

JUN 02 1978



new religious movements

up-date

Vol. II, Issue 1. April 1978.

RELIGIONS AND POLITICS

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IntroductionNew religious movements and politics

What are the political consequences of the new religious movements? A number of answers have been given to this question, but these answers often tend to be over-simplified and too general interpretations.

In this issue of Up-date we document part of the diversity. The different movements point in different directions. And it is very difficult - if not impossible - to find a common denominator in this variety.

In the first article "Meditation and action" an attempt is made to penetrate into the Yogic way of life in order to find some of the operative concepts which determine the attitude to the world and its realities. The notion of deconditioning man is central and from it comes a general tendency towards enstasis, i.e. a movement into the interior away from the exterior world. The author of this presentation is the Director of the Institute for Missiology and Ecumenics, Univeristy of Aarhus, Denmark, dr. Johannes Aagaard.

The second article "Political implications in Neo-Buddhism" points first of all to the pragmatic attitude of Buddhism to society: that society is good which can guarantee the existence of the Sangha and the Dhamma, i.e. the order of monks and the teaching. The author is a Swedish scholar who is teaching at the above mentioned institute, lic.phil. Thomas Hultberg.

Transcendental Meditation is dealt with in the following articles: "Transcendental Meditation and Politics" and "TM is a religious practice, court rules", written by the Danish teacher Peter Maarbjerg. The author first of all describes "The World Plan" upon which TM bases "The Age of Enlightenment" and its main instrument "The World Government". Interesting in this connection is the ruling of the court in Newark, New Jersey, USA, that the use of tax-money in order to promote TM is a violation of the first amendment to the Constitution.

How big the difference can be between two religious movements concerning their political attitudes is made clear by Pernille Aagaard in her articles "The Children of God's Attitude towards Politics" and "Sun Myung Moon and the Third World War". While the USA for Moses David and his "family" is a lost nation, the chief of all evil powers, the same USA is for Moon the chosen nation and the instrument par excellence in God's holy war against communism. And while godly socialism for Moses is the hoped for aim, socialism and communism for Moon are negative and demonic forces.

Finally Flemming Falkenberg Olsen, a student of theology from Aarhus, introduces the AAO, Action Analytic Organisation, as an Anarchistic Organisation, describing its attempt to realize a socialist style of life as praxis.

YOGIC MEDITATION AND ACTION

by Johannes Aagaard

Yoga the art of deconditioning man

Mircea Eliade in his books on yoga gives a penetrating analysis of the ideology and praxis of yoga, going far beyond and contradicting the popular and misleading presentations, given by the different yoga-schools themselves. While they try to propagate their way of life as the maximum of creative existence and as the ideal therapeutic way of personal self-realization, Eliade clearly points to the fact that the factual aim of yoga is "death to the profane human condition, rebirth to a transcendent modality. The yogi endeavors totally to "reverse" normal behavior: he imposes on himself a petrified immobility of the body (asana), the cadencing and suspension of respiration (pranayama), the fixation of the psychomental flow (ekagrata), the immobility of thought, the stoppage of the semen. On all levels of human experience he does the opposite of what life calls him to do....The "reversal" of normal behaviour places the yogi outside life."

Yoga is - according to Eliade - a rejection of life. The real yogi has to "die" to this life and to "sacrifice" the personality born of temporality and created by history.

Note: Patanjali and Yoga 1976 p. 197 ff.

This interpretation of yoga is born out of an intimate knowledge in yogic theory and praxis. Eliade has tried the yogic way of life under the supervision of guru Surendranath Dasgupta, and his knowledge as a scholar of the history of religions is uparalleled.

Note: See his *Yoga, Immortality and Freedom*, 1973, which is the book on yoga.

A similar but not identical interpretation is given by Arthur Koestler in his *The Lotus and the Robot* from 1960, in which he concludes that the aim of yoga is the annihilation of the self and that yoga as such is to be understood as the attempt to wrench the bodily reflexes devoted to survival and press them into the service of death. "The body must be at the peak of its form to become capable of annihilating itself, partially or totally, at the will's command."

Note: p. 130 f.

Theos Bernard, a young American put his body at the disposal of all possible yogic-experiments and wrote a clinical presentation of his findings. This book confirms with a wealth of detail the interpretation of yoga given by Eliade and Koestler.

Note: *Hatha Yoga, a Report of a Personal Experience*, 1950

Written by a Westerner this book gives all the information, which is also given by many gurus, but here all the pieces fit together and reveal a system of subjugation and suppression - in the service of death.

His conclusion is very simple and clearout:

Yoga is the reversal of all important processes of life.

Note: I have described the relation between salvation and death in the system of tantric yogi, Swami Narayananda in *Nordisk Missions Tidsskrift*, Mission 77, No. 1, 1977.

In the context of this present article we are first of all interested in getting at that part of yoga which has the most immediate consequences for the yogic way of life, especially as this way of life has social and political consequences. Many approaches are possible, but we have chosen first off all to analyse the concept of pratyahara and its praxis.

Mircea Eliade defines Pratyahara as "a faculty of delivering sensory activity from the control of external objects."

Note: Patanjali and Yoga, p. 82

The intellect (citta) normally gets its sensations and its content-matter from the world, the external world of sense-data. To verify means to confront and test ideas and opinions with "hard facts" in the external world. For the yogic mind this external world however is not real and not true. It is conditioned by time and history. Man is what history makes him. Man is as a human being a temporal and historical being and that means for the yogic mind that man is an unreal being, a being which is alienated from reality, caught up in the illusion that he lives a real life.

Note: Yoga, Immortality and Freedom, 1973 p. XVI f

This conditioning is an expression of the temporality of human beings. Man is in reality nothing but a series of "conditions". This fact is in Western philosophy and theology turned against traditional ontological tendencies. In Indian thought this conditioning is first of all analyzed and interpreted in order to be able to de-condition man. "With a rigor unknown elsewhere, India has applied itself to analyzing the various conditionings of the human being..." in order first of all to see if "anything else exists beyond these conditionings."

Note: idem p. XVll

"What modern Western philosophy terms "being situated", "being constituted" by temporality and historicity" has its counterpart, in Indian philosophy in "existence in maya"...."maya is not only cosmic illusion but also, and above all, historicity; not only existence in the eternal cosmic becoming but above all existence in time

and history."

Note: idem p. XV11

The aim of yoga is to know things as they are, not as they seem to be, i.e. to know the essence and substance of life, not the phenomena and the external data. Instead of knowing through the medium of forms, (rupa) and mental states (cittavrita) the yogi directly contemplates the essence (tattva) of all objects."

Note: Patanjali and Yoga p. 83

In order to make that possible pratyahara is absolutely necessary. By it the sensory activity is withdrawn from the external objects and sense-experiences are freed from the confrontation with the "realities" of the world, all those elements of conditioning which alienate man from himself. To know things as they really are one has to detach oneself from things as they seem to be. In order to be able to contemplate or meditate autonomously one has to become independent of the world. First of all the "cessation of opposites" must be achieved. As long as human beings are created by experience of opposites no unity in essence is possible. But from the world nearly all experience comes into the body in the form of opposites: good or bad, hot or cold, ugly or beautiful, true or false etc. As long as the mind is created by such opposites, no liberation is possible. The first task is therefore to isolate consciousness from such opposites. Put briefly that is the task of pratyahara.

Note: Patanjali and Yoga p. 68

When asanas (positions), pranayama (breath-control) and ekagrata (concentration) combined with the conscious withdrawal of the mind from objects have been working on the human person for a long period, this is experienced as if the person becomes autonomous in relation to the world.

He is no longer troubled by outer tensions (having in fact gone beyond opposites)...he is no longer projected out towards the objects of the senses, but is going into himself, thereby becoming invulnerable.

