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new religious movements

up-date

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RELIGION AND SEX

	page
INTRODUCTION	1
A YOGIC ATTITUDE TO SEX. (Johannes Aagaard)	4
KRSNA CONSCIOUSNESS IN THE WEST. (R.T.Crowley)	34
THE DIVINE PRINCIPLE AND SEXUALITY. (S.M.Moon)	44
HAPPY HOOKERS FOR JESUS. (L.Wikström)	59

"NYANDLIGT" (new book by L.Wikström)	64
SCIENTOLOGY LITERATURE. (Jan Grønberg)	69

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EDITORIAL.

The first two issues of UP-DATE were sent free of charge to a large number of persons. As mentioned in issue two, we now have to ask the readers to pay for continued subscriptions.

Due to changes in the technical production the subscription rate will be more expensive (after this issue). The rate will be 35 Danisk kroner (\$6,- DM15,- £3.50) for subscribers within Europe, Great Britan, and Ireland, 50 Danish kroner (\$8,-) for subscribers in the rest of the world. These rates normally cover four issues (one year). (These prices are for new subscribers only).

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This is a double issue, no. 3 and 4 of the first volume. The next issue will be published in February 1978.

INTRODUCTION

RELIGION AND SEX

The relation between religion and sexuality cannot be reduced to one model. Different religious attitudes give different relations to sexuality. This is also the case with the new religious movements.

This issue of "Up Date" documents this diversity. The first article describes a Yogic attitude to Sex, underlining that it is a - not the - Yogic attitude. The Swami Narayanananda of Rishikesh and Coorg (near Bangalore) has by now gained a rather large following in the northern countries of Europe, including Germany. It is especially in Denmark that he has gained a foothold, having two monastic communities in Gylling (Jutland). Even if this guru is not typical, he is on the other hand not atypical either. He represents in a general way a popular version of Sir John Woodroffe's Tantric pattern. The author of this presentation is the director of the Institute for Missiology and Ecumenics, University of Århus, Denmark, dr. Johannes Aagaard, who is also one of the editors of this magazine.

The second article is written by one of the late Swami Prabhupada's most able disciples, R. T. Crowley, dealing with Krishna Consciousness in the West. In this article the relation between the thirst for pleasure and its spiritual origin is described, while at the same time expressing the disciplined and puritan nature of the sex-life within the Hare-Krishna Movement.

The attitude to sexuality, taken by the leader of the Unification Church of The Tongil Family, Rev. Moon Myung Sun, is not just puritan, but repressive. The text published is an internal instruction given by the Father himself to his children, interpreting the relation between The Divine Principle and Sexuality. Rev. Moon advocates celibacy and states that he is more strict than God in this respect, but he first of all prepares his disciples for the holy marriage, which will become the decisive liberating reality in their lives.

The Father-figure of the Children of God, Moses David has quite the opposite attitude to sex - He teaches the disciples to live and work as Happy Hookers for Jesus, involving a very open attitude to sexual realities. This rather liberal attitude is, however, supported with a fundamentalist exegesis, which is quite new and interesting. The author of this article is Lester Wikström, a Swedish pastor and journalist, working for the Church of Sweden Mission. He has just published a book on "New Spirituality", and this book is reviewed at the end of this issue.

Finally we publish an annotated bibliography on Scientology, well aware that this is just a selective list. Books and printed matters from Scientology represent a huge mountain of communication, but this selection of material will give the critical reader a substantial understanding of the Scientology-phenomenon.

A YOGIC ATTITUDE TO SEX

by Johannes Aagaard

The considerable interest aroused by the various schools of meditation is due partly to their claim to be able to free people from stress and tension, but partly also to their particular attitude towards sexuality. There is a connection between yoga and sex that is very hard to understand fully. This connection can appear - as in "Skandinavisk Yoga - og Meditationskole" - in a clearly tantric technique, through which sexuality is used as a means of meditation. Or the connection can express itself through, e.g. the Hare Krishna movement's puritanical and ascetic relationship to sexuality as such. (Swami Prabhupada).

The guru who has aroused most interest in Denmark with regard to this connection is Swami Narayananda, from Gylling, Jutland, and this is because of the claims made by twenty or more female disciples of his - both former and present - that at the same time as he was strictly insisting that his disciples must abstain from every sexual activity he was in fact sexually active with them. Narayananda has accused the girls of lying, but an investigation of the allegations has made his claim impossible to accept. Girl after girl has given a substantially identical account.

It is therefore interesting to try and understand the connection between Swami Narayananda's theory and his practice.

1. Narayananda's Teaching About Brahmacharya.

Swami Narayananda himself recognises that sexuality - or rather the conquering of sexuality - is the decisive factor in his school. "I have my own message. I have kicked all that away (he means the systems of the classical Hindu schools). I do not like it. I only give precise facts, which no-one can lay a finger on. The other yogis patch things up. They are not talking about Brahmacharya. That is the most important thing of all. It is a challenge to the whole world. Brahmacharya is necessary for all, both "householders" and monks." (1).

Narayananda's whole literary output has as its central point the necessity of Brahmacharya. He himself describes in his book "Brahmacharya, its Necessity and Practice for Boys and Girls" (published 1960) how in 1940 he had a decisive experience: He is meditating in a park, when he notices a group of half-naked scruffy urchins between the ages of 7 and 10. He feels sorry for them in their bedraggled state, until he realises that what they are settling down to begin doing is to masturbate - he grabs a stick and runs after them, shouting "You fellows, what are you doing here? Wait, I shall punish you for your silly misdoings, etc."

One's surprise is partly at N's reaction to these scruffy youngsters, using the only free means of enjoyment they possessed in an attempt to warm themselves up, on a day N. himself describes as "a very cold winter day" No less surprising, however, is the fact that twenty years later N finds it possible to describe his behaviour as a very human and natural reaction - indeed it is he who quotes the insensitive, unthinking words he shouted after the poor youths.

The fact is however that this small incident, which could possibly have occasioned the birth of a social reformer, instead pushed N's mind in a neurotically sexual direction, and played its part in some traumatic experiences in the young monk's later life.

At any rate, the incident gave N a sleepless night: his mind was full of thoughts like these: "O Mother India! O hallowed land of the Rishis! The birthplace of Brahmacharya..... where does the coming generation stand?" And what of the whole world? What is its future, when its young people are sinking so low? Out of these thoughts came N's first book: "The way of Peace, Power and Long Life" published in 1945. 2)

His aim is clearly expressed in the foreword to "Brahmacharya": "It is hoped that this booklet will meet the real want of the nation and the world at large, and teachers, parents and students will imbibe its noble ideas and revive Brahmacharya Ashrama to save the nation and the whole world from a terrible catastrophe." 3)

There seems to have been a certain lack of proportion in the young swami, who from the beginning saw himself as saviour of a lost world. The perdition from which he wants to save people is the practice of sexuality, and the message which will save them from it is the message of Brahmacharya. N has of course more than this to say, but there is every reason to take him at his word, and to be quite clear that it is Brahmacharya which is his essential mission to "nation and world".

To make any sense of this account of his preaching of Brahmacharya we must at the outset look carefully to the presuppositions which lie behind it. These are connected with the relationship he had with his mother. This is not unique - it seems to be a continually re-

curring characteristic of neo-Hinduism. N prefaces his first book with a long quotation from Ramakrishna Paramahansa, which takes as its starting-point the fact that "Samsara" ("the world") consists of two elements - "Kamini" ("light") and "Kanchara" ("gold"). In particular it is desire, or lust, which Ramakrishna concentrates on. He of course is writing to men, and refers to the number of "troubles and tribulations, worries and anxieties" a modern man has because of his relationship to woman. "How much humiliation he undergoes for her sake? He sells his body. He sells his mind.... He is made to dance like a monkey". 4)

Alone, man is strong, but marriage makes him a slave, empties him of "power of mind" and "power of concentration". "All the maladies, all the troubles, and almost all the diseases are owing to the loss of Brahmacharya". His conclusion is short and clear- "Woman is verily the Maya". 5)

One must therefore never "believe a woman". One must mistrust a woman, purely and simply because she is a woman, even if she is a "great devotee". It is quite clearly the sexual difference that matters, and nothing else.

Ramakrishna describes how he allowed his young 14 or 15 year old bride sleep by his side without it giving him sexual feelings. His explanation is interesting, right down to the details of his wording: "I look upon every woman as my own mother. I see the form of my Divine Mother in every woman, either chaste or unchaste". 6)

His own mother and the Divine Mother are one and the same - or at any rate merge into one for him. And this "mother-awareness" stands in opposition to his "woman-awareness", insofar as this is marked by lust and sexual desire. He therefore conquers his desire with the

help of his mother-awareness, and he increases the strength of his mother-awareness by projecting it on to the divine.

His mother demands everything of him. She is his all. There is no room for other women. They are all - without exception - Maya, or manifestations of the world's deceit, and if one follows them it leads to sexual activity, which leads in turn to the circle of existence - Samsara. "For every sexual intercourse one has to take a new birth in this world." 7)

Behind this attitude lies partly something concrete - a neurotic relationship with his mother, a simple case of mother-fixation, which prevents him from having a free relationship with other women. It is partly also perhaps a cultural phenomenon, pointed out by several authors - a form of matriarchalism in Indian culture, which puts the older woman, the mother, in a position of complete dominance.

In understanding N's relationship to Ramakrishna, it is important to realise that the similarities between them are not confined to their teachings, but may be found as well in their presuppositions. N, too, has a problematical relationship with his mother. Born in 1902, he lost his father in 1912, "which gave him a very rude shock". 8)

For a guru, the early death of either father or mother is an experience which has a vitally important part to play in his development. 9).

So it was that the 10-year-old boy grew up in the care of a widow. There is no mention of brothers or sisters. His youth is described in the clichés found in legends about heroes. 10)

In 1929, at the age of 27, he became a monk (sannyasi), now for the first time leaving home. It was a long time to have lived with his mother.

First he joined the Ramakrishna Mission, and it is significant that this basic experience meant so much to him, even though he only kept up this close contact for three to four years. After 1936 he broke away from the Mission completely. 11)

He practised the stricter forms of meditation and penance, and attained Nirvikalpa Samadhi at the end of February 1933, on the night when Siva is worshipped through the night in most parts of India. It is for this reason that he is influenced, first and foremost, by Sivaism. 12)

After his attainment of Nirvikalpa Samadhi his mother died in 1934. Of this he writes: "I read the letter and communicated the news to the Brahmachari (the other holy men) without any feeling whatever (my underlining). I was absolutely unconcerned and my mind was unperturbed. By then, life and death has lost all value for me: both were equal to me." 13)

He writes of this as one section in a whole series of stories describing how the mind determines everything: and his conclusion is that he did in fact reach absolute freedom, even in relation to his mother.

There is however more to say on this point, for this freedom in relation to his earthly mother was achieved by N by transferring his mother-fixation to "Divine Mother". It is absolutely vital if one is to understand him and his school, to understand the dominant role played by the divine mother, or maternal deity. In N's writings the following sentence often recurs: "Worship

the Almighty Mother Kundalini Shakti in the Muladhara Chakra". 14)

This worship of the mother-goddess is the central point in the form of tantra of which N is an exponent - Kundalini Yoga. The aim of this tantric form of meditation is to move power from the central point between the opening of the anus and the genitalia via a whole series of other "centres" up to the crown of the head, where the feminine power is joined by the masculine God, Shiva.

The awakening of this power, Shakti, occurs with the following words: "Wake up, Mother! Arise Mother! And reach your goal at this very moment."15)

It is not my task in this context to describe the technique and philosophy of the raising of the Kundalini. But of decisive importance is the fact that if the Mother is to awaken and rise up, all sexual activity must cease. Any relationship to a woman other than Divine Mother will affect the Divine Mother, make her passive, and paralyse her. There is an absolutely exclusive choice - either the beloved mother, or the desired woman. The two cannot co-exist. The choice must be made.

