

new religious movements

up-date

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EDITORIAL.

In our last issue (Vol. II, issue 2) Ole Riis, the sociologist from Aarhus and Haderslev in Denmark started his analysis of "whatever happened to the Youth Rebellion". In this issue he analyses some of the main characteristics of the new religious movements in the seventies.

The famous Danish journalist Jakob Andersen, who has been engaged in the study of and the confrontation with Scientology for a number of years has been in the US in order to study the US government charges against Scientology. In his article he reports on this decisive battle and also refers to some of his own experiences on the Danish scene.

We have given Scientology an opening to respond to the questions implicit in Jakob Andersen's article, and they have sent us the reply called "A Major Victory?"

In France, however, there has been a significant event. We are able to bring a translation of the record of a French court case under the heading Scientology loses a Case in France.

Again we have asked Scientology to respond which they do in an article called "The French Inquisition". In both Scientology-answers the original Scientology-English has been preserved.

In a short notice we report on the latest development in the controversy between Scientology and Paulette Cooper, the author of the now famous and controversial book "The Scandal of Scientology". The Author files \$ 20-Million Suit against Scientology and we outline the main points of the case.

It may be of general interest to know that the Danish Scientology branch seems to be developing in a more peaceful direction than the rest of the movement. Whatever the reason may be, the fact is that Scientology has withdrawn the major part of its court cases against its critics in Denmark and seemingly wants to change its hitherto very aggressive attitude to other bodies and to individual critics. Time will show what is behind this conversion.

Transcendental Meditation has been the subject of this magazine a number of times (See Vol II, issue 1 April 1978 "TM and Politics" and "TM is a Religious Practice, Court Rules".) Johannes Aagaard now gives a comprehensive analysis of the development of the movement in the last years and of its present crisis, so well hidden behind its smooth surface.. "It has been the game of our life" as one of the defectors expressed himself to the author, and surely it seems to be a high-life game, but a sort of game which reminds the critical student of Hans Andersen's well-known story of "The Naked Emperor".

The International Association for Mission Studies (IAMS) held a congress in Maryknoll, US in August 1978. One of its workshops produced a report on new religious movements, concentrating on TM and tantra. We publish this report for the general public, pointing to the importance of its recommendations, which should be studied carefully by the churches.

The broadly-based Scientology-sponsored bodies aiming to promote tolerance and religious freedom which are now found in many countries, have also surfaced in Sweden. These people have managed to arouse attention on the general educational scene with a publication called "The Book of Religions". We review this book as an expression of the general infiltration of a syncretistic attitude to life.

"Cults are coming, attracting Millions of the Nation's Youth" is the alarming title of a report from the Bay area, US.

"The Left-hand-path of Tantra" is a letter from a reader of Up-date from Brazil entering into a discussion of the reality of tantra - especially as related to the Ramakrishna-mission.

We regret that this issue of Up-date is delayed, but we have to struggle with lack of personel and lack of money. Our readers could help us greatly by sending their subscription for the new year immediately. Subscription rates are as follows:

50 Danish krøner - or \$ 8,- for one year (European countries)
 65 Danish kroner - or \$10,- - - - (Outside Europe).

You can also assist us by sending us articles, news, reviews of documents, etc. to make Up-Date a really international and ecumenical journal.

MUCH ADO ABOUT NOTHING ?

BY OLE RIIS

Part II: The New Religious Wave

The new religious wave does not indicate a sudden change in the trend of secularisation. The institutional position of the church has not changed. Rationalisation and mystification still continue hand-in-hand along the road of history. The point is rather that the new religious wave contains a revival of a religious orientation within a segment of society hitherto unaffected at any depth by religion. Whilst institutional religion in Western Europe has tended to become the bullwark of the old middle class, the new religious wave builds - mainly - upon the children of the new middle classes. (I do not like the concept of "class" in this connection, but use it nevertheless as shorthand).

The new demand for religion

Before we come to the religious renaissance among the jet-kids I would like to comment upon the concept of "need for religion". Some participants in the debate hold that religion lingers on as an underlying primary need.

Unsatisfied, this need gives rise to perverted projections, e.g. the fascist displays of mass-hysteria and Führer-idolization.

An argument of this kind can never be disproven, since any effort to point to a sane person without any demonstrable religious inclination can always be cast aside with statements like: "oh, just wait....something will show" or "He is very religious after all, but does not show it outwardly..." etc.. Behind all this argument lie the problems connected with the vagueness of the very concept of religion. Just as the rock-fan holds his heroes and their music as sacred, and the tifoso adores "gli azurri" on about the same level as his madonina, and most members of a capitalist society hold Mammon and its obscure powers in awe, in the same way the religious need can have so many and such diversified outlets that the whole discussion slips from our hands.

Another tradition maintains that the religious "need" is acquired and that it is self-inflating and self-defeating much like the craving for opium, or sexual perversions or super-duper cars, quad-equipment etc. First induced, the need then grows and more of the thing does not lead to satiation but to demands for even more and more again... till you bust. More central to the debate : the channeling of the demand-structure in a monomaniac direction makes people blind to basic problems concerning the real primary needs. This formulation will, I hope, serve to cover the marxist critique of religion and some other significant critiques. Such a critique does not, however, strike at religion in all meanings of the concept, but only at those magical forms which deflect social actions from a rational course, and at mystical trappings which prevent a person from perceiving the world he or she is a part of. It could be hypothesized that another kind of religion might exist which is without magic, mysticism and fetishism, which does not isolate man in his own thoughts and pacify him. It has even been argued that true Christianity is such a religion. This is of course acceptable as a hypothesis. However, the real test would lie in a historical demonstration of the social responsibility in Christianity.

To many sober critics it has nevertheless been proven that Christianity can be more than a mythology for the legitimization of the powers that be in society.

A position in between that of the universal and primary need for religion, and religion as a perverted demand, is religion as an acquired, but positive kind of demand. It has seldom been in the foreground in our culture, whereas it is very common in oriental religions. What I am thinking of is religion conceived of as resembling the connoisseur's refined demand for vintage wine, Mouton Rothschild, of Henry Clay cigars and Furtwänglers version of "the 9th". The connoisseurs form a religious elite, or maybe an aristocracy of religious life. They are not born with total sensitivity, but only with a rudimentary capacity for the acquired taste. Under the right conditions, however, the religious sense may be developed to the full. With the right teacher, or guru, one might reach higher levels of religious fulfillment. This conception is thus very far from the first idea of a universal and innate religious need. In this last sense, the need may remain at a rudimentary level, if the person in question develops only a part of his potential, and thus remains a lesser human being. Neither is there any question of a clearly felt need for religion.