Note: Patanjali and Yoga p. 82

It is important to understand that this does not mean that the sensory activities stop, on the contrary sensory activities are freed from the limitations of this world. They become endless as the mind is endless, for they happen in the mind only, as extra-sensory perceptions. The internal experiences which are made possible in this way seem to be "fantastic" in the real sense of this word. The lights, the sounds, the tunes, the tastes are beyond similar experiences of this immanent and limited world for they are transcending all human forms.

In order to achieve this state of mind asanas, pranayama, ekagrata and pratyahara are necessary means, but so are the use of mantras and yantras, specific vibrations and peculiar "images" in order to arrest the eyes, if they are not arrested by being closed.

Note: Mantras and yantras are not dealt with in this connection. See Up-Date No. 1 p. 3 - 14.

The way in which pratyahara is used by present gurus is a vivid illustration to what has been said up till now. Swami Satyananda Saraswati, the guru of the Bihar School of Yoga, Monghyr, has described the way of pratyahara in different ways.

Note: Satyananda is quite influential as one of the major disciples of the famous Swami Shivananda from Rishikesh.

Satyanandas understanding can be summarized in this sentence: "He who performs Pratyahara is as if he was dead to the world."

Note: Det frigjorte menneske p. 10

In his book "Antar Mouna" he introduces Antar Mouna (inner silence) Note: 1968 as an important part of pratyahara. He first instructs his readers to exteriorize their minds and consciousness to connect their senses with the exterior objects and not to withdraw their minds or senses. They have to remain extrovert. In this way the meditator has to learn how things function in order then to shift policy, for this is an exercise in order to prepare for the real thing. From p. 10 a real change happens, for now no spontaneity is allowed and a real suppression takes place (see also p. 19 f). Also for Satyananda the task is to separate the senses from the experience of the senses in order only to be conscious of the experience of soundvibration (mantra)

Note: Antar Mouna p. 2

The aim is definitely to get rid of objects in order later even to get rid of subjects.

The school of Satyananda is represented at its best in the Scandinavian countries by "Scandinavian Yoga" headed by the interesting figure of Swami Janakananda. He has together with his disciples - published an illuminated volume - in Danish, Swedish and English - describing the main lines of the Shivananda-Satyananda-system.

Note: "Yoga, Tantra and Meditation", 1976.

In the index and glossary of this book (p. 109 f) he defines Pratyahara like this: "unaffected by disturbances, that is, abstraction, withdrawal of the senses from objects."

Janakananda cites Patanjali's famous definition in this way: "When the mind is withdrawn from sense-objects, the sense organs also withdraw themselves from their respective objects and thus are said to imitate the mind. This is known as Pratyahara... Thence arises complete mastery over the senses".

Note: From Yoga Sutras Book two, sutra 54 and 55.

And Janakananda cites Gheranda Samhita in this way:

"Pull your mind back if it attaches itself to either a pleasant or an unpleasant smell. Try to keep it under your control by practicing Pratyahara... If your mind is affected by sweet, sour, hot, cold or any other taste, draw it back with Pratyahara and hold it in your control".

Janakananda himself defines Pratyahara in this way:

"Pratyahara is an ancient method that really means abstracting, backing off, leaving something, distancing and letting go. So we could also call it the withdrawal of the mind". "Abstracting backing off, leaving something, distancing and letting go.." these modern phrases aptly describe the pratyahara of today's meditation-schools. And he continues: "In Pratyahara you constantly observe this process of discovery and its effects. No other effort is involved. You don't try to change anything, you just go on observing the smell and its effects on your mind, as an alert, interested observer".

Note: Yoga, Tantra & Meditation, 1976 p.87 f.

Janakananda's way is - in continuation of Shivananda's and Satyananda's teaching - to surrender to any experience and saturate the mind with it.. for what the mind has totally experienced no longer interests it.. the satisfied mind turns to something else.. the mind lets go.."

The attitude of "letting go" is essential to the majority of gurus, and that is also what creates problems for some of the meditators. Obviously there is a positive possibility implied in the letting go practice. One can get rid of fixations and irritations and possibly also some aggressions. But at the same time "letting go" may mean "dropping out", losing contact with the real stimuli by withdrawing the senses from all objects. This can in fact create a situation in which the meditator gradually loses contact with the external world, including all other human beings and turns inward, goes into herself or himself..

That is why Janakananda warns: "But remember, you cannot use Pratyahara if you keep away from activity and trouble; go on living as you do, meet life, meet problems." The point however, is that Pratyahara can be used to keep away from activity and

trouble and problems, and the fact is that quite a lot of people are using pratyahara exactly for that purpose. "Through Pratyahara the mind loses interest in outer disturbances and turns inward".

Note: Janakananda in the above mentioned book p. 97.

Everything can function as an outer disturbance, and to "go in", "to turn inward", "to go into" or "to transcend" is quickly done but not always so quickly undone. To turn such persons inside out is not always easy. Such meditators may end up in a psychotic state from which they may not return voluntarily. To remain in that state is made a matter of faith, for that state is seen as the state of reality, far away from the world of illusions, i.e. reality.

The pratyahara most certainly works and it often works very effectively. It is able to take people out of reality and put them on a journey of transcendental meditation, which for some is an experience of mental freedom, for others an experience of mental disease.

The experience of oneself is described by Janakananda in this way:

"And while you sit this way, say to yourself:

I am the one who is experiencing all this

this is all around me, in my body

and in my thoughts - but way deep within me

I am the one who experiences this, I have my
own life

and I experience that".

But this positive experience is exploited by the guru when he continues in this way:

"You experience yourself sitting and experiencing:

your thoughts, your emotions, preconceptions,
opinions,

as an impartial observer, who doesn't get
involved

who is alert and interested...

Go on, steadily and without interference,

experience your own inner life -

let it happen, relax, accept it,

experience.

I am not the one who thinks;
 I am the one who sees the thought..
 But to experience: I see that
 the mind thinks - it thinks in me,
 it is the source of it all...
 See the mind and all its contents,
 experience yourself as an observer..
 When you sit here you might as well learn
 to accept everything you're full of anyway
 you have to let all these contradictions surface
 don't anxiously sort good
 (which you grab hold of) from
 bad (which you suppress)
 no, every thing is there just the same
 so acknowledge it.
 Experience it as an observer
 liberate your mind
 let it go of
 its tensions.
 There are no "good" thoughts
 There are no "bad" thoughts
 nothing that must be influenced
 I let it all happen
 and just experience it."

It is alright that Janakananda warns the meditators:
 "But watch out that you don't get
 turned inward, that's not the point..." for
 it is not the point for Janakananda. But how can Janakananda
 tell that it is not the point for the meditator? Why is it
 a "bad" thought to wish to turn inward? When there are no
 "bad" thoughts? When the main aim is to avoid judging, just
 experiencing, observing, letting come and letting go, how on
 earth can Janakananda then warn against the longing to turn
 inward and to leave the world of struggle and problems behind?

Now the dictum of Eliade about Yoga as enstasis can be under-
 stood. He states: "Yoga is not a technique of ecstasy; on
 the contrary, it makes every effort to achieve absolute con-
 centration in order to attain enstasis".

Note: Patanjali and Yoga, 1976 p. 197.

Ecstasis is an explosion, an expansion, a turning inside out, a festival, a jubilation, is expression of life at its height. Enstasis is the opposite. In it a human being goes on a voyage into the interior and gives up all external expressions in order to get the richer impressions from within.

This going into the self is made possible by the different techniques, mentioned above, whereby a systematic sensory deprivation takes place.

Note: About sensory deprivation in this connection see

Encyclopedia of Esoteric Man, by Benjamin Walker, 1977 p 258

By means of the different positions of the body (asanas) the activity of the body is silenced.

Note: Formulated like this by Satyananda, see Suryanamaskar og Yogasanas p. 31.

By means of the control and finally the suspension of the breath (pranayama) the mental fluidity is stopped and the life-force is silenced

Note: Patanjali and Yoga p. 69.