For N the choice is not a hard one. "The child is the father of man, and the mother's heart is the child's schoolroom. What an influence the mother has over the child! What an amount of faith the child has in the mother's words! ... Every word and every act of the mother has a definite mark in the young brain... as such the child's future entirely depends upon the mother ..."16)

He commits himself completely to his mother. She controls him and must control him... "The father is a hundred times more valuable than the teacher, but the mo-

ther is a thousand times more than the father." 17)

It is therefore hardly surprising that N understands God as a mother. In his most important book "The Primal Power in Man or the Kundalini Shakti", published in 1950 18), it emerges clearly that his God is female. In fact it is the Shakti aspect which completely absorbs his attention, and this is female-oriented. Shakti is the active, female counterpart to Shiva. This Shakti is called Bhujangi, i.e. snake, but the snake also is here understood as female, as in Kundalini. Among other characteristic names Ishwara is important, which means "Sovereign Lady". 19) Kundalini Shakti is the mother of all energy, the energy of the sun, the moon, and fire, whether this energy functions in makro-cosm or mikrocosm. 20).

In contrast to Shakti, Shiva plays a distinctly self-effacing role. He sits and waits up there in the crown of the head. When she is united with him, liberation occurs, but she is the active element, and needs to be awakened into activity by means of invocation and technical exercises.

Kundalini Shakti is also called Prana Shakti, and as such is "the Mother of all the forces in the body" 21). The capital M is no accident. The word "Mother" is used not merely metaphorically, but to describe the actual cause.

Therefore "Pray, pray with a travail heart unto the All Mighty Mother Kundalini Shakti, to save you from all pit-falls and dangers, and to lead you unto the final Goal safely." 22)

Little by little, however, N comes round to talking of God as "It". It is the way he eventually conceives of God - the "Advaitic" conception - of God as The One,

neither light nor dark, neither life nor death, neither she nor he, but IT.

"A Thing called God", "The Thing in Itself", and "That One Thing" are formulae often used by N. "Thing" always has a capital T, and is considered a precise way of expressing the supra-personal character of God. 23)

This, the ultimate reality of God, N calls "it" 24), for God is what is left when all names and forms are removed from the universe. In this sense God is only received "via negativa" - through denial. God is not a particular.

2. Sex as Maya.

The divine mother represents reality, while all other women are manifestations of Maya, as already mentioned. Even the idea of sex "is nothing but the idle fancy of the mind and the senses due to ignorance. It is a great delusion." 25)

Once one succumbs to Maya, one can never attain liberation. A person who does not live in celibacy can never think rightly about God. Such a person can never live rightly, and one cannot worship God. "With a sexual life God-realization is quite impossible." 26)

Sexual activity, then, is opposed to one's relationship to the divine. Awareness of God and awareness of sex are mutually exclusive. But in addition sexual activity is downright dangerous and destructive, according to N.

"Every sexual enjoyment drains the whole system. It brings convulsions in the whole body. It throws the whole body and mind into chaos. Sexual enjoyment weakens the mind, dulls the intellect, weakens the mind, weakens

the will-power and shatters physical health." This is the norm - and if one is very active sexually, one will suffer from incurable illnesses, and indescribable misery. There follows early decline and death. 27)

"The loss of bodily strength and mental vigour in one act of sexual indulgence equals that suffered in twenty-four hours of deep study or seventy-two hours of hard physical labour. What a colossal loss it is!" 28)

Brahmacharya therefore includes the injunction that one must not on any account "touch the body of one's opposite sex with a lustful motive and not to kiss or embrace one's opposite sex." 29)

"Never kiss or embrace anybody. Nay, not even a person of the same sex..... Avoid looking at the person of the opposite sex.... Never talk with a person of your opposite sex in a lonely and secluded place..."30)

All sexual instinct and sexual activity must cease. This is demanded by Divine Mother. And what mother says is always right. For this reason Brahmacharya is of absolute necessity. It is for this reason also that "wet dreams" are so great a problem. 31)

This phenomenon, in reality nothing more nor less than a matter of the nocturnal emission of semen, plays a very important role in N's system. This is easy to understand. It is one thing to achieve something by means of the nervous system, directed by the will. But what is to be done about one's nervous system working quite independently and evading the control of the will by making us act in our dreams in a way that is against our will? The only solution is to try and subjugate the independent nervous system as well, so that this also will obey the will of the divine mother.

Besides this elevated aim, which leads on in its turn to the development of both the theory and the technique of Kundalini itself, there are meanwhile also a whole mass of "useful" methods one can use on the way. The uselessness of these methods only serves to underline the banality of the problem.

Taking a cup of cold water, for instance, will help you very much to observe Brahmacharya and will save you from wet-dreams. 32)

One must try to have a good digestion: constipation "often brings "wet-dreams"". 33)

Wet-dreams produce loss of semen, and this in itself is a great problem as we shall see later. To avoid the risk of any loss of semen, "every emotional feeling" must be avoided. With every emotional feeling there occurs "a minute tickling of seminal fluid from the storage", while violent emotional feelings cause the emission of semen not only in dreams, but waking as well." 34)

Cold showers play a large part in preventing wet dreams, and N's advice here is very detailed. 35)

His most refined regulation, and probably the one that is most dangerous to one's health, is his frequent injunction to use a "Coupinum" - a loincloth. All disciples must use one. Anyone who suffers from wet dreams must use it day and night. 36) It is also recommended that the loincloth be soaked in ice-cold water, and similarly cold baths lasting for up to half an hour are said to help. 37)

Fear of wet dreams also determines a disciple's eating habits. Tea, coffee, wine and spirits, and smoking,

must be avoided, together with all hot meals and spices. 38) And one must also of course avoid seeing people naked. The observation of all sexual activity, including that of animals, birds, reptiles, and, yes even the sex-life of insects, must be avoided completely. 39)

Only consciousness of God can drive out unclean thoughts. One must therefore always think of God. "Try to make the Lord your all in all. Eat for Him. Drink for Him. Sleep for Him. Nay! let the very heartbeats be for Him and Him alone". 40)

One must therefore often isolate oneself from others, in order to meditate and fast - the latter however only in a mild form. The moon also should be avoided, for there is a connection between moonlight and sexual instincts. 41)

Despite all measures - so much N admits - nevertheless wet dreams occur from time to time. "One cannot avoid it in the beginning." But they will and they must stop, if the correct measures are taken, and if one is sufficiently determined. If they do occur one must fast as a penance. 42)

In "Brahmacharya" (1960 p.84) he repeats that even those who keep Brahmacharya can have wet dreams. He attempts to minimise the very problem which he has helped to create. At any rate one must not go to the doctor with the problem. 43) All the same, N continues to repeat vociferously that so long as one works away with asanas and pranayama one can easily control wet dreams. In this way - and only in this way - one can become a "superman"! 44)

N regards loss of semen as a very serious matter.

" Every drop of this semen is very holy and every drop of it is sacred and valuable for the upkeep of mental and physical health of a person." 45) "Brahmacharya" (1960 p.24) is even more drastic. The loss is "irreparable.... it drains the system and ruins the mental and physical health of a person." 46) The point is that as well as semen being lost there is also a serious loss of Kundalini Shakti. N is not entirely consistent over whether this loss occurs because of semen - loss, or simply happens at the same time. But the fact is clear enough, whichever is the case. One loses sexual energy with sexual activity and sexual energy is "a great power of the body... the supreme strength in the human body." 48)

He attributes such great significance to sexual power that he can assert that when sex - energy is under control "mind and Prana" are also under control. This point of view makes sense if one sees sexuality as the strongest expression of the power of the independent nervous system. Success in subduing the sexual instinct is the most important step of all. If one can shift (the consciousness of) sexual power from the anus and genitals to higher centres, "the whole angle of vision of this world" shifts as well. "the great hankering after and attachment to the senses and to their objects vanish greatly. The desire for and attachment to food and sleep, subside greatly".. One does not need so much sleep. The secretion of semen stops. The genitals shrink, and one cannot function sexually any more. 50) But the assumption behind this development is that one has been able to raise power to the heart "centre" and beyond.

Loss of semen is of course no less harmful when it happens inside marriage. N recognises that marriage is

necessary for the procreation of children. But even within marriage one must aim to avoid the waste of semen. If married couples live together "without restraint according to their whims and fancies they will be committing the worst sort of immorality." 52)

N refers to the fact that it is prescribed in Shastras that married couples must only sleep together from the fourth to the fifteenth day after the beginning of menstruation, and in addition it must be avoided on certain days. Even this regulated form of cohabitation must cease when one has two children. The relationship must thus resemble one's relationship with mother or father respectively, and so genuine sexual cohabitation is over and done with. Otherwise, there occurs "an act of debauchery".

He goes so far as to insist that married couples who do not observe this rationing of sex "always bring forth defective and immoral children." 53)

But if one keeps to these rules, then one can live in Brahmacharya even within marriage, for mutual attraction is converted into mental energy in order to attain Moksha. 54)

Loss of semen is as serious as this for N because the semen has to be converted into "Ojas Shakti", which is the greatest mental energy 55) of all. This "sublimation" cannot happen if one loses the semen. 56)

But if one keeps one's semen the development occurs of a special nerve (nadi), called Medha Nadi, on the side of the body corresponding to Sushuma Nadi, which is situated in the spine. This Medha Nadi does not function with ordinary people. But it can be developed by holding on to one's semen, and it will then function in

such a way that the semen is continually "dried up and converted into Ojas Shakti". 57)

There are great advantages in having this nerve activated, for it is by this means that the sixth sense is discovered, "and one can know the event of the past, present and future". 58)

This process can only take place with the help of "long, steady practice of this Pranayama". This is a vital key to understanding the deeper meaning behind breathing exercises. 59)

The deeper purpose behind both Pranayama and Asanas is to develop such a degree of control over one's body's independent processes, that even the production of semen is controlled by the will. 60)

3. The Crises in India and Denmark.

In India in 1950 N had to undergo a serious crisis caused by what he describes as persecutions. "Many hooligans took advantage of his piousness and created all sorts of troubles for him. They even brought charges of inhuman scandals against him." 61)

The first real description of these trials occurs in his last actual book "The End of Philosophy".... published 1962. 62)

He had taken care of some Pakistan refugees, and was working with them on a joint publishing enterprise. Two of the refugees were sisters. He was then accused of living an immoral life with these young women (i.e. "debauchery"). The accusations resulted in the departure of many of his former sympathisers.

The culmination was a number of accusations that he had

made one of the girls pregnant, and that she had had an abortion. In reply, N accused the doctor of having produced evidence originating from his own wife's recent confinement. N writes that the critics "tore my prestige to pieces but I stood firm on Truth like the high Himalayan peaks without the least resistance from my side I treated these vulgar people like flies, mosquitoes and scorpions ... I kept quiet and offered absolutely passive resistance ." 63)

These sentences are interesting, in view of N's use of the same tactics after similar attacks in Denmark in 1974. N describes in page 227f. the terrible consequences of these accusations for his accusers. They experienced appalling sufferings.

Twenty-four years later, in Denmark, there occurred an equally violent crisis of confidence in Swami Narayanananda's ashram. A group which included Anne Lise Dressler, for many years president of Yoga Trust, denounced Narayanananda, partly because some of the girls in the group had themselves often been used as objects of the guru's sexual activities, and partly because the men and the other women in the group reacted strongly to the many pieces of evidence which had gradually come to light from the women involved in these sexual activities.

The movement is officially called "Yoga Trust", and therefore the obvious name for the opposition is the "Anti-Trust". This last group consists mainly of some disciples who were closest to the Swami over the years: some others of his closest disciples, however, have remained loyal.

