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TO WHOM IT MAY CONCERN

Bhagwan Shree Rajneesh entered my life at a time when the gap between a successful professional career and a happy family life on the outside was contrasted heavily by complete inner disorientation and extreme depression (a feature common among doctors, and especially surgeons, who then tend to indulge in alcohol and other "tranquillizers").

So I began to explore classical psychotherapy (Dr. Alice Miller) and more progressive therapy with Dr. Dan Casriel in New York; but it was not until I came in touch with taped discourses of Bhagwan Shree Rajneesh, that life became joyful and meaningful again.

I once asked Bhagwan about this depression and my search for its origins in my childhood. The following is part of his response:

"...by and by a point comes when the vision of the expert becomes so narrow that he becomes almost unaware of the totality of life." "Your problem has nothing to do with your birth trauma; you need not solve it there. You can solve it now; there is no need to go backwards. Your problem is that you have become very skillful in creating the negative. And of course when you become too skillful in creating the negative you go on finding it." "Here we are trying just the opposite. Here I am teaching you to say yes to life, to love, to people."

For the first time in years I could see some light on the horizon and experienced a radical change in attitude which I have observed in hundreds of close Sannyasin friends ever since.

Living now in His presence at Rajneeshpuram has of course intensified that positive change in my life. The unfolding of His vision and the effects of the pooled energies of those open to the spiritual guidance of Bhagwan Shree Rajneesh is evidenced by Rajneeshpuram itself. There is the practical expression, the visible accomplishments of his disciples that far surpasses even the potency of Bhagwan's words; here is

seen the tangible impact of His silence.

Speaking from a plastic surgical viewpoint, Bhagwan Shree Rajneesh is certainly involved tremendously not only in the general field of medicine but very much so in a surgical specialty which is such a rare blend of technical and scientific craftsmanship, aesthetic-artistic inspirations and far reaching psychological involvement.

His holistic approach to medicine is even more needed in a complex specialty like Plastic Surgery and there is certainly a wide range of applications of the holistic principle to be taken in the near future which will benefit both patients and the physicians. (For example, see enclosure, Bhagwan's response to my question published in THE REVOLUTION, pg 67).

Another consequence out of the basic teaching of Bhagwan Shree Rajneesh will certainly occur when meditation and surgery happen simultaneously. This rare combination of spiritual and professional performance has been achieved many times in the past in more conventional fields, as painting, hunting etc., under the Zen tradition of Japan. Bhagwan Shree Rajneesh's continuous insistence on the need to incorporate science and technology into the path of spirituality makes 20th century surgery an ideal experimental field for these far reaching visions.

There is no doubt that the United States of America and its pioneering enthusiasm provide the ideal background for such inspired goals.

Sincerely,

*Kurt Eugen Schneider M.D.*

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Chir.Praxis 18:581 1974 "Der delto-pectorale Lappen"

Schweizerische Aerztezeitung 19:797 1977 "Arzt und Umwelt-  
30:1266 1977 schutz"

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1961 Graduation from Medical School Zurich Switzerland

ECFMG Exam (USA) passed

Rotating Internship at Ellis Hospital Schenectady N.Y. USA

1963 Doctorat Dissertation in Medicine at the University of Zurich

Surgical residency Kreisspital Mannedorf/ Zurich (Prof.P.Ricklin)

1965 Surgical residency University Clinic A Zurich (Prof.A.Senning)

1967 Surgical residency University Clinic B Zurich (Prof.H.Buff)

1968 surgical board qualification

active member of Swiss Society of Surgery

1969 Plastic surgery residency, Dept.of Plastic Surgery  
University of Zurich (Prof.H.Buff, PD Dr.Clodius)

1971 plastic and reconstructive surgery board qualification

active member of Swiss association of Plastic Surgery

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Reconstructive Surgery

1972 residency in Head and Neck Surgery at  
Roswell Park Memorial Institute in Buffalo N.Y. USA (V.Bakamjian)  
with special grant from the Swiss Cancer Society

Fellowship in Plastic Surgery at University of Miami Fl. USA  
(Prof.R.Millard)

1974 Private practice in Zurich Switzerland

Consultant for Plastic and Reconstructive Surgery at:

Limmattalspital Zurich (Prof.H.Schwarz)

Kantonsspital Frauenfeld (Dr.H.Gonzenbach)

Kantonsspital Schaffhausen (Doz.N.Ganzoni)

1977 active member of International Society of Aesthetic Plastic Surg.

1983 Passed the American Medical Board Examinations (Flex)

## THE STRETCHED SOUL MAKES MUSIC

Don't become an escapist and don't brag about your masochism as spirituality. Give up suffering and start a joyous journey. If you want to enter into my temple then it has to be not celibacy but celebration, not a fast but a feast.