The position mentioned above also differs from a dualistic one, where a pre-ordained minority possesses the characteristics necessary for developing the religious sense - for salvation, that is. And it differs from the critical position by regarding the religious need as basically positive. These two might, however be combined. We might start from the same understanding of religious needs and interpret the critique of religion as similar to religion's own critique of superstition. Then a residual element remains: "true religion". The definition of this residual element, however, is very vague indeed, and varies a lot from one religion to another. We might use three crude indicators: Subjective feeling, subjective and intersubjective knowledge, and the functions of actions. In our own pietist

tradition, the subjective affective affirmation is a common mark of salvation. In the oriental tradition, the knowledge seems important. Both these are hardly accepted by the materialist critics. The third indicator often regresses to action for itself, or ritualism. Some kind or set of activity is established a priori as the right one, and rigoristic adherence to the rules confirms a person's status within the group. Such a position can be met among brahmins and pharisees. But the materialists will probably choose the third alternative in the functional sense: It is a necessity not that you want what is good, but that you do what leads to what is good. This demands a further explication of what "the good" really is. To most materialists, some kind of Christian altruism is fundamental. But the discussion may easily become entangled with problems of Pareto-optimality, and buddhist notions of obedience to the world and its secular powers.

To return to the main track: the religious debates in our culture are usually polarised a way that corresponds to the first and second interpretation of religious needs, the one talking about universal needs for religion (or for Calvinists, among others, about selectively distributed pre-natal needs) and the other about false needs, the newer interpretation among the new religious movements seems to follow the third line indicated.

I should like to illustrate this point by a quotation from a former adherent of a neo-hindu guru. She talked about her experiences with drugs and hallucinogens, leading to a new level of cognition, but also to black trips, "bummers". She tried religion as a drug, which could keep her high without bummers and negative after-effects. In this perspective, which is not uncommon, we can hardly talk about an innate demand for religion. We are, instead, confronted with persons who look upon religion as a means and not a goal in itself and who thus resemble connoisseurs in their need for related sensory gratification through eating, seeing, smoking, drinking, etc.

From bohemians to psychedelic hippies

The modern industrial culture seems to emphasize two anti-systemic tendencies. We have on the one hand an idealistic, mystical, world-fleeing position, and on the other a materialistic, world-fighting, committed position. The one seeks a "true self", unspotted by an absurd and horrible world, the other a basic change in society, and thus the possibility of becoming a true human being. This means, that the latter position at depth has been self-negating, whilst the former has been self-enhancing in the first instance.

The first position can be likened to the bohemian cultures of the fin-de-siècle. The world is viewed as being as absurd as the perceived world in the artistic micro-cosmos. The culture emerges in night-long debates on nihilism, in drinking absinth or opium, in speculations about the values lost in asiatic mysticism, and in attempts to revolutionise the culture of the occident. Bourgeois aesthetics are smeared with disharmonies, with painting "noir-sur-noir", with strindbergian dramas. This sub-culture was at one and the same time despised and admired by the bourgeois: despised for its immorality, more or less secretly admired for living the life of the individualist to the full. "Laissez-faire-et-merde-a-vous".

This world in a way unites with the materialists in their critique of society, but it does not fuse organically with materialism. It does not want to become uniform and disciplined in the fight against capitalism. It doubts the possibilities of formulating socialist values.....or any value-system at all. It is a culture for the hopeless and cynical.. unless they gain hope through mystical contemplation. The elitist position, and the rejection of the collectivist and materialist positions may become an easy way to the Oriental or mystical alternative. Mystical enlightenment is a goal easily understood by the fin-de-siècle artist and intellectual. In a chaotic world the fixed point seemingly must lie in the true self, the cosmos in the inner depths of the indi-

vidual. From an expressionism standing against the chaotic system to a deep impressionism there is a very short road indeed. There is - in my view - a direct descent from the bohemians to the beatniks, and further to the hippies and the mystics of the new religious movements (I shall not debate the new fundamentalism in this section, since it is a revival of rather old traits, and not a genuinely new phenomenon). Very little has changed, indeed, from the bohemians of Montparnasse to the new hippie cults in Christiania, except, of course the clothing - and the people who are the basis of the cult.

The latter point is the crucial one. The bohemian cult was clearly elitist. It was intellectually demanding to obtain admittance to the circles of the self-appointed avant-garde. It was also existentially demanding. But the new hippie cult and the new religious movements are MASS movements. The intellectual standards are quite low. I have not heard of anyone rejected by the new gurus. By contrast only a very few are accepted as pupils of the classical gurus of hinduism. In the mass movements one is asked to obey, while the deeper existential demands are quite limited. There is no demand for awareness of an inner pyre which torments and purifies the adept with inextinguishable demand for insight, knowledge, wisdom, sanctification.

The new religious movements remind me of Walt Disney's version of Grimm, Hollywood versions of Roman gladiator fights, Italian plastic miniatures of Michelangelo's works, and easy-readers for the rich-folks-low-brow-college-kids. Here the point is the dilution and popularization of thousand of years of philosophical wisdom from other cultures. Hinduism-an-easy-introduction-for-young-folks. With cartoons.

Confrontation with a new concept of the world

Since the relating of Oriental wisdom to the Occidental world-view is very demanding for serious intellectuals, the

very effort is, of course, overwhelming and paralysing to those of lesser capacities. The confrontation with a quite new angle of vision, can be likened to the experimental situation, where one's perception is distorted by putting on special glasses. Until one is able to orient oneself by correcting the new perceptive field, one is quite confused, maybe even fearful and in need of someone to offer support.

The guru is a kind of crutch for the young westerner, for whom the whole idea of the world is deeply questioned for the first time. Since we are talking of mass movements, where the adepts are of a rather average intellectual standing the new gurus often become permanent necessities. Mediocre gurus can make it. For in the kingdom of the blind, the one-eyed man is king.