Prana is identical with the life-force and is also called the shakti or the kundalini, that is the female power of life and the coiled-one, the Serpent power.

Note: We are not in this article describing the whole tantric pattern behind the yogic way of life. But it is there, as we described it in Up-date Vol. I 3-4, 1977 p. 4-33.

Knowledge about prana (prana-vidya) is knowledge about everything. What should one know in order to know everything and not just something: prana. Pranayama is therefore a necessary part of pratyahara. Satyananda expresses this necessity with the following words:

"Pranayama exercises are performed in order to expand the vital power in the human system. Prana is like a wild elephant, - if it is trained well it can be of great help, if the opposite happens it brings death and decay."

Note: Bandhas, Mudras and Pranayama p. 12ff.

And about especially one type of pranayama - Moorchcha Pranayama - Satyananda writes: "Moorchcha helps to reach the psychic

situation, in which external sensations as hearing and feeling stops. Performed before the meditation it can give the "push" into "interiorization" which is necessary, if the mind is difficult to direct to the interior by means of other spiritual methods. The effects of narcotics, stimulating methods are the same".

Note: Idem p. 28.

The last reference is interesting, for it is obviously true. The same interiorizing effect can in fact be achieved by using LSD and similar "opiates".

POLITICAL IMPLICATIONS IN NEO-BUDDHISM

by Thomas Hultberg

Did The Buddha give any explicitly political teaching or is it possible to find in the Dhamma any basis for political programme or view point ? Some Buddhists today say "no" while others try to base political activities on the Buddha Dhamma. Who are right and who are wrong?

First we must look at the basic texts i.e. the Pāli Canon. We can go to Mahāparinibbāna Sutta in Dīgha Nikāya. The Buddha says there that if a country follows the seven conditions for the well-being of a state it will neither decline nor be subject to conquest. The content of these seven conditions is that the people are not supposed to destroy the traditions they have received. The people are supposed to listen to the elders, not to neglect the traditional religious cults and temples, to support and safeguard Buddhist monks. The government is to consult frequently with a council and to make and execute its decisions unanimously.

The Buddha himself organized his order of monks (Sangha) along these lines. He was not interested in reforms or revolutionary changes in society. On the contrary - he preferred a stable society governed by a just government, either monarchic or republican. As in all other matters the Buddha in this respect was pragmatic: that society is good which can guarantee the existence of the Sangha and, of course, the Dhamma.

It is permissible for people living in society to

worship gods. That is a part of the religious tradition which helps people to live a better life. But for the ultimate religious goal of Buddhism, the achievement of enlightenment and Nirvana, the worship of gods is utterly irrelevant indeed prohibited. Monks are not allowed to indulge in such practices, as being men set apart from society who have left a worldly life behind them.

In the Sangha all monks are in principle equal - the one who enters the Sangha steps out of the social differences of caste and of other barriers between men. This rule held also for most of the other old indian groups of ascetics.

How are we then to find a basis for political action? Agganna Sutta in Dīgha Nikāya says that every social class has to fulfil duties which are in the interest of society as a whole. From this idea were developed socio-moral ideas giving rise to a social ethics.

Let us listen to the Secretary General of Mahamakut Buddhist University, Phra Dhammadharamuni, in his preface to a dissertation written by a Thai scholar Dr Siddhi Butr-Indr (The social Philosophy of Buddhism. Bangkok: Mahamakut Buddhist University 1973). His words give a good picture of the optimistic view today of the possibility of adapting Buddhism to the needs of modern man and of its capacity to give answers and guidance for life in society.

"The study of religious and other aspects of Buddhism, one of the most dominant cultural treasures of Eastern societies, has been contributed by many scholars Western as well as Eastern. Some of them, especially the Western, are inclined to conclude irrespectively with their personal backgrounds of onesided view that Buddhism is concerned only with reclusive life, that it lacks doctrines and spirit dealing with secular existence, and that the best thing it can do is to stimulate man to retire absolutely from worldly involvement, regardless of whatever happens relatively to other people and abstaining from doing things good and benevolent to the rest of mankind."

"The researcher interprets, faithfully and scientifically, the teachings of the Buddha with regard mainly to the secular involvements of human society, and studies the fundamental principles on which the Buddhist society is based and developed. So far as the secularism of human humanity is concerned, in terminology of comparative studies with other philosophies, he is strongly against any interpretation of the Buddhist doctrine in the camps either of Capitalism or of its antithesis, either of Materialism or of its antithesis which, in his view, are altogether extremes.

The essential spirit of Buddhism represents "The Middle Way of Life", dialectically rejecting the evil aspects of the above mentioned extremisms; or rather transcending them. Buddhism stands for

the welfare and well-being, physical as well as mental, of all mankind. The need for physical or mental welfare is acknowledged, but in the final analysis of human existence it is not made the ultimate end of humanity; the highest, deepest, and absolute of human value lies in the moral, mental and spiritual."

Buddhists in the West rarely have a Sangha in the neighbourhood on which they can rely and on which they can center their religious life. They must rely on their own studies, pūjās and meditation, in groups or alone without the support and teaching of a monk. That is why Buddhism in the West is a torso because the Sangha is a necessary part of Buddhism. Western Buddhists concentrate on the layman's ethics as well as they can. A layman is to take his refuge in Buddha, Dhamma and Sangha, he is to follow the five basic moral precepts (panca sīla), he is to conquer selfishness and be generous. An ethical code is to be found in the ten precepts of right actions (dasa kusalakammāni):

1. One refrains from killing and lives mercifully towards all living beings.
2. One refrains from stealing (and is honest and pure in heart).
3. One refrains from sexual misconduct and does not violate the social mores with regard to sex.
4. One refrains from telling a lie.
5. One refrains from slander and calumny.
6. One refrains from harsh speech and uses language that is civil and pleasant to hear.
7. One refrains from idle gossip and speaks at the right time what is true and factual.
8. One refrains from covetousness and does not feel jealous

of another's fortune and prosperity. 9. One refrains from ill-will and does not harbour any wickedness of thought. 10. One refrains from holding false views and believes in the right philosophy of life.

From another source (Dīgha Nikāya, III) we have a more detailed description of the far-reaching standard of good conduct, which is reported to have been observed and worked out by the Buddha himself in previous existences and which also deals effectively with the ethical side of civil conduct. The context in which it occurs implies that every Buddhist is expected to follow the example of the Teacher. It refers to undertakings in all good things for an individual as well as a social life:

"...unfaltering enterprise in wholesome ways of thought, word and deed, engaging oneself in altruistic activities and virtuous undertakings, observing filial and pious duties by honouring the superiors or leaders of the family, and, we may assume, the community and society; (keeping of traditions and other such things of loyalty and supporting religious men, accumulating and working for the good of others)...living for the welfare of the multitudes, being a dispeller of fright, terror and panic, a surveyor of just protection and wardenship, giving supplies,...dwelling modestly and compassionately, being merciful and friendly to all fellow human beings and all other living beings,...practising the four-fold supporting principle as mentioned above,... becoming a bearer of welfare and happiness to fellow people,...a zealous learner of arts and science, good conduct and action, approaching religious men and asking them for advice for ways of good conduct,... living without wrath, but with serenity, subduing the habit of finding fault with others,...uniting and reuniting people by making them live together harmo -

niously and, having created harmony, rejoicing in it oneself, ...being sincerely desirous of contemplating the goodwill of the public, able to understand, analyse and distinguish different natures of different people, ...growing affective habits for the good and interest, comfort and well-being, security and stability of the public, considering how they may increase in confidence, morality, education, generosity, righteousness, intelligence, economic prosperity and so on, ...acquiring the habit of harming no creatures...of an upright, candid and lofty mind, contemplating people with an affectionate eye, ...putting away abusive habits...and wrong ways of livelihood, and revolting against all kinds of cheating and unfair treatment by avoiding all sorts of violence."