The fourth question:

*Bhagwan, you emphasize playfulness, leela. But is it possible for a playful mind to be a plastic surgeon or a scientist?*

The question is from Prem Leeladhar. He is a plastic surgeon, hence the question.

**R**EMEMBER that all that has ever been invented in the world has been invented out of playfulness. You will be surprised to know that all that you see has been invented by playful people, not by the serious people. The serious people are too much past-oriented — they go on repeating the past, because they know it works. They are never inventive.

When a bullock cart is doing well, why bother? why waste time in inventing a car? And who has ever heard of a car? — you must be mad. The utilitarian cannot be interested in it. He will say 'For what? The bullock cart is doing perfectly well.'

But there are people who are playful, who cannot be contained by the past, who always go on playing with things. And out of that playing, new combinations arise. Inventiveness is a dimension of playfulness.

And you ask me: *Is it possible for a playful mind to be a plastic surgeon or a scientist?*

It is only possible for a playful mind. The non-utilitarians are the discoverers, the explorers. The utilitarian always asks what the profit is in it. For example, people have reached to the moon. The utilitarian, the business mind, asks 'For what? You cannot find a market there, there is nobody — this is a sheer wastage! Why put in so much energy and so much effort and so much money? And people are starving on the earth.' The business mind, the economist, will say that this is not right.

But there are people who are more interested in going to the moon — for no reason at all. These are the people who bring the future into the present. Right now you also cannot think of any utility, but who knows? The earth may become very inhospitable to man — it is becoming so. Man has done so much harm that the earth cannot forget and forgive it. Man has been such a disaster, he has destroyed the ecology of the earth. The earth is angry, revengeful.

The earth one day may become absolutely against humanity. It may not provide food. Then the only way to survive will be to move from this planet to some other

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planet. It may not be the moon — but the moon is not the end of the explorers' playfulness, that is just a station on the way. It may be some other planet which will be more green, more alive. The earth is dying; it is a dying planet, it is an old planet.

But only later on will people say 'Great inventors were these people who landed on the moon.' Right now, every practical, pragmatic person is against it. That's how it has always been. Many weapons and tools were to begin as playthings — the bow was a musical instrument before it became a weapon, and the wheel was a plaything before it was used as a tool. In many excavations it has been found that there have been civilizations, prehistoric civilizations, which had no bullock carts but which had toys with wheels.

Ornaments came before clothes, you will be surprised — before clothes, ornaments came into the world. There are still primitives who are naked but they are as much interested in ornaments as you are — even more so. Clothes are a practical necessity, but ornaments just playfulness. Man is not as economical an animal as economists suppose. Man is more an aesthetic animal than economical; he loves beauty more than utility.



man that is the source of all his uniqueness and creativeness, and the playground is the optimal milieu for the unfolding of his capacities and talents. Wherever man becomes more of a utilitarian he loses the capacity to explore. Wherever man starts condemning things of luxury he becomes dull, stupid.

You will see it in the East: people have become dull, people have lost all joy of invention — because all luxury has been condemned; it is a sin to seek comfort. But if you are not seeking comfort then there is no point in exploring, if you are not seeking luxury then all search stops. Then all that you need is a shelter, food, clothes — but there you are finished.

And when you don't explore you don't become rich, when you don't explore you stop growing. In the East it has happened, it has happened terribly: because the so-called priests and religious people condemned all luxuries, man became uninventive. The East is poor because of the saints — because people are bound to remain poor if they don't explore. If people are satisfied with just whatsoever is the case they become more and more poor every day, because every day more and more people are born and the place becomes more and more crowded. And they cannot find any way out of it; they take it for granted as their fate.

Man is a luxury-loving animal. Take away play, fancies and luxuries, and you will turn man into a dull sluggish creature, barely energetic enough to obtain bare subsistence. A society becomes stagnant when the

people are too rational or too serious to be tempted by baubles.

When I say playfulness is the source of all discoveries, I mean it. The greatest calamity that can happen to a man is that he becomes too serious and too practical. A little bit of craziness, a little bit of eccentricity, is all for the good.

The fifth question:

*Bhagwan, will you be my catalyst towards God-realization?*

**M**Y approach is that the more you forget about God, the better. Leave Him alone. Realize yourself. This is again an escape from your problems: God-realization, nirvana, moksha — these are avoiding your real problems, these are ways you start going outward. Go inward. Self-realization is the thing — God-realization comes out of it, grows out of it. It will take care of itself, you need not worry about it.

At least do a small thing: know who you are. You don't even know yourself, and you have started working for God-realization? I can be a catalyst to self-realization. And out of self-realization, God-realization comes on its own accord.

But remember, to be a catalyst is a very thankless job — because if I am to be a catalyst for your