As well as Trust and Anti-Trust, there is however a third group of disciples who do "believe" in the guru,

but at the same time have to some extent detached themselves from him and from the Trust itself.

Faced with the considerable amount of evidence from women accusing the Swami of teaching one thing and practising another, he and the Trust have reacted with the same tactics the Swami used in India, i.e. with passive turning away from the world. Individual loyal disciples have taken up the argument in the Press against all the criticisms, and the Danish daily newspaper "Information" has been particularly co-operative in explaining away the accusations.

The Trust as such has not at any point denied the criticism, but has isolated itself and its members. The Anti-Trust has been solemnly and publicly banned, and all disciples who have so much as talked with the critics have been expelled by the Association. The same is true even of the members of the associated Abinaya-Alliance.

In July 1974 Anne Lise Dressler contacted the present writer and supplied a whole lot of material for a university-based research into the Yoga Trust. At the same time a good number of former disciples supplied oral information about their experiences with the movement. We have in this way collected a very large amount of written material, as well as many tape-recordings. It is not necessary to go into details in this article concerning the sexual activity involved, but certain aspects need to be made clear in order to understand just what it was that happened.

While the Swami was touching the girls sexually, or lying with them (no actual intercourse took place), he warned them against feeling sexual pleasure. This

caused violent stress in the girls. He never explained the purpose of this practice; but some of them, who worked in his Kutir (house) and knew that it happened with others also, discussed with each other what the purpose could be, and concluded that it was some kind of "initiation", i.e. dedication. In any case, by the very nature of the case they experienced these activities as a strengthening of the concentration on the guru; but at the same time most of the girls interviewed (though not all) declared that they felt disgust and fear.

The girls' horror increased considerably when the guru not only demanded that they should not talk about his activity, but threatened them, if they should do so. The threats consisted partly of "eternal damnation", and partly of giving birth to mentally ill children, or alternatively of becoming insane themselves, or of committing suicide, if they failed to keep their mouth shut.. Not all the women he has had "sex-play" with have broken with him. We have also interviewed some of the "believers", and it is typical of the movement that, although they reproach the guru for failing to explain the purpose of it beforehand, they are quite sure that there is a form of dedication involved with it.

There are examples of Swami Narayananda provoking these sexual practices a long time ahead, partly by his choice of Indian names for the girls, a phenomenon we cannot go into here, and partly by the instructions he gave in letters, through which in some cases he has separated married couples.

No impartial observer can possibly doubt the accuracy of the women's claim to have been the objects of sexual activity under the compulsion of the Guru's religious authority. The women in question have made their statements with many details and concrete facts, to a great

extent independently of one another. They have nothing to gain by doing this - in fact the reason they have talked has often been that some of their friends who have done the same have been accused of lying. Most of them have tried to find excuses and explanations to justify what is for them an incomprehensible activity.

If the question be raised - why did they even so very frequently agree to the sex "games" (though there were a few who broke with the guru there and then, and left the camp in anger), and why did they - especially in 1971 - come to experience them daily? - the answer surely lies in the fact that they had already experienced the guru as an erotic and sexually arousing element in their meditation. The Kundalini method of meditation, which was practised at Gylling, but since then has decreased significantly, contains strong sexual impulses, and is in fact in itself an internal "coitus noninterruptus". The fact that the guru himself became the physical replacement for the guru as internal stimulus would not have made such a great difference, if only that same guru had not so energetically asserted the necessity of total sexual abstinence in the form of Brahmacharya.

4. Can the contradiction between theory and practice be explained?.

The difficulty in understanding N's activity is not only the superficial one that he does not practise what he preaches. That is too human to require an explanation. It is however this contradiction that has given rise to the opposition at Gylling and split his movement in two, and the reason the opposition wanted the contradiction explained was to "expose the old man".

This is not the job of a university, and there was for this reason from the beginning a tension between the opposition on the one hand, and, on the other, the group from Århus University involved in the research. The two groups worked together for some time to bring the facts of the case to light, but they did not have the same aim, and their paths very quickly divided. The opposition tried to "expose the guru" by means of a Press campaign, and he survived the "exposure" - as we had forecast he would.

It was clear from the beginning that our task was quite different. It was not to expose, but to try and find out what really went on at Gylling. There was not only a contradiction between theory and practice, word and action; there was also an indirect connection between word and action. The system N uses as the basis of his teaching of Brahmacharya is probably simply the tantric system, which by its nature aims at the exact opposite of Brahmacharya - though in a hidden way.

But if tantrism's relationship to sexuality is really the exact opposite of Brahmacharya, how can it be explained that N can found his teaching on a tantric system? This is the real problem. And it is not easy to resolve. It is this problem - ignored by the opposition at Gylling - that has taken us so long. From the start they have refused to believe that for many years they themselves have been "tantric", and have practised tantric exercises.

However, certain formulations can be found in N's exposition of the tantric system which suggest that he recognises himself the indirect relationship between the tantric basis on the one hand, and on the other the practice which developed in connection with it. These

formulations are adequate evidence that both he and his disciples - perhaps both without realising it - have used techniques which work directly against their aim.

N writes e.g.: "Sexual enjoyment is the most powerful sense enjoyment and sex energy is the most important energy of the body and mind. The union of Shiva and Shakti i.e. God and His Creative Power in the gross form is sexual enjoyment, while the union of Shiva and Shakti in their causal form is the bliss of Samadhi. Bliss of Samadhi or Brahmananda is an uninterrupted state of sexual bliss, as it were, without the sense and its object" 64) (my underlining).

Unless sexual energy is converted into spiritual energy (Ojas Shakti) and sexual enjoyment into spiritual bliss, one cannot attain spiritual enlightenment. It is for this reason that Brahmacharya - perfect Brahmacharya - is an absolute necessity for God-realisation. 65)

There are two problems here: firstly, in his method of meditation N takes the place of Shiva, and so when the sexual power, Kundalini Shakti is to be aroused and raised to meet with the guru himself, he quite clearly takes on a function in relationship to the sexuality dwelling within his disciples. Their sexual energy strives upwards to him. It follows inevitably from this that sexual desire and sexual energy from the disciples are bound up with the guru himself.

Secondly, the formulations contain the possibility that "perfect Brahmacharya" can include within it the kind of sexuality that does not lead to loss of semen, and thus to pollution, nor to normal orgasm. It is only with loss of semen and orgasm that sexual energy

is "wasted", so that it cannot be converted into Ojas. The above quotations in fact presuppose that there is a parallel development between "the gross form" and the "causal form". One does not move from the first to the second by doing away with the first, but by converting it, by transforming it, by sublimating it. Therefore it is not surprising that N describes Samadhi as "an uninterrupted state of sexual bliss", a coitus non interruptus so to speak. The state of sexual arousal is prolonged and maintained in its highest form, without declining again after orgasm. According to verbally transmitted information N has himself called Samadhi "brain orgasm". A better expression would be "spiritual orgasm".

So this "spiritual illumination" does not happen by means of the repression and removal of sexual activity, 66), but presupposes sexual activity of a particular kind. "So until and unless the sex energy is converted into spiritual energy (Ojas Shakti or great mental power) and sex pleasure into spiritual bliss, there cannot be any spiritual illumination" 67). Not only sexual energy, but even the enjoyment of sex is necessary as material for transformation!

The object is quite distinctly not that sexual energy and sexual enjoyment must simply cease to exist. His exposition is characterised by words like "conserve", "convert", "control", "check", and "express in higher manifestations". 68)

On this basis one can understand that N himself has worked at converting not only his sexual energy but also his sexual enjoyment into Ojas Shakti. This also happens in tantrism generally.

If it is this that is implied every time N talks and writes about Brahmacharya, then in reality he says the same on countless occasions, but always in such a way that only those in the know can understand what he means. Brahmacharya in this case is not lack of sexual activity or enjoyment, but is both of these set in a definite connection with one another, and with a distinct aim.

A closer examination reveals this to be the case. N writes thus: "The word "Brahmacharya" generally means abstention from sexual intercourse or abuse in thought, word, and deed. But it has a deeper and wider meaning also. To keep a thing as it is or to preserve a thing in its pristine purity is called Brahmacharya. As such there is the Brahmacharya of mind, Brahmacharya of desire or thought, Brahmacharya of speech, Brahmacharya of hearing, Brahmacharya of sight, Brahmacharya of palate, Brahmacharya of smell, Brahmacharya of act, etc. To make the mind free from all desires and thoughts to have perfect control over the mind in its pristine purity is called the Brahmacharya of Mind To make every act as a worship and to do every bit of work without attachment and hankering after its fruits is called Brahmacharya of action". 69)

Here then we see that one no more refrains from sexual activity than from hearing, seeing, tasting, smelling, or touching. It is not what one does, but the way one does it, that matters. If he means what he says, it must follow that what he is saying indirectly to disciples who have ears to hear with is this - you are not to stop functioning sexually. You must merely do it as a way of worshipping God, without being bound to what you are doing, and without seeking to get anything out of it by way of result. You must do it as if you did not do it. 70)

Sexuality is equivalent in reality to "every physical and mental act, such as eating, drinking, walking, speaking, thinking, etc." All of this also involves loss of Ojas Shakti. But of all physical and mental activity the greatest loss occurs with sexual "enjoyment". 71)

This great loss does not have to be avoided by giving up sexual enjoyment any more than the other loss by giving up eating, drinking, walking, talking, and thinking. Brahmacharya means not giving up sexual pleasures, but their transformation, to function on a higher level.

If "perfection is attained there will be no fear of a fall and one can move freely, if necessary, among young and beautiful persons of one's opposite sex". 72)

While "in the initial stages" one must avoid contact with people of the opposite sex, it is different later. "There is a time when one goes beyond danger, i.e. when one attains Samadhi, one can live, nay even sleep in solitude with the person of one's opposite sex without the least sort of carnal desires and thoughts..." 73)

Sexual pleasures as commonly understood are "tabooed because it leads to the unity of Shiva and Shakti in their grossest form, while the Bliss of Samadhi brings it about in the causal form". 74)

Sexual energy must be preserved, controlled, and converted "into its causal state", for only this higher form of sexual union between Shiva and Shakti is lasting. 75)

It is only with this deep idea of Brahmacharya in mente that N's fantastic descriptions of a genuine Brahmacharya make sense: "A perfect Brahmachari moves freely with great power and is a perfect master of his mind and the sense and, consequently, of the universe. The whole universe bends its knees before the mighty power of Brahmacharya". 76)

A man can scarcely be reckoned a really genuine Brahmachari before he is also Brahma i.e. has been in Nirvikalpa Samadhi and Brahma Such a person is "beyond all evils" and is therefore beyond karma. One can therefore say of him that he does not possess a body. N warns against taking this formulation too literally. It means that he is not attached to his body and can live freely in relation to it. This must not be used as an excuse for acting wrongfully and sinfully. That is "nothing short of monstrosity". 77)

N mentions people who regard themselves as beyond sin, on the grounds that it is only the body that sins, while "athman" merely witnesses the sin. He condemns this position unequivocally. It leads, he says, to eternal damnation. 78)

A completely liberated person, who returns to the relative world from Nirvikalpa Samadhi, continues to lead a normal life, for he eats, walks, and talks like other men. N underlines, however, that he cannot "beget children, nor can he do any evil and sinful acts".

The significance is clearly that such a "superman", as N calls him, lives a normal life, but with the exception that he cannot become a father (because, as we know from the foregoing, his genitals have shrunk) and that he cannot commit evil and sin.

However, it is not implied that this superman has no sexual energy and does not get sexual enjoyment.

It must be this implication which is omitted, for only an implication of this kind can lie behind the statement that follows: "for it is the sex-energy that is being converted into spiritual energy. It is the sex-pleasure that is being converted into prolonged spiritual Bliss or Brahmananda after the attainment of Samadhi." 79).