And how about Neo-Buddhism? We must define the concept. So far Neo-Buddhism has meant at least three things:

1. the Theosophical approach to Buddhism as it was professed by Western Buddhists at the end of the last century and at the beginning of this century;
2. Dr Ambedkar's movement in India that led to a mass conversion of outcasts to Buddhism in 1956; Buddhism as it is seen in the West today as a result of Buddhist missionary activities or as being found in books, magazines and the mass media. Here we have at least three sub groups: a. traditionally organized branches of Asian Buddhism (i.e. monasteries with one or more monks surrounded by laymen); b. societies and study groups coming together with the purpose of studying Buddha Dhamma; c. the infiltration of Buddhist thoughts through many channels going on in the West today.

No Theravāda (Hīnayāna or Southern) Buddhism has had any direct political implications, as seen above with few exception (e.g. in Burma and Ceylon this century). As long as there is stability, law and justice in the society the Dhamma and the Sangha can prevail and that is all. In Mahāyāna (Northern) Buddhism the situation has been different. As was seen during the Vietnam war in the 1960s and 1970s the Sangha was very engaged in political activities. Zen Buddhism in feudal Japan was the ideological basis for Samuraj regents. And Tibet was for many centuries a "theocratic" state based on Vajrayāna (Tantric) Buddhism. But what about Neo-Buddhism

in the third sense of the word? So far no direct political implications have been seen because of the small number of adherents. But a growing indirect influence is to be seen. People breaking out of society in order to join a Buddhist monastery as a novice or monk will have some social implications. Male Buddhists in the West, either living in a monastery or just embracing Buddha Dhamma as a view of life are very often radical pacifists denying any sort of engagement in the total defence of a country. Finally Buddhist ideas like karma and rebirth might in the long run have some implications on the social welfare work: a man reaps what he has sown, so why interfere?

We are just at the very beginning of Buddhist activities in the West, but we must not underestimate the impact of Buddhist ethics and world view especially on young peoples' thinking. The number of adherents is still small, but the ideas are wide-spread and through many channels they are insinuating themselves into our everyday way of thinking.

TRANSCENDENTAL MEDITATION AND POLITICS

by Peter Maarbjerg

When one tries to analyse the political attitudes inherent in TM, one soon finds out, that one has to cope with two aspects: a public, exoteric one and a secret, esoteric one.

The exoteric aspect is found in "The World Plan", upon which The Age of Enlightenment is based. In "Celebrating Invincibility to Every Nation" TM says on the 21st of October 1977:

"The Establishment of The World Government of the Age of Enlightenment is the realization of the most sublime aspirations of the wise throughout the ages. The sovereignty of the World Government of the Age of Enlightenment is the domain of consciousness, the prime mover of life, the home of all the laws of nature, the field of all possibilities. The World Government is not based on territorial power. It does not usurp any of the functions of existing governments, nor does it replace them in any way.

Invincible in the strength of wisdom, love, and joy of duty, the World Government has come into being to raise world consciousness, thereby creating an atmosphere of harmony and positivity in which all governments can fulfil the noble aspirations of their constitutions. It exists to refine and strengthen the national consciousness of every country, which is the prime mover and unseen governor of every government. The World Government raises world consciousness through the activities of the 1500 Capitals of the Age of Enlightenment so far established, each Capital enriching the collective consciousness of one million people by raising and maintaining higher states of consciousness in the individual.

Inspired by the success of the Transcendental Meditation programme in improving all spheres of life, as validated by the personal experiences of thousands of individuals in all parts of the world and hundreds of scientific experiments in the fields of physiology, psychology, and sociology. His Holiness Maharishi Mahesh Yogi, founder of the Science of Creative Intelligence, in 1972 inaugurated the World Plan to solve the age-old problems of mankind in this generation. When it was further discovered that a powerful influence of orderliness and harmony in an entire city is produced when only one percent of the city population is growing in orderliness through the daily practice of Transcendental Meditation technique, a phenomenon known as 'the Maharishi Effect', Maharishi inaugurated the dawn of the Age of Enlightenment on 12 January 1975. When over 600 cities on all continents reached one percent of their population practising the Transcendental Meditation technique and started to grow in the values of an ideal society - decreased sickness and suffering and increased positivity - on 12 January 1976 Maharishi established the World Government of the Age of Enlightenment to usher in and perpetuate the Age of Enlightenment for all mankind.

Through the activities of the ten ministries of the World Government, the field of infinite correlation at the basis of all creation is being enlivened. Society will soon be characterized by harmony and happiness. Through the Science of Creative Intelligence education will be ideal, producing fully developed citizens. Through the Transcendental Meditation programme health will be perfect. The increasing ability of man to act in accordance with the laws of nature will strengthen cultural integrity and promote fulfilling progress in every country.

The achievements of every government will be enhanced. Nations will rise to invincibility. Nature will be balanced - the seasons will come on time, crops will be abundant. There will be peace in the family of nations. The whole human race will soon enjoy the full sunshine of the Age of Enlightenment.

The Ten Ministries of the World Government of the Age of Enlightenment

1. Ministry for the Development of Consciousness
2. Ministry of Natural Law and Order
3. Ministry of Cultural Integrity, Invincibility, and World Harmony
4. Ministry of Education and Enlightenment
5. Ministry of Celebrations and Fulfilment
6. Ministry of Prosperity and Progress
7. Ministry of Information and Inspiration
8. Ministry of All Possibilities: Research and Development
9. Ministry for the Capitals of the Age of Enlightenment
10. Ministry of Health and Immortality."

In appraising the effects of the TM programme, TM is certainly not belittling itself. Every positive event in foreign politics throughout the world is considered to be a result of the TM programme. In "World Government News" for February 1978 the following examples are mentioned as results of "a dramatic wave of friendship and reconciliation among all nations": Egypt-Israel, West-Germany-East Germany, Turkey-Greece, Thailand-Vietnam! One might ask: what effect has the TM programme had concerning the relations between Rhodesia-Mozambique, Vietnam-Cambodia and many others?

How can the Maharishi Effect be effective in closed countries such as those behind the iron curtain or China?

Maharishi has an answer to this: the 'Extended' Maharishi Effect! An example is stated in the above-mentioned magazine: Outside Los Angeles lies San Bernardino, which is subject to very little local influence by the Maharishi Effect. "Using formulae for the extended Maharishi Effect TM's own scientists estimated the Maharishi Effect ratio in San Bernardino to be increased approximately ten-fold through the influence of Los Angeles. In accordance with these predictions San Bernardino experienced the expected decline in crime, accidents, and hospital admissions. Even the smog driven inland from Los Angeles by westerly winds began to disappear."

Maharishi expects the same to happen with China! From the same magazine: "At that time (1975) Maharishi analysed world events and concluded that the greatest danger to peace and harmony in the world was from chairman Mao's philosophy of violent revolution. Maharishi sent teams of teachers to Japan, South Korea, Hong Kong, Taiwan, Laos, Thailand, the Philippines, and Nepal. He said the measure would "soften the feeling in China and when national consciousness is more refined it will influence the head of state who will then act accordingly - the principle of violent revolution will be transformed to one of peaceful evolution."

All this is laid forward to the public through highly illustrated brochures and magazines in glittering colours. It is very difficult to find a way through the candy floss to the truth, as this is hidden in the secret books of Maharishi and TM. Nevertheless one question arises naturally: what about the homeland of Maharishi? Millions of people are suffering from illness and starving. According to Maharishi's "suffering is always the result of one's action in the past" (Meditation by His Holiness Maharishi Mahesh Yogi, page 139).

still a hungry man can be happy: "The hungry man can be a happy hungry man with meditation! If he takes to meditation he'll be a happy hungry man: if he doesn't take to meditation then he'll suffer hunger and misery" (same, page 140).

In other words: you should never react against injustice. All problems can be solved through meditation. In the Norwegian issue of "The Science of Being and Art of Living", he says: "It is common knowledge among people what is good, and what is bad. And the laws of the country give you another basis, we should at least obey the laws in the country where we live." That goes for Chile and South Africa as well!