What I am talking about here is really a very special situation. Most of us, myself included, live by a half-understood and unquestioned paradigm of the world and society we live in. We are more or less conditioned by Newtonian ideas of the universe. A few of us even have Einsteinian ideas. All these are in a rather vague form, and we are by no means concerned about the substance of light, the existence of black holes in the universe or the extent of space. We muddle through with some limited working-model of the universe. A few philosophers, artists and scientists in our history of culture have been confronted with the big question of the adequacy of their fundamental paradigms. Some just went out of their minds. Some found new answers. Some even had their new answers accepted in wide circles. Such as Galileo, Newton, Einstein.

Try, for a short time, to dwell upon the basic question of what you really know. See, then, how much of your knowledge can be questioned. When the first questions arise, you become very confused and fearsome. The world seems to slip from beneath you.

Now the hipsters are in a way alienated from the standard bourgeois culture from which they came. This alienation

does not take the same form as the general reification processes of late capitalism. We are discussing a different phenomenon. Probably very few of the hippies have been subject to a lasting job in mass industry. The cultural alienation may stem from a lack of integration in the grey-flannel-suited, nice-middle-class commercial-technical-job and homes. The young people in question may be subject to parental divorces, or just separated by lack of interest from their parents. This separation makes relating to the fictitious world of mass-media more common and in the new generation more crucial.

We are confronted with a new generation, which has had VERY much contact from early childhood with television, and its confusion of facts and fiction, its pseudo-personal-relationships and dream-worlds.

I have not seen any long-term studies of the life-careers of the most television-prone young people. I should not be surprised if many of them end up searching for mystical and culturally alienated answers to the basic existential questions. Nor should I be surprised, if the least socially integrated of these became very self-searching, that is, subject to the answers given by the new religious movements.

The new religious movements

These can be typified by:

1. Syncretism, combinations of western (christian) and oriental world-views
2. Ego-centredness, searches for the true self
3. leader-orientation, divination of a visible authority.
4. Idealistic concept of the world - in contrast with empiricist, materialist, pragmatic.
5. Strong group-attachment

The latter point seems difficult to link with the second until one understands that group practices may be other-directed, or group-directed. In the first form we have mu-

tual, personal relationships. In the second, we have one versus group-as-a-totality relationships. The leader, or guru, is often the visible point of focus for the group as a totality. This indicates that the integration of the group really conceals a star-shaped pattern of me-and-the-common-guru-relationships. The group is integrated by the common leader, but atomized at the person-to-person-level. This is very often the case in the new religious movements.

The formation of personal subgroups is very often prohibited. The reasons are many. But the function is among other things to limit sectarianism, fragmentation, and organized criticism from below of the leadership. It can be likened to the divide-and-rule-dictum.

To return to the central question: Why did the new mysticism get such a mass basis - and why did the religious undertones become the main thema of the hippie cult?

There seem to be three major roads to the new religious movements. One is for the few who actually seek new mystical insight. The broader one is for the many who just want a shower which might freshen their life, improve their self-reliance and self-management. And then we have a back-road, for the band-waggoners - those who do, what it is "in" to do, in their special sub-culture, whether it is smoking pot, reading Marx or meditating.

The first category covers very largely the most culturally alienated. People with very varied former experiences, including drugs. The second are more integrated, but not quite succesful in the bourgeois world. They are individualistic, but insecure about themselves. Being ego-centric, insecurity about oneself is the same as insecurity about the world. So a new world-orientation is still the end product. However while this product is actually wanted by the first category, it comes more as a by-product for the second. These want a technique, a rather simple mental gimmick with which to stabilize themselves. Many come to understand, however, in the process of obtaining the gim-

mick, that much more is needed, that the problems are deeper-rooted.

Many come in with a very vague background: A little curiosity, a little desire to reduce personal fears. Many leave again without becoming further enmeshed in the spider's web. But many become incoherent, confused, surrounded, devoured, when confronted with major questions about the world and their own existence, and, being intellectually middle-range persons, they find they have taken on a bigger task than they can cope with. They cannot evade the questions posed, nor can they answer them on their own. So they must deepen their involvement. Since the alternatives are subjugating one's ego to the definitions of the movement, or breaking away and living in chaos and fear, the answer is given: What could you choose when given the choice of wandering blindfold along the cliff edge or of following with obedience and humility the possibly harsh but reliable paternal figure? You might of course reject THIS movement and this special guru. But such a rejection often leads to further subjugation to another movement with more emphatic answers and a guru with more authority and with a more authoritarian style.

US GOVERNMENT CHARGES AGAINST SCIENTOLOGY

BY JAKOB ANDERSEN

One of the people who most fearlessly has been fighting Scientology is the Danish reporter Jakob Andersen.

He has now been in contact with the US-authorities concerning this case against Scientology.

His report is to be read in connection with the parallel report on the French case in Paris.

By one estimate, 3 million Americans espouse the teachings of 3.000 religious and non-religious cults. Some of them are considered harmless, others are labelled as weird and a few have proved, that they can be outright dangerous. From time to time the attention of the public is focused on one after another of these groups, mostly because of some exposed practice which has created widespread criticism. Just now the whole world of cults has been brought to trial in the media - in the wake of the tragic mass deaths in Guyana. The very fact that the Peoples Temple led so many of its followers to their destruction has aroused renewed anxiety: What are other cults capable of?

In the office of the U.S. Attorney in Washington C.C. it is possible to get the answer to that question, at least in regard to one of the most controversial cults, the Church of Scientology.

Eleven top-scientologists have been indicted and the government charges, that the scientologists

- 1) infiltrated various agencies and departments of the United States.
- 2) placed agents in these agencies.
- 3) used bogus credentials to gain acces to various agencies.
- 4) utilized electronic devices, stole documents, burglarized government offices, a.s.o.

Most of the evidence outlined against Scientology is based on the cult's own internal documents, which were seized by

the FBI in a raid last year. 134 FBI agents burst into Scientology headquarters in Washington and Los Angeles and carted away thousands of documents, a lock-picking kit, eavesdropping equipment, two pistols and a lot more.

Among the indicted is Mary Sue Hubbard, the wife of L. Ron Hubbard, who founded the Church of Scientology some 25 years ago. Also indicted is Jane Kember, who is next in the line of command and who holds the title of Guardian World Wide. The FBI and the U.S. Attorney have been able to prove, that it is not only some irresponsible members of the cult, who have acted on their own, but that the topmost leaders of Scientology planned and executed a complex conspiracy against the law and the government. The case is so strong, that it could become a blow which Scientology will not be able to overcome in a near future. I have investigated the matter in the United States, and I have examined the huge piles of related documents in the archives of the U.S. Courthouse in Washington. Therefore - despite the fact that it is impossible to list the devastating evidence in this article - I dare say, that I seldom have seen such a well documented criminal case. Scientology has been caught red-handed, and if the crimes of their leaders do not start processes of analytical thinking in the minds of the followers, it will be a new sad example of the fanatical mental blindness, which so often has been registered in the past.