It follows from this that he cannot have normal sexual functions, for one can only have this according to N if Shakti has come no higher than the four lowest centres. From and together with the fifth centre there is no more of that kind of thing. "For then there will be no secretion and discharge of semen. The gross semen gets converted into Ojas Shakti." Whatever he does is due not to the "cravings of his body and sense", but is pure love. 80)

It is in this way possible to see a certain internal connection between N's theory and his practice, but this connection is so subtle that precious few - if any - of his disciples have had any possibility of understanding it. Even Anne Lise Dressler, president of the Trust for many years, has not suspected any of these possible consequences of the system.

"The explanation" can therefore not serve as an excuse for Swami Narayanananda. He has by means of his system and by his personal power dominated a considerable number of women (we know of 22 at least), with the result that they have entered into sexual relations with him, the purpose of which they had no possibility of knowing, and which left them bewildered and afraid. He has threatened them with all the world's woes if they should

talk about it to others, and when they did so he has used his authority to do everything he could to stamp them as immoral and liars, and has banished them from fellowship with their friends. It is absolutely deplorable that Indian philosophy and religion has to be presented in the West by gurus who so compromise the traditions of their country. We are not justified in assessing Indian tradition on the basis of what we learn from gurus of Swami Narayanananda's kind.

NB The question remains - are gurus of Narayanananda's kind right to rely on the special tantric traditions within Hinduism? This question can only be answered after painstaking investigations, which are in hand.

NOTES.

- 1) From a taperecording of a conversation with a disciple at Gylling.
- 2) The 1940 experiences are described in "Brahmacharya..." 1960 p. 5ff.
- 3) Op. cit. p.8.
- 4) "The Way to Peace, Power and Long Life" 1945, quoted from 1950 edition p. 1ff.
- 5) Op. cit. p.2.
- 6) Op. cit. p.3ff.
- 7) Op. cit. p.4.
- 8) "A Brief Life Sketch" p. 277ff in "The Primal Power..." 1950, quoted from 1960 edition. See also "Revelation" 1968 p. 275f.
- 9) A. Osborne: "Ramana Maharshi and the Way to the Self" 1973 p.9. Parahansa Yogananda: "A Yogi's Autobiography" 1965 p. 17ff.
- 10) As a 12-year-old boy he suffered from malaria for a whole year. The feverish experiences of this illness are not without significance for the understanding of the symbolic language of Hinduism. "The End of Philosophy"... 1962 p. 58f.
- 11) "Primal Power" p. 280, "Revelation" 1960 p.280f.
- 12) "Primal Power" p. 280, "Revelation" 1960 p. 280.
- 13) "The End of Philosophy".... 1962 p. 156.
- 14) "The Way to Peace, Power and Long Life" 1945, quoted from 1950 edition p. 132.

- 15) op cit p 34f. See also "The Primal Power in Man or The Kundalini Shakti" 1950, quoted from 1960 edition p 132.
- 16) "The Way to Peace"... 1950 p 168.
- 17) op cit p 171.
- 18) quoted from 1960 edition
- 19) op cit pp 78,83.
- 20) op cit p 83.
- 21) op cit p 120.
- 22) op cit p 154.
- 23) "The Ideal Life and Moksha" 1965, pp 118, 135, 140.
- 24) See "Ideal Life...." 1965 p 132, with a whole succession of "it"s.
- 25) "The Way to Peace....." 1950 p 132.
- 26) "The Way to Peace....." 1950 pp 101-2.
- 27) "The Way to Peace....." 1950 p 109. "The Mysteries of Man..." 1958 p 112f. "Mind, Its Source and Culture" 1958 p 112f.
- 28) "Brahmacharya...." 1960 p 48.
- 29) "The Way to Peace....." 1950 p 71.
- 30) op cit p 124f.
- 31) The phenomenon is mentioned in many places, e.g. "The Way to Peace....." 1950, pp 113, 116, 123, 127, 128, 184, 186, 187, "The Primal Power....." 1960 pp 158, 160, 164, 244, "Brahmacharya" 1960 pp 37, 84ff, "Mind, Its Source and Culture" 1958 p 110.
- 32) "The Way to Peace....." 1950 p 71.
- 33) op cit p 116.
- 34) op cit p 123. Also "Revelation" 1968 p 96.
- 35) op cit p 127. "Brahmacharya....." 1960 p 62, where also long walks are recommended.
- 36) op cit p 128.
- 37) op cit p 184. In "The Primal Power" 1960 it is stressed that the loin-cloth must be made cold every quarter of an hour or twenty minutes if it is to function effectively. It is also recommended here that one should use ice ("applying ice to the regions mentioned"). In this case "all mental diseases and brain disorders" can be healed.
The same orders are given in "Brahmacharya..." 1960 p 59, and in "The Secrets of Prana, Pranayama and Yoga-Asanas" 1967 p 97.
- 38) op cit p 128.
- 39) op cit p 129.
- 40) op cit p 131.

- 41) op cit p 131.
- 42) op cit pp 187 and 188.
- 43) op cit p 85.
- 44) "Brahmacharya..." 1960 p 91f.
- 45) "The Way to Peace..." 1950 p 164.
- 46) "The Mysteries of Man" 1965, p 661.
- 47) "The 'Primal Power...." 1960 p 89. In later writings it is the orgasm as such that is dangerous and uses energy. See e.g. "Brahmacharya" 1960 p 23f, where orgasm without loss of semen is injurious to energy. See also pp 80, 82. "Mind, Its Source and Culture", 1958 p 102 and especially p 90ff and p 107f.
- 48) "The Primal Power" p 124.
- 49) op cit p 124.
- 50) "A Practical Guide to Samadhi" 1966 p 146. "Mind, Its Source and Culture" 1958 p 102.
- 51) "The Primal Power...." 1960 p 254.
- 52) "The Way to Peace...." 1950 p 165.
- 53) "Mind, Its Source and Culture" 1958 p 62.
- 54) "The Ideal Life and Moksha" 1951, quoted from 1965 edition p 31f.
- 55) Ojas Shakti is not original to N, but is found at any rate in the writings of Vivekananda, v. "The Way to Peace" 1950 p 11.
- 56) "The Mysteries of Man...." 1956, pp 661, 663. "Mind, Its Source and Culture" 1958, p 101f.
- 57) op cit p 188.
- 58) op cit p 188, v. also "The Ideal Life..." 1965 p 160ff.
- 59) "The Primal Power..." 1960 p 164. v. also description of the process p 244f. It prevents wet-dreams, but also presupposes Brahmacharya.
- 60) "Brahmacharya...." p 85.
- 61) "The Primal Power..." 1960 p 284.
- 62) op cit p 214f.
- 63) op cit p 244f.
- 64) "Revelation" 1951 quoted from 1968 edition p 104f.
- 65) op cit p 105.
- 66) "The Mysteries..." 1965 pp 58, 664.
- 67) "Revelation..." 1968 p 115.
- 68) "The Mysteries of Man..." 1965, p 652ff "Sex Sublimation": "Mind, its Source and Culture" 1968 p 111ff.

- 69) "Revelation...." 1951, quoted from 1968 edition p 95f.
- 70) There is no doubt that it is this understanding which N's colleague in Copenhagen, Swami Janakananda has detailed more directly and openly, in his pronouncedly tantric and sexually active yoga.
- 71) "The Secrets of Mind Control" 1959 p 37.
- 72) op cit p 43.
- 73) "A Word to Sadhaka" 1955 p 3.
- 74) "A Practical Guide to Samadhi" 1966 p 145.
- 75) op cit p 145.
- 76) "Revelation" 1968 p 210.
- 77) op cit p 167.
- 78) op cit p 168.
- 79) "Revelation" 1968 p 171.
- 80) op cit p 171f.

KRSNA CONSCIOUSNESS IN THE WEST

BY

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The Bhaktivedanta Book Trust

Perhaps the most colorful of all the new religious movements is the International Society for Krishna Consciousness (ISKCON), whose shaven-headed, saffron - robed members can be seen chanting the Hare Krishna Mantra on the streetcorners of New York, London, Amsterdam, Paris and many other important cities of the world. ISKCON's obviously unique addition to Western religious culture has provoked a great deal of comment from the mainstream in the brief 12 years of its existance in the West. As would be expected, opinions range from pro to con, but are generally based on the reviewer's own outlook as a spokesman for Western culture upon the current phenomenal success of Oriental world-views in the staid garden of traditional Occidental pragmatism. Those favoring religious and philosophical dialogues between East and West as mutually refreshing will generally look kindly upon the young ISKCON adherents, whereas those who fear that an excess of Oriental other-worldliness will undermine the values upon which our materially successful culture has been built will tend to cast them in an unfavorable light.

It would do well for us, then, to carefully examine the beliefs and tenets of ISKCON and make our final appraisal in terms of the needs of modern society. How do we categorize the Hare Krishna phenomenon? And what contributions, besides mere visual impact, is it making upon the social body as a whole?

Historically speaking, the modern Krsna Consciousness Movement is but a new fruit born on the ancient tree of India's Krsna-bhakti tradition, which even by Western chronological standards can be said to hark back to at least 300 B.C., the time when the Greek traveller and historian Megasthenes first noted the cult's existence. Classical Indian historical accounts in the form of the Sanskrit Itihasa literature would have us date the rise of Krsna-bhakti to the time of universal creation, when Brahma (the first-born) appeared from the navel of Visnu to establish the Brahma-sampradaya, or line of spiritual masters down which through the ages the wisdom of Krsna consciousness was passed. At any rate, it must be first of all conceded that the tradition is very, very old.

The basic scriptural text of the Krsna religion is the Bhagavad-gita, which appears in chapters 25-45 of the Bhishma Parva of the great Sanskrit epic, the Mahabharata (circa 3100 B.C., according to Indian historians). The gita is a poem of 650 verses which contains the spiritual instructions of Bhagavan Sri Krsna to His disciple Arjuna prior to the Battle of Kuruksetra Plain. Arjuna, fearful of the outcome of the fight, turned to Krsna for solace, who then compared this military struggle to the struggle of life. "Mama maya duratyaya", The Lord spoke, "maya (worldly illusion) is very difficult to overcome", but "mam eva ye prapadyante mayam etam taranti te", "those who surrender unto Me can easily cross beyond it." (B.g.VII - 14) Krsna summarizes the Upanishadic doctrines of eternality and transmigration (metempsychosis) of the soul, karma, yoga, and liberation, and then concludes that the best course for Arjuna, or for that matter, anyone, is to seek the complete safety of personal devotion to Him.

He reveals Himself to Arjuna as the Supreme Deity in the stunningly vivid 11th chapter.

Though obscured in the first millenia A.D. by the rise of Buddhism and later Sankara's advaita-vedanta school of Hinduism, the Brahma-sampradaya was again restored to prominence by Madhva, a stalwart Vaisnavacarya (Vaisnava - devotee of Visnu or Krsna, acarya - great teacher) in the 12th century A.D. Madhva stressed the essential philosophy of Vaisnavism - that the souls of this world, though illusioned by forgetfulness, are eternally subservient to the Supreme soul, the Personality of Godhead, Sri Krsna. The perfection of the soul's existence is to re-establish this eternal relationship with the Supreme Person via the process of bhakti, or devotional service to Krsna. Madhva propagated the varnasrama system whereby whole communities could be organized in a God-conscious collective, with a temple of Lord Krsna as a central focus of all activity. He was the author of many great philosophical treatises on Vaisnavism, most notably his four commentaries on the Vedanta and two on the Bhagavad-gita. He also established the famous Udipi-math, a very important temple and asrama which still exists today in South India.