The real person is made inhuman, turns into a smiling robot, as the essential is to remain unaffected by the relative world. The real person practises an attitude of non-involvement in which he/she pays no attention to suffering and evil.

"This is the art of seeing so that whatever you see brings joy, brings happiness, brings life. See that which is useful, do not see that which is miserable. This is the art of seeing. Art of speech, they say you should speak truth and you should speak the truth that is pleasant. Do not speak unpleasant truth. This is the teaching of the Vedas. It has gone all over the world, it will remain with humanity everywhere in every part of the globe, because this is the truth." (Meditations of Maharishi Mahesh Yogi, page 26).

This is a life on the surface, a superficial life. This is a life, which is blind to the suffering in the world. This meditation implies total subjection to present standards and authorities. Between the mind of a meditating person and the world, whose distress he is taught not to see is built up a wall according to the cosmic law, which is called "unity in the midst of

diversity" (Meditations of Maharishi Mahesh Yogi, page 52). This means total dissolution of all ethics, of the difference between right and wrong, of justice and injustice, black and white. No real interest for the world is shown. The only action indicated to change a world in pain is meditation and still more meditation.

TM IS A RELIGIOUS PRACTICE, COURT RULES

by Peter Maarbjerg

The organisation, Transcendental Meditation, which offers everyone a technique to remove stress and improve their human potential, has often been discussed. The discussion has dealt mainly with the question whether TM is a religion or not. Some people uphold that TM is hinduistic; TM itself claims to be a neutral technique, which can be used by everyone regardless of belief.

In October 1977 the U.S. District Court Judge in Newark ruled that the use of taxpayers money to teach Transcendental Meditation and its theoretical counterpart the Science of Creative Intelligence (SCI) in New Jersey public schools is a violation of the First Amendment to the Constitution, as SCI/TM is clearly religious in nature. This legal battle began in February 1976 and was spearheaded by Spiritual Counterfeit Project of Berkeley, California, an evangelical Christian ministry which researches into cult and occult groups and personalities and publishes its findings.

Among the affidavits there are some which have particular interest:

From October 1970 to October 1974 Gregory J. Randolph was practising TM as taught by Maharishi Mahesh Yogi. From January 1973 to May 1973 he participated in a teacher training course which took place in La Antilla, Huelva, Spain. He was personally trained by Maharishi to be an initiator or teacher of TM. In his declaration he testifies, that "there is a definite hierarchy of information and the further you go, the more you know. The general public has most of the truth about TM deliberately concealed from them....."

It's only as a person advances to the level of initiator, or beyond, that he begins to get the teachings on an esoteric level."

During his training he was told by Maharishi that he, as initiator, was "only supposed to give out 1 percent of the teaching he had received to the people he initiated."

"Maharishi's world-view is basically the Hindu world-view. The language has been changed to sound more scientific, but the underlying ideas are the same."

He was also taught by Mahārishi about the mantras:

"The teachers were taught to give the definite and deliberate impression to the general public and to the individuals they initiated that there are a very large number of mantras and that each meditator receives a mantra which is individually chosen for him and is uniquely suited to his personality. In actual fact, however, each teacher has a list of 16 mantras which are then assigned to meditators on the basis of age classification." A copy of the list of mantras together with

the age brackets to which each mantra applies is attached to this affidavit and it appears to match the list published in Up-Date no. 1, 1977.

"At the end of my teacher-training course, all of those whom Maharishi had qualified as initiators were required to sign an oath of loyalty to Maharishi, to Guru Dev (Maharishi's dead master) and to the TM movement in general. At the time I signed the oath, I was in such a state of mental confusion from long hours of meditation, that I was only vaguely aware of the significance of the document I was signing."

Two affidavits were given by two professors.

Robert N. Bellah is employed by The Regent of the University of California and hold the position of Ford Professor of Sociology and Comparative Studies.

He introduces himself: I am qualified by academic training and professional experience to evaluate the religious nature of sociological groups, movements and institutions, being particular familiar with the characteristics and phenomena of Eastern/Asian religious movements."

The conclusion in his affidavit is: "It is my opinion that TM fits a basically sociological or anthropological definition of religion."

Later in his statement Bellah tells about a visit he had from Mr. Robert Winqvist, a representative of Maharishi International University (MIU) in Fairfield, IOWA. From their conversation Bellah reports: "...in the course of the conversation with him I expressed my opinion that TM definitely seemed to me to be a religion and I wondered why the people in the TM movement denied its religious nature. He replied by affirming that it is certainly true that TM is religious but stated that they did not admit that to be the case for public relations reasons."

Gerald James Larson holds the position of Professor and Chairman of the Department of Religious Studies, University of California. He introduces himself: "I am qualified by academic training and professional experience to do research and teaching in the general history of religions with a special focus on the religions and philosophies of South Asia."

On the basis of very thorough studies of the TM-publications "On the Bhagavad-Gita" by Maharishi Mahesh yogi, "The Holy Tradition", and the Puja, he concludes: "I would describe TM as a form of Hindu spirituality."

From the very comprehensive Opinion a few things should be mentioned:

"The first organisation in this country to offer instruction in this technique of TM was incorporated in California in 1959 by Maharishi Mahesh Yogi and others under the name of Spiritual Regeneration Movement Foundation.....One of the articles of the certificate of incorporation of the Spiritual regeneration Movement Foundation stated that "this corporation is a religious one, the educational purpose shall be to give instruction in a simple system of meditation." (page 64).

"(The)field of being contains love, justice, and truth in their pure and infinite forms. Contact with this field of being bestows upon individuals the ability to choose between right and wrong spontaneously, without regard to moral codes and laws." (page 65)

Here is referred to the book "Science of Creative Intelligence for Secondary Education. First-Year Course" page 180. This is the textbook used in the New Jersey high schools.

The Summary judgement concludes:

"Although defendants have submitted well over 1500 pages of briefs, affidavits, and deposition testimony in opposing plaintiffs' motion for summary judgement, defendants have failed to raise the slightest doubt as to the facts or as to the religious nature of the teachings of the Science of Creative Intelligence and the Puja. The teaching of the SCI/TM course in New Jersey public high schools violates the establishment clause of the first amendment, and its teaching must be enjoined."

Naturally this article can only serve as an introduction to the large number of documents in this ruling. For further information consult the following:

Civil Action No. 76-341

Alan B. Malnak and Edwina K. Malnak vs Maharishi Mahesh Yogi

United States District Court, District of New Jersey.

THE CHILDREN OF GOD'S ATTITUDE TOWARDS POLITICS

by Pernille Aagaard

"We are politically and socially conscious and want to have an influence in the world for good, and we believe in a social gospel as well as a personal gospel. We are also interested in social justice, economic justice, political justice, racial justice, ect."

(Moletter "The Political System" No.333, 1974)

In this quotation the Children of God (CoG) clearly demonstrate their political commitment. They seek to engage in politics, to take part in political discussions, to vote, to exercise influence. All these things sound very attractive, and there is nothing wrong in taking active part in politics. The question is what kind of politics they support, what systems and ideologies they are interested in.

CoG have a very special understanding of the political situation in the world.

"Right now the world is divided into three camps:

1. The Fascists, of whom America is the chief and helps finance, arm, and train all other Fascist, anti-communist governments. (.....)

The Fascist, but so-called democratic governments, are actually the socialism of the rich, in which the rich get together and cooperate to protect and keep their wealth and enforce their form of government on the poor at the point of a gun. (.....)

2. On the other side of the fence is the totally communist world - marxist, leninist, maoist - all of which believe according to their own doctrines that "there is no such thing as a peaceful revolution. It has to be by force! (.....)

3. But on the fence in between, all these years there has been developing the as-yet undecided or uncommitted third world. In fellowship and doctrine and common cause of the poor and independent, they range from liberals and socialists to the so-called peaceful and legal communists found in such countries as France, Italy, Yugoslavia, Scandinavia, Britain, Africa, Asia, ect.