To many people it is not very surprising, that Scientology applied criminal behaviour to its struggle for survival and expansion. During its tumultuous existence it has often been proved, that Scientology is based on cynical aggression rather than love, tolerance and understanding. Its founder, L. Ron Hubbard, relentlessly has directed his followers to execute violent attacks on those who dared criticize the practice of the cult. Governmental hearings in several countries have documented the hateful attitude by which Hubbard and his organization have tried to overcome criticism. Instead of positive reactions to the impulses from the surrounding world Scientology has developed a barren stubbornness, which is unequalled. "Dont give in to anybody or anything. Fight."

Fight is the codeword for Hubbard, and in a so-called Policy Letter to his followers, he has told them how to do it. The Policy Letter deals at length with the measures which should be taken against those, who criticize the organization, and a short quotation will do as an example. Hubbard wrote:

"This is correct procedure:

- 1) Spot who is attacking us.
- 2) Start investigating them for FELONIES or worse using own professionals, not outside agencies.
- 3) Don't curve our reply by saying we welcome an investigation of them.
- 4) Start feeding lurid, blood sex crime actual evidence on the attackers to the press.

Don't ever tamely submit to an investigation of us. Make it rough, rough on attackers all the way."

The story of Scientology is also a story of harassment of its critics. Government officials, journalists, theologians and others in many countries have been subject to intense investigation and harassment if they dared speak up against Hubbard and his flock. The pending case in Washington proved most lately, that Scientology has been waging an extensive, sophisticated campaign to attack and discredit its "enemies", including investigators from the Internal Revenue Service, the Justice Department and the press. In the court assistant U.S. attorney Raymond Banoun also charged that Scientology has been conducting "a campaign of vilification" against prosecutors and a federal judge involved in Scientology cases in court.

Every time Scientology is being exposed in the midst of a campaign of harassment, its spokesmen always tell the public that the movement is being discriminated in violation of the religious liberty. The self-designed role of martyrs has become a familiar part of the cult's defences, and most people never get a fair chance to get to the bottom of a Scientology case, because the organization is highly complex both in structure, teachings and public appearance. By cleverly devised tactics it is often possible for Scientology to sidestep serious accusations, and it requires obstinate investigators to penetrate the mist of misleading explanations,

which flows in an endless stream from the headquarters of the organization.

The allegation that Scientology is the target for evil conspiracies is repeated over and over again and so is the claim, that it is recognized as a "bona fide" religion in many places. Scientology rides high on the fact that western countries have freedom of conscience as essential parts of their constitutions. Every country has its laws which protect minorities against persecution, and especially religious movements enjoy rightly this protection in a very wide sense. It is this fundamental tradition which has made it a most extraordinary exception that a religious organization is being outlawed as such - but that is exactly what has happened to Scientology.

The country is Danmark, which cannot be accused of intolerance in matters concerning the rights of minorities. Section 140 and section 266b of the Danish penal code is the safeguard against persecution, blasphemy and other violations of ethnic and religious groups, and every religion, every cult - no matter how weird - is protected by these sections - except Scientology.

The story is as follows:

Some years ago Scientology sued a newspaper for libel because it had described how the practice of Scientology had caused mental breakdowns, and how the cult had claimed healing abilities which had no foundation in reality. During the trial the newspaper produced devastating evidence on a wide range of practices of Scientology, and the judgement concluded that Scientology should NOT enjoy the protection of the law in regard to the abovementioned section of the penal code. As grounds for this conclusion, which was unprecedented in Denmark, the judgement listed the following:

Scientology is calculated to arouse sceptism and distrustfulness because of

- a) the content of its theories, for example demonstration of experiences in earlier lives and spiritual healing.
- b) its propagandistic activities.

- c) its commercial organization including demands for payment of very considerable amounts of money for granting various kinds of cure of souls.
- d) its collecting personal informations and its internal administration of justice, and
- e) its markedly manifested intolerance towards psychiatrists, psychologists and other people who think differently.

The judgement continued:

"The movement therefore must come to terms with scrutinizing criticism of its theories and its activities, and the court finds, that it cannot plead the principles of the provisions of section 140 and section 266b of the penal code."

This judgement was passed on the 19th of June 1974 in the lower court of Copenhagen (Københavns Byret) and was upheld the 18th of November 1977 in the High Court (Østre Landsret). (Case nr. 330/1974).

In short this judgement meant that the traditionally liberal Denmark for the first time in ages denied a religious movement the protection against discrimination, and that fact indicates how Scientology has behaved in this country. The veil was removed, and an ugly face appeared behind it.

So far Scientology has suffered terrible defeats in several trials in Denmark, and I shall mention only a few of the accusations against the cult, which the courts have found had been properly set forth:

- "(Scientology is) mental quackery."
- "(Scientology is) religious swindle."
- "(Scientology practices) brainwashing."
- "Scientology is evil."

The list contains scores of charges, which it has been impossible for Scientology to get declared improper. I think it is important that Scientology in Denmark do not any more enjoy the traditional protection of the penal code, because the practices of the cult are so earthly, that it requires earthly methods to deal with them. It would be a caricature of the common sense of society, if Scientology - behind an otherwise sound and precious shield - should be allowed to do what common citizens never could get away with.

MAJOR VICTORY?

BY PETER JENSEN, CHURCH OF SCIENTOLOGY, DENMARK

(an answer to the former article)

American Scientologists have scored a major victory in their case against U.S. government agencies with the recent decision by a U.S. court to seal all Church documents seized by the FBI in July 1977 raids. The decision, which has nullified present efforts by the U.S. Justice Department to prosecute the reform-minded Scientologists, is being viewed as a sign of the growing impact that the Church is having in presenting its case of constitutional abuse by American government agencies to the courts and to the public.

The win for the Scientologists in the Ninth Circuit Court of Appeals, has rocked the beleaguered Justice Department who have been hard pressed to avoid public disfavour for their handling of several key issues during the past year.

