

July 13, 1983  
1487 Hiikala Place #17  
Honolulu, Hawaii 96816

To Whom it Concerns:

The attached resume will give you some indication of the background from which I write on behalf of Bhagwan Shree Rajneesh. Having recently taken early retirement as Vice President, Labo International Exchange Foundation, I'm presently engaged as a private researcher/consultant in religious studies and an Adjunct Professor on the faculty of the San Francisco Theological Seminary, San Anselmo, California.

It was a great suprise when I learned that the U.S. Immigration Service does not regard Bhagwan Shree Rajneesh as a teacher of religion. My knowledge of his work as a teacher goes back to 1972 when I first began reading his books. Indeed, I used his works in courses I taught while a member of the University of Hawaii Religion Department and a Research Associate at the East West Center in Honolulu. At that time until today, I regard Bhagwan as a Teacher of teachers.

In 1978, I visited the Rajneesh Ashram in Poona, India. My purpose in going was to acquire first-hand experience of a teacher who even then was acclaimed internationally. I spent a month at the Ashram and had occasion to attend many discourses given by Bhagwan as well as workshops led by leaders, many of whom were highly regarded by fellow professionals in their respective countries. I spoke with inquirers, students and devotees from Europe, Asia and Latin America. Many of those with whom I spoke were professionals like myself -- theologians, psychologists, physicians, engineers, architects, teachers, and psychiatrists. It became clear to me beyond any shadow of a doubt, that for these and thousands more, Bhagwan was a religious teacher of remarkable stature.

Now it may strike some as strange that a teacher of such repute should one day become silent. To the casual observer equating teaching with spoken or written words, becoming silent must mean giving up the teacher's role. However, what such casual observers miss is that silence too is a time-honored teaching and learning mode. This is attested to by the traditional Asian mystic, alone in his herimtage and by our own Western monastic tradition. The "Rule of Silence" as religious discipline goes back many centuries and is found in many traditions

Historically, of course, founders of new religious communities have more often than not come under severe criticism because their

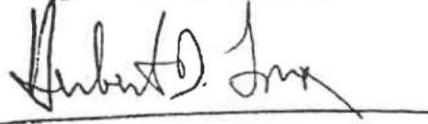
way seemed somehow different. The usual categories for interpreting their presence, actions and teachings didn't fit. And not infrequently, persecutions of either a subtle or not so subtle sort followed. Consequently, the cultures in which such religious leaders appeared were themselves impoverished. The teachers and their devotees suffered greatly. Surely we have transcended those days. Or have we?

Our nation, founded by those seeking freedom of religious expression, would be betrayed if permanent residence status were denied to Bhagwan Shree Rajneesh. To refuse him such status on the grounds of his not being a teacher of religion defies both the historical facts, his present teaching through silence and our own deep tradition of religious experimentation -- e.g., by such groups as the New England Transcendentalists, the Mormans, the Amish, the Hutterites, the Church of the Brethern and the Quakers.

I am not at present a Rajneesh disciple. However, I hold Bhagwan and his disciples in highest esteem. They bring a new vision and a caring and compassionate life-style to our country. The Rajneesh community stands in the tradition of religious visionaries who founded this country and who have appeared from time to time to enrich a culture grown tired and turned in upon itself.

In a word, we will impoverish ourselves in ways we cannot now fathom if Bhagwan is not permitted to remain and teach in his chosen way in this country. I urge you to do all in your power to make possible his permanent residence among us.

Respectfully yours,



INDIVIDUAL

STATE OF HAWAII, }  
City and County of Honolulu. } ss:

On this 14th day of July, A. D. 1983, before me personally appeared  
-----Herbert D. Long-----

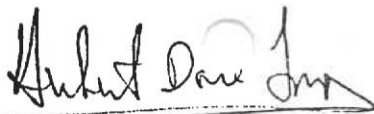
to me known to be the person described in and who executed the foregoing instrument and acknowledged that he executed the same as his free act and deed.

*Kathy K. Swaiski*

Notary Public, First Judicial Circuit,  
State of Hawaii.

My Commission Expires 5-27-84

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HERBERT DALE LONG

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## BIOGRAPHICAL

Data in: Men and Women of Hawaii (1971); Dictionary of International Biography, Vol. 10, 1973, 4th Ed.; Who's Who in Religion, 2nd Ed., 1977-78; Personalities of the West and Midwest, 1977-78 Ed.; Directory of American Scholars, Vol. IV, 7th Ed., 1978; Men of Achievement, (forthcoming - 6th Ed., 1979)

Born: March 13, 1929; New Hope, Pennsylvania  
Parents: Jacob A. (deceased) and Barbara L. Long  
Family: Married Molly Melcher, 1960  
Children: Taylor Howard, born 1966  
Amy Marchand, born 1968  
Michael Theodore, born 1976  
David Stirling, born 1978

## EDUCATION

Harvard University, Cambridge, Massachusetts, Theology and Ethics, (Th.D., '65)  
San Francisco Theological Seminary, San Anselmo, California  
Historical Theology (B.D., '56)  
Marburg University, Marburg, Germany, History and Psychology (1953-'54)  
Stanford University, Stanford, California, History (B.A., '53)  
Marin College, Kentfield, California, Mathematics (A.A., '51)

## PROFESSIONAL POSITIONS

Labo International Exchange Foundation (Tokyo, Seoul, Seattle, and Honolulu), Vice President for U.S. Programs and Director, Labo, Hawaii (since 1973)

## PREVIOUS PROFESSIONAL POSITIONS

East-West Center: Director, Institute for Student Interchange, (1968-'73)  
Director, Basic Humanities Project and  
Director, Open Grants Program  
Research Associate

University of Hawaii: Associate Professor of Religion (1969-'73)

Harvard University Divinity School: Dean of Students and  
Francis Greenwood Peabody Lecturer in Theology (1964-'68)

Emmanuel Presbyterian Church, Spokane, Washington:  
Associate Minister (1956-'58)

#### SAMPLING OF PUBLICATIONS

Self-Identity and Human Vocation, thesis for Th.D. degree,  
Harvard. University Microfilm Service, 1964

"Paul Tillich, A Theologian for Theological Students,"  
Harvard Divinity Bulletin, Jan., 1966

"Education: East and West," in Annual Proceedings of the  
Council of Associate Degree Programs, National League  
for Nursing, 1970

"The Paradox of Technocracy: Mechanism, Wholeness, and  
Freedom Reconsidered," Cross-Currents, Vol. 23, No. 1-2,  
January and April, 1973

"The Yogi and the Maoist," Man-Environment Systems, Vol. 3,  
No. 4, July, 1973. Also in Solidarity, Manila, 1974

#### PROFESSIONAL ASSOCIATIONS AND BOARDS

American Academy of Religion  
Association for Asian Studies  
Society for International Development  
Society for the Study of Values in Higher Education  
Language Research Foundation, Belmont, Massachusetts (Board  
of Directors)  
Labo International Exchange Foundation, Tokyo (Board of  
Directors)  
Hawaii Health Net (Vice President, Board of Directors)

#### AWARDS

Elected to Membership, Société Européenne de Culture, Rome, Italy  
Senior Fellow Award, Institute for Advanced Projects,  
East-West Center  
Faculty Fellowship, American Association of Theological Schools