All these more moderate Third world people have been hoping to bring Socialism or some form of independent Communism by the ballot rather than the bullet."

(MOletter "The Political System" No. 333, 1974)

This division of the world is the basis of the political thinking and engagement of the CoG. The most decisive part of this political argument is their NO to the US-system. The CoG is first of all a NO to the American way of life.

"In the 1960's the kids in America were still rooting and rioting for revolution and they still had hopes they could save their country and its freedoms from destruction, war, pollution and death caused by the diabolical Systems of the older generations and their sins!

But the parents became frightened that their own children were going to wreck the country and go Communist and the older generation would loose its wealth, security and control, and socialize the Nation. Blindly failing to see the handwriting on the wall, the parents desparately got together and quickly elected the would-be Fascist dictators, Nitler, Agony, and their Nitziess to try to save them from their inevitable doom!

Until this awful election in 1968 of these Nazistic Republicans the kids were actually beginning to win some of the battles, and, for a little while it looked like

the country might even awaken and help its youth win their war against oppression and economic, educational, religious and social slavery! It looked like youth might even begin to have a voice in the Government of America and stop its stupid wars and exploitation of the poor of the world!

But the enemies of change, youth, and revolution, by hook and crook, managed to kill and discredit youth's only candidates, and the reactionary older generation, the enemies of peace and freedom who always resist change, won this tragic election by a very narrow margin and the kids were licked! In 1969, Nitler and his Nitzies began to crush their youthful rebellion by the most fiendish, brutal, violent, and repressive police power ever seen used in America since the days of the horrible slaughter of the Civil War of just 100 years before!"

(MOletter "Bye, bye Miss American Pie")

In the end of the 1960's the youth-rebellion broke out in America, and the CoG must be understood as a part of this rebellion. The young people fought against the same problems:

against an America which was considered to be forfeit to Fascism, a nation which was exploiting and oppressing other countries, against war, against social injustice, etc. They were fighting for some sort of socialism in America. But this rebellion was put down very quickly. When Nitler (Nixon) was elected president in 1963 the youthrebellion declined, and in 1972 it was nearly finished. The CoG however did not stop fighting, but since they could not work in America, they decided to leave.

When the CoG left America, they settled in many parts of the world, but especially in Europe.

Their view of Europe is highly coloured by their attitude towards America. Europe is the contrary of America. America is considered a whore, whereas Europe is considered a sparrow.

Europe is very weak and very divided (no common language, no common monetary system, no common government) and this weakness is considered a force which makes Europe unable to go to war. The two major sections of the world, the Fascist and the Communist will fight one another, but Europe will live in peace, according to Moses David;

"Europe's very weakness through its division is going to preserve it because it is weak."

"So Europe's very weakness is going to be her strength."

"I never saw it so clearly before, why God has brought us here: - neither to Russia nor to America, but in the Middle, where we're now safer than anywhere else in the world!"

(MOletter "The Meek" No. 205)

The CoG has a very positive view towards Europe, but they are even more enthusiastic about England.

England is considered God's special country, "Even Englands position geographically is like an angel hovering over Europe -" but poor England has been raped by the rest of Europe.

"It's as though England has been seduced into joining Europe, and, as a result, she's going to be ravaged thereby."

(MOletter "The Rape of England" No. 204)

But England, too, has become polluted by listening to Darwin's "anti-God evolutionary theories". The power of Darwins doctrine increased and consequently "the great Christian power of Britain's rule waned and faded."

But no matter what England is doing....."Nevertheless, God is going to spare England according to how she treats His Children: As long as she's good to people like the Asians, us and Howard Hughes, God's going to protect England and her interests."

(MOletter "The Rape of England No. 204)

The CoG consider Europe to be a form of Capitalistic-Socialism, but they believe that one day Europe will come under "the final domination of world communism".

(MOletter "The Meek" No. 205)

The CoG is working against communism as it is in e.g. Russia.

But they are fighting for "a Godly socialism".

This kind of Godly socialism they find in Libya under the leadership of Gadaffi, for Gadaffi is against America, against Capitalism and Materialism, as are the CoG.

"He is the only world political leader of any importance who is gloryfying God and saying that God is the only answer to its problems, and is offering the only Godly alternative to the Godless materialism of both Capitalism and Communism."

(MOletter "Gadaffi's Third World" No. 245, 1973)

But the CoG also have another interest in Gadaffi.

In the spring of 1965 Moses David's mother (Grandmother as she is called in the CoG) received a "warning prophecy" of the great confusion and of its author which were to arise out of Egypt:

"Turn your eyes towards Memphis, for out of it shall come the Great confusion. The Author of Confusion is even now marshalling his forces for this Great Confusion. He is gathering his forces from a great nation

and Eastern nations, friends that will join with him. So sudden will be the Great Confusion that it will cause a mighty widening of the eyes of those who have not discerned the signs of the times. But be yet not deceived. Be prepared! And be not deceived by the Great Society, for it will come to travail and then bring forth the Great Confusion. Be prepared! Even now the skyes are red, red with warning and black, black with clouds gathering for the Great Confusion which is almost upon you!"

(MOletter "Gadaffi's Magic Lamp" No. 226)

And on February 5, 1962 the American mystic and prophetess Jeane Dixon foresaw a young man arising out of Egypt to rule the world.

"A child, born somewhere in the middle east shortly after 7 A.M. (EST) on February 5, 1962, will revolutionize the world. Before the close of the century he will bring together all mankind in one all-embracing faith. This will be the foundation of a new Christianity, which every sect and creed united through this man who will walk among the people to spread the wisdom of the Almighty Power."

("A Gift of Prophecy", the phenomenal Jeane Dixon, by Ruth Montgomery, New York 1966)

These two "prophecies" are very important to the CoG. The CoG beleive in a young man coming from Egypt (Anti-Christ) who is to start the Great Confusion, a third world-war, and after this God's Kingdom will be on earth.

The CoG consider Gadaffi as a possible Anti-Christ (or a precursor for Anti-Christ, because Gadaffi is not from Egypt but from Libya), and they believe that he will be the author of the Great Confusion.

The CoG therefore is on one hand working together with Gadaffi in order to create a Godly Socialism, but on the other hand they are warning people against him because of his being a possible Anti-Christ.

This connection between Gadaffi and the CoG also means that the CoG are using Gadaffi as a bridgehead to the Arab world. Friendship with Gadaffi also gives the CoG freedom to evangelize among those Arab people, who are the friends of Gadaffi.

SUN MYUNG MOON AND THE THIRD WORLD WAR

by Pernille Aagaard

The political attitude of the Unification Church (headed by pastor Sun Myung Moon) is characterized by a specific understanding of the relationship between the 1., 2. and 3. world wars. The main idea is that the Unification Church considers America to be God's chosen nation which has to fight the communist world and has to "achieve the final victory" by means of a third world war.

This understanding can be illustrated by the following quotation:

"Once we have this rank and this unity and strength here in America, then the ultimate enemy is Soviet Russia. Then the "March to Moscow" is going to be our motto. That new command begins today. The determination of the disciples of Jesus, when they would march toward Rome, was such that they would give their lives. By this same token, our resolution today must be "We fight with our lives to achieve the final victory". If at the time of Jesus, with Jesus as a center, the Jewish church and the Israeli people were resolved to unite into one, they would never have died, they would all have become the victorious conquerers. At the time of Jesus that resolution was not there. Each sought their own lives, so one by one they were systematically destroyed. Instead of dying all together, all the people of the Jewish nation died individually, separately, by themselves. Jesus died by himself, his disciples died separately. Because they did not unite with Jesus, they lost the most fortunate moment to die for God which is the true way to live. So, the Bible says that those who seek life will lose it, and those who lose life for

his sake will find it. This tremendous promise was not fulfilled at that time.