The Constitution of the United States is famous for its protection of individual citizens and groups from violations by government agencies of the freedoms which first inspired the founding of the nation. Freedom of religion, freedom of speech and freedom from invasion of privacy and property by illegal search and seizure, are some of the safeguards embodied in the document. The Constitution further protects the right of political organizations to gather and practice freely.

However, numerous Congressional investigations and media exposes have revealed that, since Watergate, constitutional violations have continued to be a routine activity of U.S. federal agencies. Not a week has gone by without new allegations of wrongdoing.¹⁾

When a former FBI Director, Clarence Kelley, testified before a Senate Committee investigating FBI illegalities that J. Edgar Hoover's infamous COINTELPRO (Counter Intelligence Program) had stopped in 1966, he was not telling the truth. Breaking into private homes and offices without a search warrant, covert penetration and harassment of dissident groups and

illegal wire-tapping are some of the practices which have continued well past the date.¹⁾

Another former FBI Director, L. Patrick Gray III, and two other high ex-FBI officials have now been indicted for ordering surreptitious break-ins. At least 67 other FBI agents and officials have been implicated.²⁾

In one of the many court actions brought against the bureau the Socialist Workers Party has sued the FBI for \$ 40 million. The left wing group has charged the federal agency with carrying on a campaign of harassment and intimidation against them, including the deployment of 1300 paid informants over a 40 year period.

Federal Judge, Thomas P. Griesa, presiding, expressed shock that "What (these) informants provided the FBI with was a consistent recital of peaceful lawful political activities, peaceful, lawful personal activities and a total absence of any criminal activities or plans of any nature whatever".³⁾

When Attorney-General, Griffen B. Bell, refused to comply with a court order to surrender government files related to the case, Judge Griesa charged him with contempt.⁴⁾

In a related matter current FBI Director, William Webster, has proposed a 10-year moratorium on disclosure of material under the Freedom of Information Act from the agency's investigative files. Webster has defended his proposal by stating, International Herald Tribune 10 Nov 1978, "(that it) would be to minimize the danger to informants whose identities might inadvertently be revealed".⁵⁾ Yet an earlier story which appeared on a national wire service reported that "Justice Department and FBI officials... are considering how to dispose of many of the 6.5 million files the bureau has collected on citizens and groups."⁶⁾

More recently, in a more serious matter, Gary Rowe Jr., the FBI's top informer inside the Ku Klux Klan in the 1960s, has been indicted for the 1965 killing of civil-rights worker Viola Liuzzo. Rowe has also been implicated in an Alabama church bombing which killed four black girls attending Sunday school.⁷⁾

The Scientologists have claimed, perhaps with some justification, that the massive attack launched against them by the Justice Department and FBI has been a smokescreen intended to draw attention away from the constitutional abuses brought to light by Church researches. The 28 year battle between the Church and the Government, which culminated in a raid by 150 FBI agents on Scientology churches in Los Angeles and Washington in July 1977 brought these comments from noted American syndicated columnist, James J. Kilpatrick: "What troubles me in this affair is the sheer, crushing power that our government can bring to this bear when it chooses... the pattern of harassment is clear... They descended with crowbars, battering rams, sledge hammers and power saws. They invaded living quarters, where married members of the Church staff were still in bed... they ransacked church files, including files that deal with the Church's pending lawsuits against the government."

Kilpatrick continued, "Even if the Scientologists prevail in the end, they will have been put to stunning legal expenses. Their normal operations will have been disrupted for months. And all for what? Is the FBI's purpose prosecution or persecution?"⁸⁾

In fact it has been estimated by Washington lawyers, that Americal taxpayers have had to pay \$ 100 million to support the dozen different agencies involved in the 28 year attack.

The story began at least as early as 1951, when the book "Science of Survival" by Church Founder, L. Ron Hubbard, attacked the use of psychiatric mind control techniques.

Walter Bowart, in his best selling book "Operation Mind Control" has credited Hubbard, who served in the U.S. Navy during the war, with "uncovering the tip of a vast iceberg of mind-control research using drugs as an aid to hypnotic induction". Bowart's book reveals that Hubbard had accidentally run across and then attempted to expose the Mind Control Program undertaken by Americal intelligence agencies.⁹⁾

It was the U.S. Navy who had been authorized to carry out most of the Mind control projects that involved drugs. A CIA report obtained under the Freedom of Information Act described the Navy Drug project as one which sought to "isolate and synthesize pure drugs for use in effecting psychological entry and control of the individual."

In relating Hubbard's early findings, Bowart wrote, "In 1951... he described "a secret of certain military and intelligence organizations. He called it "Pain-Drug-Hypnosis" and said it "is a vicious war weapon and may be of considerably more use in conquering a society than the atom bomb. This is no exaggeration. The extensiveness of the use of this form of hypnotism in espionage work is now so widespread that it is long past the time when people would have become alarmed about it... Pain-Drug-Hypnosis is a wicked extension of narcosynthesis, the drug hypnosis used in America only during and since the last war.. "

Interestingly enough the FBI's interest in Scientology also began in 1951.¹⁰⁾

Other agencies quickly joined in and started their own files on the new group. The Food and Drug Administration for example, was fed by irate psychiatrists and American Medical Association officials who were angered at Hubbard's criticisms of the use of unproven treatments such as electro-shock, lobotomy, and excessive drugging. 27 file cabinets worth of FDA dossiers obtained by the Scientologists under the FOI Act revealed an obsessive interest by the agency in the Church. The Scientologists have pointed to the self-help approach expounded by Hubbard as one reason for the concern by the medical monopolists.

U.S. Air Force files hardly showed less restraint in describing the membership of the group as being composed of "homosexuals, communists or both..."

The first inkling the church had that it was on someone's meanie list was in 1958 when then Vice President Nixon ordered action against it", reported Washington Star Religious Editor, William Willoughby, in his column of 21 December 1974. "The Founding Church of Scientology here in Washington made the mistake of quoting him on mental health. This was printed in the church's publication in California. Within hours the Secret Service was at the publication office, warning that "Nixon's name was not to be printed in the church's publication".¹¹⁾

Omar V. Garrison, author of "The Hidden Story of Scientology" reports on the next instalment:

"On January 4, 1963 in Washington, a group of U.S. Marshals and deputized longshoremen, acting for an agency of the federal government (FDA), desecrated, looted and terrorized a religious center.