In the 15th century A.D. the Brahma-sampradaya was host to the appearance of Sri Krsna Caitanya Mahaprabhu, who was formally initiated into the cult by Iswara Puri, a spiritual master in the line from Madhva. Caitanya, certainly the most revered religious teacher even today in the state of Bengal, is considered by devotees to be the Kali-yuga avatar, or full manifestation of Lord Krsna in this

Caitanya also taught the philosophy of prema-bhakti - the ecstasy of love of God. He maintained that the thirst for pleasure experienced by all entities in this world, which is the very driving force of all material activity, is originally spiritual. This spiritual hunger can only be requited upon the soul's return to Lord Krsna, Who's transcendentalpersonal form is the embodiment of all bliss, knowledge and eternity. Sri Krsna Caitanya stated in his Siksamrta that by giving up all connection with worldly delights and totally absorbing oneself in the name of God one can taste ecstasies which are undreamed of in this world, ecstasies of the soul's loving revelation of the form and activities of Lord Krsna in the spiritual realm.

The teachings of Caitanya Mahaprabhu were compiled into many, many volumes of Sanskrit and Bengaly works by his intimate disciples, most notably Rupa and Sanatana Goswami and Swarupa Damodara Goswami. This knowledge was handed in turn to Raghunatha and Jiva Goswami, then Krsnadasa Kaviraj Goswami, then Narottama dasa Thakur, then Visvanath Cakravarti Thakur, then Jagganath dasa Babaji, then Bhaktivinode Thakur. Soon after the turn of the 20th century Bhaktivinode Thakur's son, Om Visnupada Bhaktisiddhanta Saraswati Goswami Prabhupada, after being initiated by Gour Kishore dasa Babaji, formally took the helm of the Brahma-Sampradaya.

Before his leaving this world in 1936, Bhaktisiddhanta Saraswati established 64 Caitanya-vaisnava temples across the length and breadth of India. His final dream was to spread Krsna consciousness to the Western world in the same missionary spirit which had brought Christianity to

world for the present age of Kali, symptomized by quarrel and confusion. It was the teachings and example of Sri Krsna Caitanya that gave direct rise to the Krsna consciousness movement visible in the Western countries today.

Caitanya rejected completely the artificial casteism and ritualistic formalities of so-called Hinduism which had to some extent even fettered the followers of Madhva, and rejuvenated the Vaisnava cult by stressing nam-sankirtana, or the spreading of the holy name of God to every town and village of India and the world at large. Caitanya maintained that the chanting of the name of God was a religious right free to any man, regardless of race, creed or caste, and that once it was taken up it could elevate any man to spiritual perfection. He was therefore very liberal in his acceptance of disciples, and would even initiate Moslem untouchables into the chanting of the Hare Krsna Mantra - Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. Actually it should be noted in the ancient Kalisantaranya Upanishad it is stated that this mantra comprises the essential teachings of the Vedas and is the prime means of salvation in the age of Iron (Kali-Yuga). Also in the Puranas, especially the Padma and Bhagavata Puranas, there are many statements which confirm that the chanting of the name of Krsna elevates even a chandala (untouchable dog-eater) far beyond an orthodox brahmin who does not chant Hare Krsna.

India. He expressed this desire in a letter just before his departure to one of his disciples, Abhay Charan Dey, later to be known after his initiation into the order of sannyas (renounced preacher of Vedic dharma) as A.C. Bhaktivedanta Swami.

Swami Bhaktivedanta left India for America to carry out his order in 1965, at the age of 70. In 1966 he established the Western World's first ISKCON center in the East Village section of New York City, where it immediately became the spiritual focal point of the growing hippie community there. The next year saw a similar center open in the Haight-Ashbury district of San Francisco, the legendary birthplace of the West Coast psychedelic counterculture. Though the idealism of the American hippie movement was soon to fade, Krsna consciousness grew by leaps and bounds into a vast world-wide spiritual network, with over 100 centers in North and South America, Europe, Africa, India, Japan and Australia. As a result, A.C. Bhaktivedanta Swami is known by Vaisnavas all over the world as "Srila Prabhupada" (the Master at whose feet all other masters sit) in recognition of his success in carrying out the order of his Guru Maharaj. He has been officially recognized in India as the present acarya of the Brahma-sampradaya.

The books of A.C. Bhaktivedanta Swami Prabhupada are accepted by scholars from all over the world as containing the most authoritative presentation of traditional Vaisnava philosophy of any book in print. This may seem like an exaggeration, but ISKCON has on public record reviews from such

world-famous Sanskritists and Indologists as Dr. Alex Wayman of Columbia University, Professor Daniel H.H. Ingalls of Harvard University, Professor Edward C. Dimock of the University of Chicago, Dr. Jean Varenne of the Universitie Provence, Dr. T.M.P. Mahadevan of the University of Madras and many, many more, all of whom extoll the richness and clarity of Srila Prabhupada's presentations.

Adherents of the Hare Krishna movement consider themselves non-sectarian, in that they believe that the message of God is one but has been revealed in various places and times by authorized and specific representatives of the Godhead. In his commentary to the Srimad Bhagavatam (Bhagavatapurana) Prabhupada makes references to Jesus and Mohammed as "powerful devotees of the Lord" who spread the basic science of God consciousness in very sinful climes. The Buddha is mentioned as an avatar of Visnu. Yet it must be noted that Srila Prabhupada and his followers show little kinship for modern "so-called" followers of these great preceptors, nor with followers of the numerous recent "incarnations" of God exported from India to the West, but adamantly maintain that true religion is a science, and that there is no meaning to science unless the object is the Absolute Truth. The Absolute Truth is revealed to man only in the bonafide scriptures of the world, and to understand these scriptures, one must accept a genuine guru.

The Krishna devotees voluntarily accept a life of tapas, or austerity, which is deemed necessary in the Vedic scriptures for spritual realization. Austerity includes strict celibacy which may be broken only for the purpose of lawful procreation,

abstinence from all forms of intoxication and abstinence from gambling, frivolous sports and idle mental speculation. They rise by 4:00 A.M. and engage in sadhana during the early morning hours, which includes puja (worship of the forms of Krishna in the temple), kirtana (musical hymns to guru and God), japa (chanting of the Hara Krishna Mantra), and bhagavata (reading and discussion of the Srimad Bhagavatam and Bhagavad-gita). The rest of the day, from 9: A.M. onwards, is spent in seva, or service to the guru, which includes preaching and distribution of literature among the public. In the evening, from 7:00 to 8:30 P.M., there is again a period of sadhana. The devotees take rest by 10:00 p.m.

Though such a lifestyle seems rigorous and even puritanical to our Western sensibilities, it should be noted that those devotees who seriously prosecute the path testify to a great improvement both in consciousness and physical well-being. An independent research into the Hare Krishna Movement in America by Dr. J. Stillson Judah of the Graduate Theological Union (Berkeley, California) also confirms the claims of the disciples of Srila Prabhupada. Dr. Judah's findings are presently available in his book, "The Hare Krishna Counterculture" (John Wiley & Sons, 1974). He points out in his summary that one of Srila Prabhupada's greatest contributions to American society is that he has given a positive alternative to thousands of turned-off, drug-ridden young people. Leaders of the movement in America also point with pride to similar written testimonials by the mayors of many important cities, including New York and San Francisco.

Of course, as with many minority religious movements which have appeared suddenly upon the face of an alien culture, the Hare Krishna Movement is not its critics. Within the past three years the group has been the target of enterprising "deprogrammers", who solicit money from parents of devotees who are unsure of their children's involvement in the cult. The deprogrammers then detain the young devotee, usually by force, and attempt to psychologically wear away his allegiance to the group. The questionable methods adopted by the deprogrammers have resulted in legal action in America by the Society. A recent decision in the District Court of New York resulted in a "dire" warning by the justice to all who would infringe on the rights of ISKCON members to worship as they choose. He concluded that such action by the deprogrammers was against the Constitution of the United States and should be punished accordingly. A similar court case is now pending in Germany.

On the question of Krishna Consciousness in the West, Dr. Harvey Cox of the Harvard Divinity School, in a paper given on the subject before a panel of eminent American scholars, pointed out that casual Western observers of the ISKCON movement would do well to remember their own Judeo-Christian cultural origins which they may now be taking for granted. Before accusing the Krishna society of ruining homes and encouraging children to stray from the accepted social norms, one might reflect on Jesus Christ's admonition to "let the dead bury the dead", and consider the impact such a teaching must have had on the closely-knit Jewish society of His time. Dare we insist that religion be relegated to tame, insular social gatherings of no importance or consequence in the outside world?

List of books by His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada

Bhagavad-gita as it is (Collier McMillan 1972, Bhakti-
vedanta Book Trust 1975)

Srimad Bhagavatam (BBT 1972)

Sri Caitanya Caritamrta (BBT 1973)

Krsna - The Supreme Personality of Godhead (BBT 1970)

The Teachings of Lord Caitanya (BBT 1974)

Sri Isopanisad (BBT 1969)

The Nectar of Devotion (BBT)

The Nectar of Instruction (BBT 1975)

Also by A.C. Bhaktivedanta swami Prabhupada:

The Perfection of Yoga

The King of Knowledge

The Matchless Gift

Beyond Birth and Death

Easy Journey to Other Planets

Perfect Questions, Perfect Answers

THE DIVINE PRINCIPLE AND SEXUALITY

SECOND 100-DAY TRAINING SESSION
MASTER SPEAKSMS-369
5-20-73

(Translated by Mrs. Won Pok Choi).

Good morning! Sit down!

You must be especially careful of the relationship between men and women. I say this lest you should cause a scandal. If you leave any rumor of scandal between men and women, you will never be blessed together. The people of the U.S. especially must change the concept of going on dates and things like that. Because I am going to rely on you as the leaders of this nation, I regard that kind of thing with special concern.

Up to the present there have been many such people who would leave rumors. Back in Japan and Korea, those who felt they were attached would deliberately not meet each other. Those who have that kind of rumor would never be blessed under me. In my last blessing I took the reference from the missionaries I sent here; but in any case, those who had been attached beforehand I would not have blessed them. You must be thorough and absolute about that. Due to the human fall it took us thousands of years to restore humankind to the original position. And it's not quite done yet. If you commit any mistake in that kind of thing, it is nearly impossible for you to be forgiven. Our movement belongs to the period of perfection. Since Adam and Eve had barely reached the period of growth, they could fall--because they were not connected in heart with God. But if you are going to fall now, it's more difficult to be saved. Adam and Eve fell before being able to connect their love relationship with God. That's why there is room for them to be saved.

But if their heart of love were connected with God, and they had then fallen, there could never have been such a way of salvation. The love relationship between Adam and Eve was intact, but they never made the connection of heart with God, so there is room for them to be saved. But if you arouse problems in the love relationship, it will make it difficult for you to be saved--the Principle tells us. Do you understand? There was no heart of affection connected between Adam and God --and the fall occurred at that stage, so I again say that there is room for them to be restored to the original position. But if you are going to fall here, it will be very difficult to be restored. Even I cannot do it according to my own will. If you know the theory of the fall and then commit the fallen act, it cannot be forgiven. This is something like putting your hand under the sword wielded by Satan--to chop off your hands. Is that clear to you?

I have been hearing rumors about you people. In that case you must be careful about that. It's not good for you to sit together side by side. Haven't you other people been feeling that? If you have, you must have or should have advised them. Chastity and keeping pure is the greatest thing in our group. In the outside world, even in public places such as parks, they do just anything in this country. That cannot be allowed in God's sight. In the future, our young people have to do something about that. We have to revolutionize U.S. society. We must go beyond this or else the new world cannot be brought about by our hands. I am very strict about this, and I am going to punish any mistake committed between man and woman, because I am teaching the very principle of how to be pure --not to commit mistakes. In the near future there will be a time when I will not even let you walk hand in hand, man and woman. Because in that way you can give the wrong impression to other people.