So the State Representatives and the Mobile Unit Commanders must realize today that we are very fortunate that God has given us this glorious moment in which we can die for the cause. Then, if we have the resolve, we will never die. So, the declaration of the first of July is this. "YOU MUST BECOME ABSOLUTELY ONE WITH OUR FATHER". This is the essential key for our complete victory. There is such a battle to be fought. You must resolve that. "I am going to be the front line soldier, not our Father, let me do the fighting".

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We are in the position to die either way. We retreat, then death is waiting for us. We march forward, then death is waiting for us. What shall we do? (March!) You have to decide that point Don't worry about the surrounding. Don't worry about the outlook of our enemies, these are not the factors to decide victory. The key of victory is within you, it is not external. All I fear is that you may disobey God. This is the one fear I have. I have no other fear. I am so glad I am here to be able to make this proclamation, this declaration - this is already a step toward victory, since in order to make this declaration, I had to make certain preparations. So, by making that preparation, we have made the declaration of it.

I am not speaking to you at random, but this is the absolute truth and the world will follow this pattern. There is no other way. The great crisis is at hand here in America. In the next 7 years, up to 1978, the most catastrophic and chaotic situation will persist

in America. Then, when we've fulfilled our three years, we can turn the history of the next 7 years crisis in our favor. We can then promise new history, new hope to this land, America. In this particular period we are really restoring, we are doing a total restoration equivalent to the 200 years of American history. This 200 years of American history must conclude when these 20 years of our Father's life and the 20 years of the Unification Church make a most successful conclusion together. These 3 years, in a way, are the preparation for the final 7 years which will be ended in 1981. In the Divine Principle you learn that all the great dispensations have been prepared for 3 years. These 3 years are critical, and preparation so important that this will in fact decide the final 7 years history.

The final 7 years is nothing but a straightforward pioneering path. In these 3 years, if America does not listen to us, follow us, then America is destined to a doomed fate thereafter. Our fate is no better. So, we have to combat this physical battle, and win this physical victory. When you look at the world situation today, don't you feel this urgency? (Yes!) If it is so apparent on the surface of the world, then you can well imagine how much hard work and labor God has been doing in order to have this opportunity ready for us. So, we are to fulfill for America, more than any other great saint that has come to America. We are doing the greatest for this country and for the world. Our heart is a historical heart in which 6,000 years of history has been dwelling: thus we have this feeling for history. God labored so hard for 6,000 years, but he wants to reap the final crop.

Whether you like it or not, God has given you this mission. It is now up to us to fulfill our task and win for God. If we fail, the first one to be punished is us...."

(from: Master Speaks, 4. Significance of July 1st. 1973)

Some of the leaders of the Unification Church interpret "the Third World War" in a spiritual way. They do not understand the war as a concrete war, but consider it a symbol of the fight between America and the communist world.

But in the following quotation it becomes very clear that the Third World War is not a spiritual symbol - but is a real war just like World War 1 and 2.

25." WHY ARE WORLD WARS INEVITABLE? CAUSES: WWI, WWII, WWIII.

- (1) First, they are the last struggle of Satan to maintain his sovereignty continuing over the earth and to prevent God from taking the sovereignty. Satan in these cases was the aggressor and struck first, and God's side smote him 3 times in the same way Moses smote the Pharoah 3 times.
- (2) Second, because Satan has realized in advance, in a non-principled way, the type of world in which God would have fulfilled His three great blessings to man. The great world wars are inevitable in order to set up the world-wide condition of indemnity to restore God's three great blessings through the 3 stages.
- (3) Third, the great world wars are inevitable in order to have earthly men overcome Satan's three temptations to Jesus on a worldwide basis.
- (4) Fourth, the great world wars are inevitable in order to set up the worldwide condition of indemnity for the restoration of Heavenly Sovereignty. Fallen man must be divided into Cain types and Abel types, and Abel must smite Cain, thus restoring world-wide, by indemnity, the act of Cain's having killed Abel. In doing this, three stages must be undergone.

Causes of World War I

- (1) To set up the condition of indemnity in the formation stage for restoration of the three blessings centered on God when Satan realizes in advance his false kingdom of 3 blessings centered on himself.
 - 1st blessing on satanic side - Kaiser Wilhelm (satanic individual perfection)
 - 2nd blessing on satanic side - Pan-Germanism
 - 3rd blessing on satanic side - Policy of world dominion
- (2) To have earthly men on heavenly side overcome Satan's first temptation to Jesus on a world-wide level and make condition of indemnity to restore, world-wide,

God's first blessing. This would lay foundation for the Lord of the Second Coming to restore his perfected individuality.

- (3) To establish foundation in formation stage to restore heavenly sovereignty.

Causes of World War II

- (1) To set up the condition of indemnity in the growth stage for restoration of the three blessings centered on God when Satan realizes in advance his false kingdom of 3 blessings centered on himself.
 1st blessing on satanic side - Adolf Hitler (satanic individual perfection)
 2nd blessing on satanic side - Pan-Germanism
 3rd blessing on satanic side - Policy of world hegemony
- (2) To have earthly men on heavenly side overcome Satan's 2nd temptation to Jesus on a world-wide level and make condition of indemnity to restore, world-wide, God's second blessing. This would lay foundation for the Lord of the Second Coming to restore all men as Children of God.
- (3) To establish foundation in growth stage to restore heavenly sovereignty.

Causes of World War III

- (1) To set up the condition of indemnity in the perfection stage for restoration of the three blessings centered on God when Satan realizes in advance his false kingdom of 3 blessings centered on himself.
 1st blessing on satanic side - Josef Stalin (satanic individual perfection)
 2nd blessing on satanic side - Unification of laborers, fishermen and farmers against democratic world.
 3rd blessing on satanic side - Policy of Bolshevizing the world.
- (2) To have earthly men on heavenly side overcome Satan's third temptation to Jesus on a world-wide level and make condition of indemnity to restore, world-wide, God's third blessing. This would lay foundation for the Lord of the Second Coming to restore world dominion.
- (3) To establish foundation in perfection stage to restore heavenly sovereignty.

AAO - AN ANARCHISTIC ORGANISATION ?

by Flemming Falkenberg Olsen

On the fringes of our subject, new religious movements, stands AAO, Action Analytic Organisation, which was founded 8 years ago. It is not a religious movement according to its own self-understanding.

Ideologically the movement is linked to the psyko-analyst Wilhelm Reich and the philosopher Otto Mühl, of which the latter has played and still plays a important role in the movement. AAO is a wellknown phenomenon in Germany and Austria, the main center is Friedrichshof, near the Neusiedlersee, south of Vienna. In Denmark a group is established in Holbæk, in Sweden an attempt is being made to start a group in Stockholm.

Our main question to this movement is: What kind of leadership does it have? And how is the leadership-concept linked to the life in the movement? - First of all: the use of the word movement instead of organisation could be symptomatic. AAO as external structure does not exist any longer - there is no organisational system keeping the different groups together. So we must look for other factors, that might have a sustaining function.

The movement exists as a cooperation between different groups, generally of a left-wing political view, but dissatisfied with the actual form or praxis of the socialist/marxist parties.

1. "The marxist left is lacking a positive goal. They don't know what the end of alienation would signify in a positive sense, at least as far as the individual is concerned. They don't have the slightest idea of emotional or mental depths of a "concrete utopia". And this is the main reason for their failure." (1)

One might say as a kind of slogan: While marxist talk about the theory-praxis relation, AA do something about this relation. (And marxists do not like this sentence).