"That is now a historical fact". 12)

The Church has documented many other instances of abuse which they are now using as evidence in a \$ 750 million damage suit accusing the CIA, FBI, IRS, Justice Department and various other government agencies. 13)

As a result of the Church's experiences with government abuse it has taken up the cause of social reform, not only in matters relating to itself but issues which range from human rights on the one hand to, on the other hand, rehabilitation of drug addicts, and criminals and better care for mental patients and the elderly. 14)

That is the other side of the story.

Notes:

- 1) The Globe .. 4.8.1976.
- 2) Los Angeles Times 11.4.1978.
- 3) New York Post 7.3.1978.
- 4) Los Angeles Times 7.7.1978.
- 5) Internat. Herald Tribune 10.11.1978.
- 6) The Denver Post 28.6.1977.
- 7) Int. Herald Tribune 22.9.78.
- 8) Washington Post 5.8.77.
- 9) Walter Bowart: Operation Mind Control. p ?
Glasgow 1978.
- 10) .. Air Force 6.12.1951.
- 11) Washington Star-News 21.12.74.
- 12) Omar V. Garrison: The Hidden Story of Scientology p.132,133
- 13) Queber Chronicle-Telegraph 2.3.77.
- 14) Los Angeles Times 6.3.77.

SCIENTOLOGY LOSES A CASE IN FRANCE

Four leaders found guilty of fraud

by A.S.

Four representatives of the Church of Scientology have been tried in a Paris court and found guilty in February 1978 of fraud. In a case which was in effect a trial of the Church's good faith only one of the defendants was present to hear the verdict. The three others, who included two former French Church officials and L. Ron Hubbard himself, did not appear to defend themselves.

The case was brought by the prosecutor of the Republic and two civil parties, the now well-known Association pour la Defense de Famille et de l'Individuelle (ADFI) and an ex-scientologist named Tran Lgoc Lan. The Association finds its membership largely among relatives of youth who have joined various sects; it has exhibited growing strength in its attacks on the methods employed by some sects, particularly the Moonists. M. Tran, a teacher who had become involved with the Church out of loneliness, claimed to have been misled and mistreated.

The charge was fraud, and read as follows (in unofficial translation from the court record):

"That between 1967 and 8th 1976 (the four accused), employing fraudulent manoeuvres to persuade (them) of the existence of false enterprises or of an imaginary power or credit, or to arouse the hope of some success or other visionary event, to wit:

by representing itself (under the cover of registration as an association) as a church, the true object of which is uniquely philosophical and religious, while this organisation functions as an organized psycho-therapeutic system and cloaks a well-managed and growing commercial enterprise, which distributes abundant advertising in the form of tracts, prospectuses, oral propaganda, etc;

by carrying out false personality tests, administered by unqualified personnel, using under conditions that do not conform to scientific standards an apparatus which has been long in existence to take measurements long known, but representing this apparatus as copies of a prototype recently invented by the "founder of the religion", and dressing it up with a religious regulation;

by exerting through these means an intellectual and moral pressure on persons attracted by the hope of an improved personal equilibrium, greater professional success and "happiness" in general, and by persuading these persons that the aims sought for could only be attained by an initiation of a religious character concretized in courses of study, services or books or documents dispensed or delivered at high prices, the intrinsic value of these courses, services or books being without relation to the prices demanded;

did obtain from numerous persons the delivery of large sums of money, defrauding by these means such persons, of all or part of their fortunes."

Hearings took place the 7-9th and 14-16th November 1977 and judgment was given the 14th February 1978. The ADFI demanded damages of one franc and the publication of the verdict in various journals, as did M. Trañ. Witnesses were heard on both sides, documentation was adduced as evidence and a court-appointed firm of auditors provided information on the financial situation and dealings of the Church. (Accounts were found to be meticulously kept). Psychologists were also present as expert witnesses.

M. Georges Andreu in court pleaded not guilty, mainly on the basis, it seems, that he did not personally profit from the business. A second defendant, M. Laarhuis, had appeared before the examining magistrate and had given evidence to the appointed auditors but had disappeared before the court hearings opened. The other two defendants had not appeared at all. The court was nevertheless irritated by the fact that in ignorance or defiance of French practice they sent

letters and telegrams "of all sorts" during the hearings and submitted arguments in their names through M. Andreu.

Evidence revealed a number of interesting facts:

1) The French church, which had registered as an independent religious "association" (and had undergone a number of changes of name through the years) was not in fact independent. It was a subsidiary of the Church of Scientology of California; it was obliged to remit 10% of its income to the "mother church" in England and its activities were subject to control by the "Action Chief Europe" who was located on the yacht Athena, the floating headquarters of L. Ron Hubbard and the world organization. The very effective control exerted by this headquarters on all adherents and the use of efficient procedures served "one of the essential goals" of the organization, to bring in "as much money as possible", very efficiently.

2) The French Church, although it used the term "surplus" instead of "profits" and attempted to avoid taxation by various devices, could not in truth claim to be "an association without financial goals". It was a commercial enterprise. A 1965 order from Hubbard had stated that "remittance of funds is essential". Course fees (which provided 90% of income) had to be paid in advance and some students had made loans to pay them. The use of the term "donation" rather than "fee" in most advertising materials served two purposes: payments did not then appear as revenues in the books, and on the other hand they could not be reclaimed (nevertheless in a few cases refunds had been made under pressure). The question of whether or not Scientology as such was a religion was not before this court, although it seemed doubtful to the court.

3) Both deception and psychological pressure was practiced to recruit and keep adherents, which recruitment and holding activity was necessary to bring in funds. Promises were made by the officials of Scientology of professional success, which witnesses for the defense stated had proved true in certain cases. Officials had also promised "material success" and the healing of psychic or psychomatic maladies; such healing was never proved, "rather the contrary". Promises had even

been made that somatic illnesses would be healed including burns.

Psychological pressure was exerted on adherents by various means. A very strict system of discipline was in practice, and adherents were subject to punishment according to a system of which they did not know the details. Punishment included fines and work assignments and for "high crimes" the ultimate punishment was to be expelled and denominated a "suppressive"; the recalcitrant person was then treated as an enemy, all communication with him (her) was forbidden. Discipline was in charge of the "ethics officer", who among others had access to the supposedly confidential files of adherents' "auditing" sessions, which were in fact in the nature of confessionals or psychotherapeutic sessions. The "Hubbard electrometer" was a means of encouraging frankness and self-analysis in the subject. The court stated that this electrometer "properly used could be a scientific apparatus, but by no means a religious one".