Purity is something like a blossom before it is opened. So, before you are blessed, you must be like a blossom shut tight, and bear the fragrance deep within you. I am strict about this because the Principle teaches us that--the truth. Up to the present even missionaries sent here by me did not quite know the depth of it. You are going to be future leaders of this nation, so you must be very careful about this point. Any leader of any group in any center: try to avoid the situation of a man alone with a woman. You must be there--at least one man and two women, or two men and one woman. Eve fell because she was alone with the Archangel. When Eve fell with Adam the same was true, when there was God. Eve, Adam and the Archangel--then the fallen act could not have been committed. If one male and one female are alone by themselves, isn't there the possibility of their committing the mistake? Isn't that true? It is something like lighting a match to vapor in front of a gasoline tank. Wouldn't you avoid that? If you commit that kind of sin, after knowing the Principle, the way is narrow for you to be restored. For those who are already married before joining our group, I have already set up a condition, and the way is already paved, so that they can be blessed. But for the bachelors, heaven wants you to keep your virginity. In U.S. society, there are not many who have kept that purity, but after joining this group, the possibility is greatly increased.

As I said before, it is worse than murder. If you murder a person, you are killing one person; but by doing this thing, you are killing your descendants and your lineage. Then, wouldn't you say that this is more than killing and murdering people? The law to punish this kind of act is going to be the severest. Do you know that? You know what you have been before joining this group. But upon joining --after learning the Divine Principle--you must repent, and try your best to keep your purity from then on. You

must have the feeling that you are so happy here - that you would do anything in repentance. More than anything else if you commit this mistake after joining the group and learning the Principle, that's horrible. Do you understand clearly? Your one act of sin will affect your ancestry and your future descendants, the fruits of your ancestry. You will know when you have your own children how loving they are to you; and then your act of this kind will be something like giving them poison. You must be very careful.

Whenever I bless you, you confess your past, too; but I always keep the statistics, and the statistics tell me that in Korea about 83% of the girls keep their virginity; about the same for males. In Japan, 63%, but in the U.S., they are almost rags. You must be ashamed of that. You are certainly not proud of that. That's a sign of ruin, and if you have that kind of attitude here, don't come to me. If you go out into society in the worldly way, that kind of thing is allowed; why don't you go out and do that? I am so strict on this because I want to prevent it from happening. You must keep your purity and chastity. You must think of it as more valuable, more important, than your own life. The fallen act in love will kill your descendants. If we teach you here that kind of concept, would the people outside of the U.S. like this kind of idea or not? Would they like it or not, our teaching this kind of purity? Yes. Even in the outside world, wouldn't the boys like to have pure, virgin girls as their wives, and vice versa? After the blessing it will be more strict. You are all forgiven of your sins and blessed. If you are distracted and set eyes on other males or females, that can never be forgiven. Jack, you have two boys. As a father, wouldn't you have your boys welcome pure girls as their wives? If you want that for your own children, wouldn't you have to be pure yourselves? When you marry,

would you marry thinking that after a while, you are going to be divorced? If you are in the parents' position, would you have your children marry once and get divorced later? The reason for their having to get divorced is almost without exception, usually the problem between male and female--the love habit. In order for us to be able to prevent this from happening, we must be able to theoretically explain that.

The Divine Principle is the only truth for that. Unless one knows clearly what would be the result of the committed act of love, they will not take it seriously. Those blessed couples must stick together always. To the present you have been separated because of witnessing purposes and other things. But when you are allowed, then you must stick together, never allowing any temptation to come between you. I want to see you together. God is happy to see you seated side-by-side. But when the couple is sleeping, can other people get in there and sleep with them? That's not allowed even in the worldly standard. In our world, sometime in the future, those other people may have to bow down before the beautiful couple when they pass by. We must applaud the beauty of the couple. Isn't that true? (YES!) They are blessed in God's sight and they have the right to be respected by the people around them. We must be very strict on this question. If you have any questions to raise, please do. If you feel you don't know too clearly, ask me questions.

Now, do you understand why I am so strict on that? (YES.) After joining the movement, you must go through a public career of at least seven years, corresponding to the 6,000 years...

Yesterday I happened to go out into the city of New York, and there was a parade--an army parade--Army, Air Force, and Navy--because it was Armed Forces Day. In my mind I

had a great expectation: this is such a great nation, it must be grand to see an armed forces parade in this country. So I wanted to telephone to Belvedere and bring the movie camera. But from what happened, I was discouraged. There did not seem to be any strict rule in their marching and all the rest. The rows were crooked and the men talked on the way. I didn't see the rules working--even in the army. I was discouraged, and I thought, "I will have to do something to the people of this country." They were in gorgeous uniforms, with high hats and all the decorations. But they kept no rule there and all the parade was spoiled, and the tradition of the armed forces was ruined. If we are going to do that kind of thing, we will never do it in that way.

I am good at training people; so even though I put certain people to shame, I will be strict on that and have you be awakened to the fact. I am not the type of person who can easily forgive people, in a sense. If I am too generous or tolerant to people whose behavior is questionable, then there will be Satanic invasion of other people's minds. Can I forgive that? In a sense I am frightening. I am strict and all that. But on the other hand, I am tender and sweet. But mostly I am going to be strict on you because you deserve that. This kind of thing must be eliminated from the early stages of our movement. So, if you cannot bear that now, you must go back, wrap up your things, and come back ten years or more from now. Would you want to do that? (NO!) Why not? It's a hard job for me to have to be so strict on you--by frowning all the time--saying harsh things. I don't like this myself. I am doing something like the timbermakers would do. I will cut off the branches and cut off the tree from the root and cut the trunks into pieces. When I have cut off the branches, I must not be reserved--I must do it without reservation--even the root. After you are made into timber, you are go-

ing to be used for a very great purpose--not before that. In training I am going to cut off the parts from you which are not needed. Do you understand? (YES.)

I can read your faces. From the way you talk, the way you smile, I can judge your personality. When I matched 235 couples out of the Japanese Family, it took me only eight hours and some minutes. Can you imagine? How could I do this? To others' eyes I looked as though I was drawing lots or something like that. I had some male member in mind, and I would look at all the girls, each one of the girls. When you look at nature, all the trees in sight at the first glance would look the same. But could a pine tree be engrafted to an acacia tree? They would both be ruined. If there are several pine trees, even though one of them is crooked and small, I have to cut one of the branches and engraft it to another pine tree, not other kinds. Some persons have the characteristics of waterfalls, very sensitive and flowing. In that case, if I am not careful in matching that person, he will die. If I have a person of explosiveness, then they will be well-matched--they will complement each other. If the waterfall comes down with beating power, there must be some power lifting it up or stopping it from doing that, or else that cannot be harmonised.

Only those who have eyes for that can match people--and if you go on like you are in the U.S., as I see it, there will be many underdeveloped people, or idiots, born in this country. That's true. There will be ruin. I am serious in wanting to match you. You don't know who will suit you best. Isn't it so? (YES!) If you are going to marry, you are not going to marry for your own sake. Marriage is like heaven and earth meeting together and being united into one, centered on you. On the horizontal level, I am responsible for the whole nation in marriage. In that sense, If you deny your wife, it means to deny the

earth and to deny all the people on the horizontal level, the nation. When you love her, it means you love the whole earth and love your nation. It is because your wife is the closest person to you out of the people of your nation. You are going to love the nation through your wife. If you are not loving your wife, you have no face before the earth, before your nation. Then, can divorce be possible in our movement?

All the way I have gone through is in accordance with the Principle. My job is to gather together what has once been dispersed, and sew together what has been torn apart. I have the iron law in myself and no woman can ever tempt me. Adam fell because he was enticed by Eve, and fell into temptation. So, in me, there is no temptation possible, and I am not vulnerable to it. No one can induce, seduce, force, persuade me in that thing. I know that if Adam had been intact from Satanic temptation, restoration would have been possible centered on him. Eve can be re-created or restored by the person of Adam if he is intact--that is the Principle.

Do You know that, do you understand? Everything fits the Principle. Nothing is done without conformity to the Principle. Centering on Abraham, too, between Sarah and another woman--Hagar, the mother of Ishmael--there were many particulars in light of the Principle. Mother is now trying hard to unite the minds of such women. You must know that I have gone through a difficult path which you can never imagine. I sometimes even feel fearful of women. In the fallen world, it is easy for fallen women to tempt males. Since I have gone through such difficulties, I wouldn't let you, and I don't want you to go through the same path. Rather, after my having paid the indemnity, I want you to go straight on the road with purity. Regarding this problem, I am not a forgiving type of person. I feel rage in me if I find that kind of thing happening here.

The Messiah being the Second Adam and the Lord of the Second Advent--in the same position to him, as in the case of Adam falling away, there should be a woman who, like Eve, is seduced into falling by the Archangel. Also there must be a woman who is in the position of the Bride to him, with him as the Messiah.

There have been many types of women in human history who have had a resentment toward men, either spiritually or physically, and have come to me to get this indemnified. If I had listened to them and had been dragged back to their side, I would have become a failure. So, I had to be very strict with those people. But if Adam were intact from Satanic invasion, he would have had his bride. And with Mother, he could go on with his mission. During my first seven-year course I had to educate Mother to re-create her. It took God 7,000 years to locate the bride for me, so during the seven-year course I had to indemnify all those things. My first absolute course means that. I have been able to re-create Mother. From her part, she must be absolutely obedient to me. She must be different from fallen Eve. Do you understand that in light of the Principle?

Then, you would say, "I must follow the example of Master in that, too, in the way he has trodden?" That's something that has been done and has to be done through the man who is the Messiah, as the central figure, because he has to undo the entanglement. What took place in the Old Testament Age and New Testament Age around the central personage must be solved, centered on me. I hate the idea of my having to go through all those things. So, I did this in order for these kinds of things not to happen. So, even at the idea of those things--when I recall those things--it makes me feel horrible. In the Principle, I can love Eve only when she is in obedience to me--not in other cases.

So, up to the present, I have never given Mother my pure heart. Because she had not yet been to the standard. I have gone through all this without your knowing it. I now let you know all these things, because you must have a clear idea of what I have gone through. So, when you are blessed in marriage, you women must be absolutely obedient to your husbands. You must know that. In your public career in this movement--in your mission--you must be cooperative with your husband and in obedience to him.

If you, in holy marriage, are going to divorce, Satan will accuse you of that. You can never be restored. Do you understand? (YES.)

So, we are going to go through the last stage having restored this much; and then when we enter into the direct sphere of God's dominion, that is the ideal world. After our three seven-year courses are concluded, the ideal world must begin to come at least in this nation of the U.S. If within seven years from now, this cannot be realized, it may be prolonged to 21 more years. Then, it can be prolonged to the year 2.000. By that time I will be 80 years old. That would correspond to Moses' 80 years of age. At the latest, by that time, our way will be paved to reach out to the end of the world. This seven-year course will be concluded when I am 60 years old. From the year 1960 up to my age of 80, it will be 40 years' time. So, we must try our best to conclude our mission--or to make our mission a success, if possible--in 40 years at the latest. Do we have an indefinite time ahead of us, or can we see the conclusion? Even though you may be a failure, I will go on and accomplish my mission.

In order for a woman to be loved by her man in the real sense, she must first of all be able to lift her man up

to the standard where he can be loved by God, and then with him in place of God, she can be loved by him. That's why I am separating even the blessed couples for the time being. During that three years, I would want the male folks to restore their rights and dignity. After restoring the rights and dignity of the male being, and putting him above the woman, then alone does he have the right or qualification to love his wife. That's why I have been doing this. When you go over this standard, a woman is in back of the man. We have three stages in this period, too. That is to say, three years. In Korea, for three years's time, I separated all the blessed couples. That's what happened in the U.S., too. When I sent out the blessed women to the front-line, I meant that they should follow the example of their husbands, who had been working in the front-line, to experience the same thing. Their husbands are in the position of having accomplished those three years, and by treading the same way, by going through the way paved by them and reaching that point, only then could they be really loved by their husbands. Entering that age, they could be under the direct dominion of God, and they could come to the original position where a man can love his wife. In the family, if they have children, the children must also be obedient to their parents. They must feel like going out to the front-line to work with them and live with them. With that unity of spirit they can be elevated to their standard.

