
Bibliography on Bhagwan

FitzGerald, Frances (1986), Rajneeshpuram I and II. In **The New Yorker**, September, 1986.

This long article, nearly 100 pages, is a cogent account of the Rajneesh movement based on visits to 'the Ranch' in Oregon and interviews with many of Bhagwan's followers, including Teertha who, as Paul Lowe, co-founded Quaesitor and then became Bhagwan's leading psychotherapist, and Somendra who, as Michael Barnett, helped run Community. The article is clear about the linkage between the human potential movement and the Rajneeshis, between Esalen, Quaesitor and Bhagwan.

Milne, Hugh (1986), **Bhagwan: The God that Failed**. London, Caliban.

A personal account of Bhagwan's one-time bodyguard who was at the centre of the movement for many years. Emphasizes the negative aspects of the movement.

Mullan, Bob (1984), **Life as Laughter: Following Bhagwan Shree Rajneesh**. London, Routledge and Kegan Paul.

An academic sociologist from the University of Essex analyses the beliefs and practices of the movement in terms of who the members are and how they tie in with the rest of society. Sannyasins found this book acceptable but, as expected, felt he had misunderstood their relationship with Bhagwan. Emphasizes the British centres and, as the book was written before 'the Ranch' got into serious trouble, does not address the problems of violence and the abuse of power.

Murphy, Dell (1986), **The Rajneesh Story**. Oregon, Linwood Press.

This book presents the movement as it would have us see it. Stresses the hostility shown towards the Rajneeshes in Oregon and emphasizes their own goodness and the enlightenment of Bhagwan.

Taylor, Gail (1985), **New Religions: A view from within**. In Fethey (Ed.) **Options for Youth**, London, United Society for the Propagation of the Gospel.

Transcript of an interview with a Sannyasin who never met Bhagwan. She visited several centres but carried on her career in management in the helping professions. Her testimony shows the 'sense of coming home' involved in being a member of a community of people where love, acceptance, cooperation and good humour flourish. It also shows what strength for life and liveliness was gained from the movement.

Thompson, Judith and Heelas, Paul (1986), **The Way of the Heart: The Rajneesh movement**, Wellingborough, Aquarian Press.

Written by academic researchers from the University of Lancaster. They describe the movement sympathetically and show what it is like from the inside as well as what it looks like from the outside. Deals sensitively, though inconclusively, with difficult issues around who was to blame for crimes in 'the Ranch'.

David Jones

DEPRESSION ANGER AND RED FACES

In the May/June issue we published a very good article by Greta Palmer on her response to a male/authority research project into depression. It was called 'Depression and Anger' and, looking it over when it was set up in print, it read very well. A week after the issue had gone to the printer, the last two pages of Greta Palmer's text were found under the word processor desk.

Red faces all round, a furious letter from Greta Palmer, and an apology in the July /August issue which said that we were printing the missing pages on page 195. When I checked through my copy after printing, there was no sign of the missing pages! An overburdened lay-out artist had allocated the space, added it to the Contents page, and then forgotten it. So now ever redder faces, grovelling apologies to Greta Palmer and here finally is the missing piece:

ON DEPRESSION AND ANGER

Conclusion

by

Greta Palmer

The things of the spirit are the birth-right of all. Man may wish to 'elevate' them into mental concepts, theories and maps, but I fear this to be dangerously un-balanced unless women also speak out from below the neck and find that spirit-
edness which comes from the guts.

Gut responses may seem frighteningly 'uncivilised' and raw but they are like the thrust of a germinating seed - the shoots of a plant newly emerging from that rich compost humus/humility which is the body's wisdom. The new seed comes later in time - by the fertilisation of