The court held that these deceptive practices, both in claiming to be a non-profit organization and in its dealings with recruits and adherents, had been consciously carried on in the interest of increasing income and profits. It noted that the management of the Church had "never performed an act of charity toward anyone, the word charity being taken in its sense of humanitarian". It stated that the fact that a person did not profit personally from fraudulent action did not absolve him of guilt.

Accordingly, the defendants were found guilty as charged.

Hubbard was sentenced in absentia to four years in prison and a fine of Fr. 35,000. H.W. Laarhuis was sentenced in absentia to three years in prison and Fr. 15,000 fine. Jacqueline Valantin was sentenced in absentia to two years imprisonment and Fr. 10,000 fine. Mandates of the arrest were authorized against all three. Georges Andreu was given a suspended sentence of one year and a Fr. 3,000 fine. Each of the defendants was assigned to pay one quarter of the court costs of Fr. 32,525.93.

The ADFI claim for damages was disallowed on the grounds that it had not suffered direct damages. M. Tran was awarded the symbolic damages claimed (Fr. 1.00), but the additional claims were by law disallowed.

M. Andreu, according to newspaper reports, declared that case would be appealed.

Note: The case reported above is summarized from the official record of the trial and judgment numbered 9 - 11266/70 and dated 14 February 1978. Words and phrases in quotation marks are translations from the French text by the writer of this report.

THE FRENCH INQUISITION

BY PETER JENSEN, CHURCH OF SCIENTOLOGY, DENMARK

(an answer to the former article)

The Church of Scientology, founded 1954 by the American author and researcher L. Ron Hubbard, has during the past quarter of a century followed the tradition that it is the religious minded individuals who have created and continuously create important changes and reforms in society. The scientologists have fought the deprivation of the individuals' human rights and the increasing lack of regard for the spiritual well-being of man, which characterises our modern time.

In many countries throughout the world, the scientologists have worked to reform the violent methods of institutional psychiatry, disclosed threats against the individuals' freedom and privacy, and has worked for a better care for the aged and mental weak and the rehabilitation of alcoholics and criminals. Such reform projects have gained broad public support due to a rising dissatisfaction with various private and government controlled offices.

In a world where extinction of all life of this planet is well within the reach of the technical capacities, the need for an active and effective effort to protect the public cannot be overlooked.

The purpose and motive of the social reform work is the appreciation of the aims of the Church of Scientology: A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights.

Through the years the Church has been subjected to persecution of various kind, and in 1958 it was revealed that the Church of Scientology was one out of the 99 groups in the American society, which were listed on Nixons and Internal Revenue service enemy-list. Thorough the last two decades numerous false reports have been spread about the Church from intelligence services such as FBI and CIA. This information

stems from a twenty month long investigation undertaken by an investigatory Committee set up by the Church.

Every religion has had rough times and a number of examples of persecution is known from history. The Inquisition was one of the most grave examples of intolerance and hate against religions. In our time the inquisitional methods of punishment is carried out through phone-tapping, espionage, circulation of false reports through official channels and razzia on private property with the subsequent depravation of belongings etc.

One of the latest attacks against the Church and its Founder was the French court-decision against the Founder and the leading persons from the French Church of Scientology.

During the hearings the Church's lawyer presented a long row of witnesses, who witnessed about the basis for the Church and the creed, biographical data and official acknowledgements of the Founder as a humanitarian, the independency of the French Church organisation, the spiritual quality of Scientology, belief in the Supreme Being and immortality of the spirit, the religious recognition in many countries, social reform activities and the financial and other aspects such as the E-meter and the OCA personal analysis.

However the entire courtcase was a result of the obsolete totalitarian French judicial system, where the law permits to accuse and judge a person in absentia, and at no time any proof was given for the accusations.

Apparently, L.Ron Hubbard has been judged because he has written books, which with their content of knowledge and practical methods has created the basis for the new world religion. Hubbard has never set his feet in France and as early as 1966 he retired as administrative leader of the Church in order to concentrate on his research concerning spiritual awareness.

The Church of Scientology does not concern itself with the treatment of physical illnesses, but seeks through the practice of spiritual counselling to help the individual member to an understanding of himself as a spiritual being in his relation to physical universe and God.

AUTHOR FILES \$ 20-MILLION SUIT AGAINST

SCIENTOLOGISTS

PUBLISHERS WEEKLY 21.8.1978

The author of a book critical of Scientologists has filed a \$20-million damage suit against the Church of Scientology of New York, Inc., charging it with "a calculated and reckless plan" of harassment during the past five and a half years. The suit was filed August 9 in State Supreme Court in New York City by Paulette Cooper, author of "The Scandal of Scientology", published by Tower in 1971.

According to published reports, Scientologists caused the publisher to withdraw the book from circulation. While acknowledging that there were "complaints and suits by the church," Gerard Brisman, executive vice-president of Tower Publications, said he would reserve all comment about the book's history pending discussions with counsel and with the author.

In her complaint, Cooper asserts that records recently obtained by the FBI from the files of the Church of Scientology indicate that she was the object of a campaign with the code name "Operation Freakout," the stated purpose of which was to "incarcerate Paulette Cooper in a mental institution or put her in jail."

Cooper, who is the author also of "The Medical Detectives" (McKay), "Growing up Puerto Rican" (Arbor House, NAL) and a children's book, "Halloween" (Watts), said one action of a retaliatory campaign against her began in December 1972. At the time, her complaint states, Scientologists gained access to her apartment through false pretenses, stole her personal stationary, composed a bomb threat to themselves purportedly from her, mailed it to themselves and reported its receipt to the FBI. In May 1973 she was indicted for sending a bomb threat through the mail and for perjury in denying it, and arrested. It was not until 1975, the complaint asserts, that she was able to demonstrate her

innocence and the charges were dismissed. And it was not until October 1977, the complaint continues, that she was advised by the FBI that evidence had been obtained bearing out her allegations against the Scientologists.

Cooper told PW that a federal grand jury in the Southern District of New York is currently considering new evidence obtained from the subpoenaed records of the church that the bomb threat was, as she charged, a frame-up.

In other actions in its campaign to silence her as a critic, her suit charges, the church has instituted 14 suits against her; has sent "false and malicious but anonymous" letters to her friends and fellow tenants; has made "threatening and abusive telephone calls to her"; has stolen records from her and from the offices of her doctor and lawyer; and has threatened her with bodily harm.