When they first went out, of course, they went out deserting their children, leaving them behind. It is because, only after the parent is restored will the children be restored, automatically. If, in that case, the children would object to their parents having to go to the front-line, they would be repeating the act of sin. There were many tragic things which happened during that

interval of time. Something like the tragedy that has happened in the course of restoration was happening in some of the families. Some would have someone taking care of their children, but some had to leave the children in their grandmother's hands or mother-in-law's hands--or when they didn't have people to take care of their children, they had to leave them in orphanages. They had the same experience as what happened between man and God in the early days of human history. Between God and Adam and Eve there was a great gap. The children wanted to reach God and they missed Him. This is a very important thing. Someday, you will have to have an examination on these questions.

Didn't I go through the same thing in Korea? You must realize that in Korea your brothers and sisters have gone through untold misery in your place' --to indemnify all the conditions. I have gone through the indemnity course in my own family, and Korean blessed families have gone through the indemnity course, and all those things are being passed on to you. Thus, your way is paved, and you cannot complain about having to work hard. Without this already done by the Korean people, your road would be more bumpy and difficult to tread. So, you must be grateful to the Korean members. Down at the bottom, the Korean members laid the foundation stones, and struggled hard to pave the way, and now the road is smooth and wide. Can't you go--dash forward on the road? Now, in the worldwide-level road, you must be in the vanguard of others, struggling hard on the way. Are you ready for that? (YES!)

For you to have to go through all these things is, by the worldly measure, a sort of tragedy. But knowing the Principle, I have to solve all those things, undo the entanglement, and I have to solve it with you--and

without me you cannot do it. By our going through these three years, we are in the position of having resurrected Jesus, who failed in being the True Parents to his would-be children. So, by going through these stages we could have made these three into one--Jesus in the position of the True parents, having a relationship with the true children. In this way, he will have laid the foundation on the national level, centering on his own family, corresponding to Jesus.

So, in the course of the restoration, there is also the separation between mother and children, parents and children. So, in the course of restoration, there must be oneness between brother and sister, and they must be vertically centered on God. Brothers and sisters must become one and parents must become one--and then those two levels must unite into one. Then those in wholesome oneness can go to the kingdom of heaven. So, until you have three spiritual children and raise them in wholesome oneness and have them blessed, you cannot reach the kingdom of heaven. At the time of Jesus, when the three chief disciples of his were not willing to die in place of Jesus, he was a failure. In this age, you are in the position of Jesus. When you have gained three spiritual children, you must be able to raise them till they become so dedicated to you that they will be willing to die for you--or else your mission will not be a success in the real sense.

What was committed at the time of the fall must be restored or undone or done all over in the reverse way. Because Adam and Eve failed to be united into one with God in love, they are under the position of Satan. Now we must cut off our bondage from Satan and bring ourselves back to God, to come to God with love. So, among our members, we must feel closer in the bonds of love than with our brothers and sisters. You must never love

each other as lovers would in the world. When Adam and Eve were going to be blessed, they were in the position of brother and sister. At the time that they were in the stage of brother and sister, they did not know that they were going to be blessed. You must put yourselves in that position. If you talk about being future husband and wife, it's already a mistake or sin. You must restore yourselves from the position of brothers and sisters. Without knowing that they were going to be future spouses, they could still fall. So, if you know this and commit that kind of thing with conscience, it's more dangerous.

You can never think or talk about things in terms of what you are going to do as future husband and wife. The Divine Principle can never allow this to happen. Do you understand? So, you can never imagine who is going to be your spouse. Who knows--God's will can be the only motivation, and the True Parents alone can do it. Not now, but in the future. In the Unification Movement, who is in the position of the parents? You know that Master is; then without Master's position, how can you do that kind of thing? Master allows you in marriage--that's the time you begin to think of that. At that time I will assemble you and have enough time to associate with you and see each other in terms of your possible spouses, and then alone can you think of people in that way. Before my permission you can never do that, or you will feel impurity working in you before the time is due. Under this strict law, there is even the possibility of your falling into misdeed. Then, if I were to let you alone there is more possibility of your committing that kind of mistake. That's why even God in the very beginning had to tell Adam and Eve not to eat of the fruit.

How can I give you permission to eat freely? I must be more strict than God because I know the fallen nature

inherent in you. Have you fully understood what I meant?

One more thing I want you to know, especially the men, is this: Don't ever dream of proposing to women first, or saying, "I love you". Don't initiate that kind of thing. From the women's part, it's more so, because they initiated the fall, so how can they ever say that to men? You are in the position not to have been born or not to know what love really is as yet. So, unless the parents would bring you love, or plant the notion of love in your heart, you cannot initiate love or talk about love. That is the core of the Christian ideology in terms of bride and bridegroom. Before this, celibacy is advocated. In the Bible we read that St. Paul said that if you cannot overcome lust, you may as well make yourselves into eunuchs. You must know that when I repeat this over and over again I am really serious. I warn you against committing a mistake.

So, once you commit that kind of mistake, there is no way for me to save you and there is no measurement of how to be saved. You will be doomed to Hades. Then you will have no excuse even in the spirit world when you pass away. You can never say to me, "Why didn't you let me know this? Why did you allow me to fall into the pits?" Did I tell you? Are you sure you understood? I have done my part. You must try hard not to fall into the snare, into the trap. This is very far or high from the standard of what you have been thinking and acting in the world. So, I know it's going to be difficult for you-- but all the more, you must try hard. This is the formula, this is what the Divine Principle demands of you.

HAPPY HOOKERS FOR JESUS

CHILDREN OF GOD'S SEX REVOLUTION

by Lester Wikström

"I do not think you have included in your book the recent developments (since the beginning of this year and more) of the "flirty fishing" (sleeping with potential - usually rich - disciples for Jesus). This has frightened us as parents. It is a very bad development, even if I believe that still nearly all Children of God sincerely want to serve God."

This letter, dated Nov. 11th, 1977, refers to my book "Nyandligt" ("New Spirituality", printed in Stockholm at Verbum - Håkan Ohlssons in 1977 with a summary in English). When I interviewed two ex-Children of God while preparing my book, they told me that during the summer of 1973 Moses David - the founder and still the prophet and leader of the movement - started to prepare them for the sex-revolution which was soon to come. In a confusing letter of June 28th 1977, No. 251 - D O, i.e. for Disciples Only and not for General Public, Moses talks about old bottles and new bottles:

"We are soon going to find out from the new sex book who are old bottles and who are new bottles. - - - Lord, we thank Thee for the new wine you're giving day by day by Thy Spirit, for the new message and childish illustrations and even the shocking poetry - such new wine some of our own old bottles are offended by it, not to even speak of the church people! Our own bottles are going to be shocked. - - - Some of these old bottles aren't going to be able to take what's coming."

A sex-handbook of 30 pages on "Revolutionary Love Making" appeared already during the summer 1970. In October 1972 "One Wife" was published: "Marriage is not the supreme thing. The churches have made marriage a god above God, because they are putting their private families before God and his Work. - - - But love of God and his Family is far more important to him than these little private interpersonal relationships, including marriage ." Two other letters appeared in March and April 1973.

"Thank God for the sexual liberation movement", says Moses David in "Revolutionary Sex", but "Of course, many of these liberationists are going to the opposite extreme of total promiscuity." The only forms of sex which God "prohibits or limits or frowns upon are fornications, adultery, incest and sodomy."

"Sodomy" is male homosexuality. Lesbianism, or homosexual activity between women, does not seem to be prohibited specifically in God's word... Contrary to popular belief.

Onanism was not and is not masturbation, but the selfish refusal of Onan to marry his brother's wife and to give her children to share in the family inheritance! So, although he had intercourse with her, he indulged in the selfish practise of sudden withdrawal at the moment of his orgasm... so God slew him! God is obviously diametrically opposed to any form of birth control whatsoever... (it's) almost as bad as abortion!

The Bible apparently has absolutely nothing to say about masturbation, and evidently nothing against it, as far as I can see."

"Flirty fishing" - the term used by a parent in the letter at the beginning of this article - is mentioned in a Moses David (MO)-Letter dated January 3, 1974 and marked DFO, i.e. for Disciples and Friends Only. The full title is "The Flirty Little Fishy! Are you willing to be bait?"

Early one morning when Moses David came home after having spent the night with friends a prophecy came to him:

"To whom shall we go? - Thou alone hast the spirit of eternal life! - - - Listen! Hear ye the words I have given thy father David. - - - Help Maria to catch this fish. Give her, Lord, Thy web. In Jesus' name! Make the lure so attractive he cannot resist it! He's hypnotised! He's fascinated in that which he dreams of, the materialisation of a dream of love, this spirit embodied in her flesh for which he hungers. - - Help her, O God, to catch men! - - Hook them through her flesh! Crucify her flesh, Lord, on the barb of Thy Spirit! - - They shall come, many great fishes, many great and strong and honourable and important fishes shall surround thee..." The drawing on the backside of the letter shows a woman catching a man and the text is: "Hooker for Jesus!"

In April the same year a very widespread MO-Letter No. 304 was published. It was called: "Look of Love - Another "Flirty Fish" Adventure!" and ended with the invitation: "If you need love, why not visit our nearest colony where you'll receive lots of loving looks and more! Or attend one of our night club dancing parties with live bands, lively skits and entertainment - and even livelier loving girls and boys! We have the

love you've been looking for! Come get some love for a look! - If you like the "look of love!" - We've got lots of it for you! - Come and get it!"

During the summer 1977 appeared what was said to be the very last MO-Letter. It was titled "God Bless You - And: Good-Bye!" In the letter a person called Moses David confesses that he has been a false prophet. In Time Magazine, August 22, Barbara Canevaro also called Queen Rachel - she is the No. 2 leader and Berg's designated successor - claimed that she could prove that the farewell-letter was false. Asked about the magazines's reports on the happy hookers for Jesus she said: "There is nothing wrong with a sexy conversion. We believe sex is a human necessity, and in certain cases we may go to bed with someone to show people God's love." But "This is exception rather than the rule." And "No one has ever charged one penny for this and never will."

The father quoted in the beginning of this article saw the "flirty fishing" as a very serious development in Children of God. Roy Wallis - a former lecturer at the London School of Economics and Political Science and to-day professor of sociology in Belfast and known as an expert on new religious movements - reacted as follows to an article on CoG in "Der Stern", the German magazine:

"Your article also deals with a practice known as "flirty fishing" within the Children of God, and I should like to conclude with a few observations on this practice. This group believes that God is prepared to go to great lengths to win someone to him, and that they, as God's emissaries must also be prepared to do the same.

They see, in the Old Testament, that the Israelites on admittedly rare and special occasions, used the sexual attractions of their womenfolk to win allies or to bring down enemies. Abraham is reported in Genesis 12 and 20 to have twice passed off Sarah his wife as his sister and made her available sexually to win favour with potential enemies.

They believe that sex should be freed from some of the man-made taboos which surround it, that it was created for the glory of God, and can be used to fulfil His purpose of winning souls, in special cases. By and large, the Children of God lead sexual lives no more unusual than the majority of people in their age-group.

However, not only do they have Old Testament precedents for their views on sex and marriage. It has perhaps escaped your notice that in 1541, Martin Luther attended and gave his blessing to the bigamous marriage of Philip Landgrave of Hessen."

NYANDLIGT

This book, called "Nyandligt" i.e. "New Spirituality", is part of the Lutheran World Federation's program on New Religious Movements. Since 1971 the author has worked as a secretary for Press and Literature on the staff of the Church of Sweden Mission. Before that he was for seventeen years a minister in the Diocese of Luleå, "the Diocese in the North" of Sweden.

