosophy. I finished this off with a report on the Bhagavagita and its influence on the early romantic movement in Germany.

The next phase in philosophy of religion lasted from 1979 until 1982. Here I was mainly concerned with science of religion and in my thesis I tried to give a scientific background for explaining religious experiences.

I received my M.S.C. at the University of Copenhagen.

I came to know about Bhagwan Shree Rajneesh writings in 1978. Unfortunately his books were not available in the library of the university, but I got them from India and visited the Rajneesh meditation center in Copenhagen.

Bhagwan Shree Rajneesh's religious writings have been of utmost importance to me in my approach to science of religion and I would like to state two examples of His importance.

Bhagwan Shree Rajneesh's view upon religion and science helped me to lighten up the discussion between a fictionalistic (E. Durkheim) and essentialistic (M. Weber) sociology of religion. Another important topic is his theory about the "psychology of the Buddhas", which means a psychology that contains human potentiality which has hardly been under research by traditional science.

The whole approach of Bhagwan Shree Rajneesh towards science, psychology and religion is a new way of thinking and of extreme clarity. The importance of Bhagwan Shree Rajneesh in human science is comparable to the importance of Einstein in physics.

Yours Sincerely  
EXHIBIT "A-55"

Jorgen T. Larsen