Starting from a socialist/marxist point of view, one always talks about "communis". - In 'society' we must have common this and common that, it is said. Common what? AA then asks - and the answer is as follows:

1. common life
2. common free sexuality
3. common property
4. common economy
5. common clothes, food and residence
6. common children
7. common Selbstdarstellung (Self-expression)
8. common conscious mental work and - spreading
9. common administration, organisation and conscious mental structure (x)
10. common ecological identity. (2)

(x) this point of course is rather unclear at the moment

These are the "ten Commandments" in AA, or "principles" as the members prefer to name them. Some of them are clear and understandable even to an outsider, but most of them need some kind of explanation, especially with regard to the problems of authority or non-authority. With this in mind I will divide my explanation into four parts: (1)a) common free sexuality, b) common children, (2) the relation between common free sexuality and common property, (3) the relation between Self-expression, conscious mental work and economy, (4) conclusion.

This does not follow the official presentation of AA, but has emerged with more or less clarity in reading and especially in discussing the material from the

movement with members.

(1) a: common free sexuality

One of the most outstanding features in AA is free sexuality. Perhaps it is also one of the most misunderstood features in AA. Personally I believe this says as much about our society as about AA. Free sexuality does NOT mean that you're fucking everyone within a square mile. Neither would it be 8 - 10 people lying together - or anything one might imagine. And here there is an important key to understanding AA. When you have a free attitude to your sexuality, you are not trying to imagine so much, but you are trying to do what you really want to do. And here AA has a message. It is not sadism or sexual perversion the movement want to express. According to their understanding free sexuality means you not having one partner, but 2 - 3 perhaps more. And this is not a secret, but an accepted custom in the group, in which you live. It is within the "family-group" you have free sexuality. It means you are not dominated by your one and only partner.

Positively the movement works with hatred, jealousy, friendship and physical love in an open way. The members are aware that society as such is dominated by men and that this often influences the relation between a man and a woman.

Negatively, there must be rather serious adjustment difficulties because of the group pressure. E.g. a woman "who hasn't slept with anyone for some days, becomes a group problem. According to the community's understanding of human lewdness and its suppression by the nuclear family, every member of the group is looked upon as a sick if he/she has no lust." (3)

b: common children

When there is no nuclear family structure, the children then has to be common in some way. According to 'the biological rule of procedure' there is always a mother. In AA a mother is off duty for two years in order to take care of the child. Another woman can replace her, but this is very unusual as far as we know. The biological father is always known and he can have and normally has a special relation to the child.

But the child itself chooses other grown-ups as "educationalists", so just as there is more than one "couple-connection" so there is more than one father and mother. (my own designations)

(2) relation between free sexuality and common property

As already mentioned AA-members are often left-wing marxists or socialists. Therefore the movement started with common property in general, thinking in terms of clothes, food, residence, economy etc. Every kind of material was common - and the members found another kind of property i.e. a man is owned by his wife, a woman by her husband. This caused frustration because it was understood as a new variant to 'the missing link' between theory and praxis. So they broke up the couples and replaced them by several bi-lateral relations, "couple-connections"

You could say that free sexuality as understood in AA is the natural consequence of common property. This is one of "the emotional or mental depths of a "concrete utopia".

(3) relation between self-expression, conscious mental work and economics

AA stands for action analysis: i.e. only in your doings or misdoings is it possible for others to analyse your person.

An analysis in AA means to clarify the reasons for your doings - (or misdoings).

This rather vague term leads to one of the features in AA: Selbstdarstellung

Selbstdarstellung (or self-presentation) is an artistic game of consciously unmasking oneself. The self-presenting person steps into the middle of the group and begins (with no programme or censorship) trying to follow his inner impulses and to express them in movements, words and dance. Once he has found his own (emotional) rhythm he experiences that his expression continues by itself until he runs into the next barrier of anxiety and embarrassment. But it is just at this point that things become interesting because it is the permanent avoidance of these barriers which robs human life of its creative strength and beauty. Where anxiety arises there are generally internalised taboos at work and beyond these taboos lie the real possibilities of life which are to be integrated.

This transformation of neurotically imprisoned energies into creative self-processes appears to be inherent in our organism as a real possibility. And whoever has experienced this himself has an idea of what "free emotionality" is. It is an overpowering catharsis for body and mind. (4)

Selbstdarstellung (SF) in the group is the very factor that constitutes the movement. The need for contact and communication is fulfilled by SF. The single member becomes the center of attention as long as he or she wants to. Often the self-expressionist remembers situations from childhood, being left alone, problems with sisters and brothers etc. And it is by this emotional acceptance of the past, that the therapeutic part of SF starts functioning.

Later on the SF is used to describe general situations and at last SF becomes a part of the realisation of the world's creation. (5)

The content of a SF normally has a double aspect: a. the person and b. his or her sexuality. Starting with the therapeutic function of SF you present yourself, your worries and anxiety. Next you present what your sexual problems stands for - what you are and what you could be. When you have overcome this barrier, the next one is to do the same in general situations.

(4) conclusion

Of course each leader can and should be changed at any time, if the groups find it necessary. A system of rotation is to be developed in which everyone is eventually to take over leadership functions. The highest goal and prerequisite of a true democracy is the creation of maximal transparency of all social contexts and decisions. In the model therefore much time will be needed for meetings, information, education and common planning.

And important point in each social concept is the social composition of the local community. Prerequisites for participation do not involve title and status, but motivation and capacity for social integration and cooperation. Experience will show if additional conditions of an economic nature are necessary (6)

This could be the conclusion. In fact it is the conclusion, but not the entire conclusion. Starting once again with the critique against the marxist left, it lacks a positive goal. There are no ideas about the emotional or mental depths of a concrete utopia. Members of the movement have not seen the "capitalistic property" of the couples, that brings about the transformation of neurotically imprisoned energies into creative self-

processes. This catharsis of mind and body, the therapy of one's own sexuality and the common free sexuality, is the real master and leader of the movement, the life-energy. The leaders (if that is the right concept) are the persons, who have the capacity to express their person and sexuality in the best way in the grouplife and the SF. As a girl from Norway Wencke Mühleisen (7) told me when Opera Extase was in Århus:

The leadership is emotional. It is the intention to reveal the unconscious structures. The leader is accepted by the group in the SF and the life of the group. It could be said that there is a kind of positive authority. The leader is the one who plays a positive role in a group. In this system there is no specific status or title given to the leader, and nobody passes an examination, sitting at a table. But on the other hand I feel strongly the real possibility of a suppressive factor in SF. The way to "salvation" is going through breakdowns in order to transform neurotically imprisoned energies. Now, is this true when some members have breakdowns because of the leader? Of course not, because who is the one who allows the member to go further, to take the next step? - the leader. And when members are not strong enough (do not have capacity or motivation) to take a further step, who are responsible for solving the problem - and how? During discussions and more SF, where the leaders express their personality, sexuality and problems better than the "victim" - and therefore continue as leaders

Another limit is the local community. I believe the "ten Commandments" to be a possible life-style for small groups with strong members. On a larger scale, as is admitted in the movement itself, these principles would lead to chaos. Therefore I have doubts about the new point in the movement: common research for an alternative social model. See note (2)

The AA movement is in its outer structure an-archistic, non-religious, but has in its inner structure both a certain leadership-concept and a certain religious-spiritual life.

(1) "Center for Experimental Social Transformation", concept of an ecological village as research and education center.

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(2) The Danish magazine "KOKOO" No.6 February 78 sent out to collectives a short presentation of these ten principles. On a pamphlet concerning the emotional action theater "Opera Extase" eight principles are mentioned, where common property and common economy is seen as one point, where common administration, organisation and conscious mental structure and common ecological identity are changed into common research for an alternative model.

(3) "AAO - PRO & CONTRA" Kritisches Stellungnahmen zur AAO. Various people comment on the movement. This quotation is from an article by Patrick Schneider: "Freie Sexualität als Lebensform" (Free sexuality as life-style) p. 30

(4) Center for p. 7

(5) Op. cit. KOKOO p. 20

(6) Center for.....p. 18

(7) Wencke Mühleisen has been a leading figure, the three times I have had contact with the international movement. She was guiding the Theater Extasis, and as far as we know also the SF weekends for non-members - the so-called Marathons.