The book was presented to the ministers of that diocese, at the pastors' meeting in August 1977. According to Swedish Church Law such a meeting takes place at least every six years, and a special thesis has to be discussed. This time it was this survey of New Spirituality in the diocese.

It may seem surprising that there should exist any new religious movements so far up in the very north of Sweden and it is a fact that many of the movements have been unknown, even to the pastors, up to now. One reason why these movements have missions in the north is that here they cross the Arctic Circle, and it is good to be able to report to the headquarter in New Delhi or Haifa or Salt Lake City that the new message has been preached in the Land of the Midnight Sun.

WITH THE BIBLE AS KEY

In the first section special attention is given to the Children of God (Cog). The author has a long interview with a young man and a young woman, who were members of the CoG from 1972 to 1976. In relation to their narrative the contents of the message of the movement is commented on.

The two became members of the CoG when they were "in a typical crisis situation", as they say. They were uncertain what subject they should study at the University of Uppsala; they were looking for a larger community than the nuclear family to relate to and they were disappointed "leftists". Both had a Christian background. By pure accident they met the CoG and they got what they were looking for: A warm family community, a life-task to offer themselves to for the sake of God and combined with a political analysis.

They left the CoG when they discovered that less and less attention was on the Bible but more and more on the so called MO-letters - letters written by Moses David, alias David Berg, the founder of the CoG - and that all energy and power was used to spread the MO-letters in order to get more and more money with no time to help suffering youth, drug-addicts etc.

Both of them had, during their time in the CoG, maintained relations with their parents, which was a help when they left the movement.

On pp. 53 and 56-57 appear the first photographs of David Berg to be published in a book. These pictures

were taken by a Swedish photographer at Tenerife in the beginning of 1977. In July 1977 at Tenerife the author managed to identify the people seen in the pictures.

Berg has now left Tenerife, where he is persona non grata. One group of twenty-five including three children, which has broken off from the CoG still stays (July 1977) at Tenerife and similar groups seem to be represented also in other countries. It calls itself La Familia del Amor - The Family of Love. Regarding their relationship to the CoG they claim: "We have the same founder but we are totally independent. The only leader we have is God". (Interview 20.7.1977).

This section also summarizes the missions of groups such as the Seventh Day Adventists, Mormons and Jehovah's Witnesses in the diocese of Luleå.

WITH THE VEDAS AS KEY

The second section, "With the Vedas as key", gives special attention to TM, Transcendental Meditation. The author suggests that TM is in one way "a de-mythologized Hinduism", though words like Self-realization and Self-consciousness - God-realization and God-consciousness - are no longer used with the specific meaning they have in Hinduism and in the early teaching of Maharishi. An explanation is given of the "secret" puja, the initiatory rite, and the "secret" mantras, which are by no means "meaningless sanscrit sounds" but code-words for Hindu gods. The deeper one goes into TM, the more the religious aspect is evident. If Hinduism is a religion, then TM is a

religion. But this is denied, and it is claimed that TM is "science". But if this is the case, "science" is being used in a quite different way from its common use in Western society.

Most of the Hindu-related movements dealt with in this study - TM, Ramakrishna, Harekrishna and Ananda Marga, are more or less in the tantric tradition of Hinduism, where the serpent power Kundalini, sexual energy, is at the center. By using mantras and other techniques sexual energy is transferred through the seven chakras of the body and the goal, samadhi, is reached when Shakti joins Shiva.

WITH THE KORAN AS KEY

The third section of the book, "With the Koran as key", deals with Baha'i, the Ahmadiyya Mission and orthodox Islam. Baha'i especially has been very active among the Lapps. One of those who introduced Baha'i in Jokkmokk, a center of Lapp culture, is now doing mission-work in Greenland.

THE CHALLENGE

Most of these movements have two sides. One is the external side which they present to the public and which has been presented in text books; the other side is the esoteric, secret aspect, which is only for the initiated.

Most of the movements have a worldwide program. They have to build up a new society. When existing society collapses, they will take over. The time is short. There is no idea of working within existing political

parties. To choose between the Social Democrats and the Center party is like choosing between plague and cholera. What is important now is that the vibrations of the new message reach the end of the world, even north of the Arctic Circle, to the Land of the Midnight Sun.

Furthermore the new religious movements are discussed as a challenge to the Church. What is wrong in the Church of Sweden? What is wrong in Christianity? Why is there a market for all these new spiritual movements?

SCIENTOLOGY LITERATURE

by Jan Grønborg

This bibliography is not a complete list of books written about Scientology by non-Scientists, but it covers the books and reports that we have found most useful. If our readers have further suggestions, please let us know.

GOVERNMENT REPORTS OF SCIENTOLOGY:

VICTORIA, AUSTRALIA:

"Report of the Board of Inquiry into Scientology".

By Kevin Victor Anderson, Q.C. Melbourne 1965. 202 pages.

Mr. Anderson, now a judge of the Victoria Supreme Court, has done a very thorough piece of work, in his hearing of 151 witnesses. The transcript of their evidence came to 8.920 pages, and in addition many thousands of other documents form the basis for his conclusions, in which he says, among other things: "Scientology is not.... a religion." "Scientology is a grave threat to family and home life." "The Board has been unable to find any worth-while redeeming feature in Scientology. It constitutes a serious medical, moral and social threat to individuals and to the community generally."

The "Anderson-report" has been and still is attacked hysterically by Scientologists all over the world. A lampoon against the state of Victoria was published by Scientology ("Kangaroo Court" East Grinstead, Sussex 1967). Here the "Church" calls the state of Victoria "a society founded by criminals, organized by

criminals and devoted to making people criminals".

The weakness of the Anderson-report lies in its composition. Most of the documentation is not in the report, which is mainly a conclusion. One has to trust the Supreme Court Judge that he is not falsifying evidence. Scientologists do not trust him. But both the Canadian and the British boards of enquiries have done.

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NEW ZEALAND:

"Hubbard Scientology Organisation in New Zealand."

Report of the Commission of Inquiry. Wellington 1969.
67 pages.

This report is mainly of local interest. Like the other official reports this one expresses anxiety that Scientology auditing is potentially harmful especially to children and very young people.

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ONTARIO, CANADA:

"Sectarian Healers and Hypnotherapy." By John A. Lee.

Toronto 1970. 173 pages. 40 pages deal with Dianetics, Scientology and Electropsychometry.

This is a study for the Committee on the Healing Arts, the report of which was published in three volumes plus this study. John Lee is a professor at the Dept. of Sociology of the University of Toronto. In his study he deals mainly with the therapeutic claims and practices of the sect. His conclusions are generally pessimistic.

The book is a good supplement to e.g. the British report.

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UNITED KINGDOM:

"Enquiry into the Practice and Effects of Scientology."
 Report by Sir John G. Foster, K.B.E., Q.C., M.P.
 Her Majesty's Stationery Office, London 1971. 192 pages.

This is the most useful of the official reports. In it, Sir John has been able to take advantage of the Australian and the Canadian reports. The report contains a large amount of documentary material but little evaluation. It deals with the history, the theory and the practice of the sect. Of course, the main emphasis is on the British situation, but the report can be used all over the world.

Highly recommended.

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SOUTH AFRICA:

"Report of the Commission of Enquiry into Scientology."
 Published by Authority, Durban 1973. 232 pages plus appendices.

This report contains less documentary material than the British. Nevertheless it is very useful, dealing with all aspects of the practice of the sect. The drawback of the South African report is that every time it is referred to confidence is expressed in the otherwise questionable system of justice in South Africa.

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"The Road to Total Freedom".

A Sociological Analysis of Scientology. By Roy Wallis.
 Heinemann, London 1976. Price in UK £ 6.50. 282 pages.

Highly recommended.

The book is based on Roy Wallis's doctoral work as a sociologist. Dr. Wallis has interviewed over eighty former and present members of the sect. Based on these interviews and a large number of written sources, this book is the most thorough and sober presentation of the sect. A considerable part of the book deals with the early history of Dianetics/Scientology, which is very important for an understanding of the present situation.

Roy Wallis is now the head of the Department of Social Studies at the Queen's University of Belfast, Northern Ireland.

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"Cults of Unreason". By Dr. Christopher Evans. Harrap, London 1973. 264 pages, on Scientology 120 pages.

Besides Scientology (called the "Science Fiction Religion") the book deals with the flying saucer cults, black boxes, and Eastern Mysticism.

Dr. Evans is an experimental psychologist, but the book is not a strictly psychological analysis. It reads like a novel while at the same time providing a good historical introduction to Scientology. Since the publication of Roy Wallis' book this one may be outdated. It is useful as a brief and easily read introduction. Evans is humourous and now and then sarcastic, but the presentation of Scientology is sober.

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"The Hidden Story of Scientology" by Omar Garrison. Arlington Books, London 1974. 231 pages.

On the first page of the book the author writes that he is neither a scientologist, nor has he been brainwashed by Scientology. Without this disclaimer, the reader would have drawn the opposite conclusion. This book tells the history of Scientology the way Scientologists want to hear it which is quite different from a scholarly historical presentation.

Omar V. Garrison is the only "non-Scientologist" author whose books are on sale from the Scientology headquarters in England. The book has no historical value.

Can be ordered from any Scientology office.

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"Was ist Scientology?" Information über die Scientology-Kirche Deutschland e.V. mit einer Beurteilung aus evangelischer Sicht. Publ. by Arbeitskreis für Freikirchen und Sekten der VELKD, 1975. 28 pages. For copies write to: Lutherisches Kirchenamt, Postfach 510409, D 3000 Hannover 1, West Germany. No fixed price.

The booklet is directed to the churches. The language is German. As much information as can possibly be contained in 28 pages is given here. Pages 1 - 24 consist merely of information, pages 25 - 28 give a Christian evaluation of Scientology.

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C. H. Rolph: Believe What you Like. What happened between the Scientologists and the National Association for Mental Health. Andre Deutsch, London 1973. 172 pages.

Mr. Rolph, staff writer and director of the New Statesman, describes some of the conflicts in which Scientolo-

gists have been involved in Great Britain. Though this book explicitly deals with the British situation, it is worthwhile reading for anyone who wishes to examine the methods and motives of the sect's aggressive behaviour. The style is descriptive and leaves the reader to draw his own conclusions about the sect.

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"Dianetics in Limbo". By Helen O'Brien. Whitmore, Philadelphia, Penn. 1966. 80 pages.

Mrs. O'Brien was one of the leaders in the early years of Dianetics/Scientology. The book is not only a sad story of a person who was a faithful and confident disciple who became disillusioned. It is also an important piece of source material, helpful for understanding the transformation of the Dianetic movement into the Scientology sect.

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George Malko: "Scientology, The Now Religion."
N.Y. 1970. 205 pages.

George Malko was never a Scientologist himself. He is interested from a journalist's point of view. His book reads like a novel, yet it gives satisfactory amount of basic information. This book is recommended as supplementary reading.

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Paulette Cooper: The Scandal of Scientology.
Tower Publications, New York 1971. 220 pages.

A very interesting book, not unlike Malko's. For some reason, however, Mrs. Cooper has later made a state-

ment withdrawing many of the statements in her book. As a result it is difficult to tell how far she can be relied on.

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Robert Kaufman: "Inside Scientology. How I Joined Scientology and Became Superhuman." Olympia Press. London 1972. 279 pages.

Robert Kaufman, himself a former Scientologist, tells a rather personal account of Scientology. The book has been much quoted, and Scientology has made a tremendous effort to prevent its distribution. Kaufman is not neutral, but he appears reliable. Nevertheless one should not base too many conclusions merely on Kaufmann's book. Read in conjunction with one of the more neutral presentations his book gives a comprehensive and vivid picture of the sect.

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