Other publishers, as well as Tower, have felt the brunt of the church's attention. For the two months prior to Lippincott's publication June 19 of "Snapping: America's Epidemic of Sudden Personality Change" by Flo Conway and Jim Siegelman, representatives of Scientology made repeated demands to see the manuscript or proofs, according to Lippincott. Their campaign of pressure was directed against Siegelman, the authors' agent-lawyer, their editor, two executive officers in Lippincott's New York offices and the company's production manager and copyediting chief at Lippincott's Philadelphia headquarters. When the demands were refused, the Scientologists threatened legal action if in their view the published book contained false or misleading material.

In a statement, the authors declared that the actions of the Scientologists were "tantamount to a demand of prior censorship and constituted an overt threat of legal action. The vital question of author and publisher liability has only recently begun to attract public attention, in part because of the actions of Scientology and other organizations which have virtually unlimited funds at their disposal to pursue their critics in the courts, " the authors said.

THE NAKED EMPEROR

by Johannes Aagaard

When you first meet Maharishi Mahesh Yogi you are struck by his size. How can a Maharishi be that tiny? He does not only look little, but also very innocent and kind. His broad nose and his brown eyes have nothing of that expression of arrogance and "Besser-wissen" which characterises the attitude of some of his Indian and Western assistants. While they push people around he just sits there, witnessing what happens without interfering.

One is inevitably misled: If anything is wrong in Transcendental Meditation (TM) it must come from the people around him - or behind him. He is too good, most certainly. One feels an urge to touch him and become close to him, while the many soldiers in his army definitely do not evoke such sentiments.

What the TRUTH about Maharishi and his TM movement is we cannot know for sure - as yet. But we may within the near future. For something is happening in his empire. It is on the point of crumbling. The Goliath from Rishikesh - so small in stature and so great in armour - is hit by some stone from a David from Berkeley, the Spiritual Counterfeits Project, a handful of evangelicals and their supporters. It appears that those few stones are enough to change the balance within the TM; perhaps because the balance was already delicate before the stones found their mark.

The Davids of our era are operating not least significantly in court rooms. The Spiritual Counterfeits Project, together with the Coalition for Religious Integrity, and Americans United for Separation of Church and State, issued a lawsuit challenging the teaching of TM in schools. It so happened that New Jersey became the state for this law suit, and judge Curtis J. Meador became world famous by rendering the following summary judgment:

1. That the Science of Creative Intelligence / Transcendental Meditation and the teaching hereof, the concepts of the field of pure creative intelligence, creative intelligence and

bliss-consciousness, the textbook entitled Science of Creative Intelligence for Secondary Education - First Year Course - Dawn of the First Year of the Age of Enlightenment, and the puja ceremony, are all religious in nature within the context of the Establishment Clause of the First Amendment of the United States Constitution, and the teaching hereof in the New Jersey public schools is therefore unconstitutional....

TM has appealed to the Circuit Court of Appeals, and the question may go to the Supreme Court, but the possibility of a different conclusion is very unlikely. TM has lost the battle. It will have to withdraw from all educational and other governmentally supported institutions in the US, and its often repeated claim to be a neutral technique without religious connotations is now impossible to uphold any longer.

This is not the end of TM, but this is the beginning of a completely new period in the life of TM. Consequently, the leader of the movement until now, the American Jerry Jarvis, has been set aside and is a "dead man" in the movement, unless he comes forward with new miracles for TM. Maharishi will survive. Gurus always do. But he will most likely have to choose a very different future.

TM came to the West in 1959 and became the religion of the hippies. Maharishi became famous not least because he was made the guru of the Beatles and Mia Farrow. He was the symbol of the long-haired and flowery period of the youth revolution of the sixties. He was himself a drop-out and became the guru of the drop-outs. His movement was called the Spiritual Regeneration Movement, something made up totally by himself in 1958 and sold to western youth via the mass-media, who more or less created the sensational Maharishi and his first image.

The Spiritual Regeneration Movement had its time in the west, headed and governed first of all by low-keyed Charlie Lutes from the US, but he had to give in when Jerry Jarvis took over and launched the new image of TM as the solution to all the problems of the world, a solution ostensibly unrelated to religion and mysticism, but based on scientific research and

improved psychological balance. The frontman for this latter trend was R. Keith Wallace, who was made the President of the Maharishi International "University" and whose smiling face is found in endless copies on the slick publications which are sent out in millions from the headquarters of TM. But the real power behind this development was the now dethroned Jerry Jarvis.

The movement's radical change can be seen from the change in personality of its disciples. They are definitely not the hippie-type any longer. They are smart girls and tie-boys. They are efficient looking and smoothly smiling people. Flower-Power is given up, and Mind-Power is taking over. They still go high but not on dope. They go high on the Maharishi himself and his meditative techniques.

The radical change took place in 1971-72 and was created by two factors, one internal and one external. Reports from former TM leaders have come out stating that Maharishi fell in love with an 18 year old girl. Their time together ended when she left him. The disillusionment of the in-group, who knew about it, did not come from any sort of fear of the reality of love, but from the extreme difference between the doctrine of Bramacharya, which Maharishi has always propounded, and his blatant contradiction of it. How could a man who claimed to have given up all worldly pleasure behave as a normal human being? How could a Father Divine behave like a human brother?

The in-group often had a hard time explaining inconsistencies in the life of the Maharishi. He is famous for his temper and his fear and paranoia are legendary. Once one of his trusted messengers, who brought loads of dollars into Switzerland and India was caught in the customs. The way in which the liberated master responded to the crisis was to get rid of all incriminating material by dumping it in the sea.

His instructions to the staff about his own role in the running of the organization: "I am only the spiritual leader, I know nothing about the running of the org." - demonstrated that he was a man who was certainly not above petty human politics.

The radical change of TM was thus motivated by the inner development of the Maharishi himself. He started living a double life - also getting more money than one can imagine. He grew rich and he simply became worldly in a very normal way. He started buying; for instance 7 Mercedes Benz at a time, a jet helicopter, and similar things which changes not only the lives of men, but men. He was winning the whole world but loosing his soul. It is probably as simple as that, and as horrible.

He was never very trustworthy, but now he simply became a liar par excellence. The whole TM system became a lie, and the disciples were systematically drilled to become liars. They operated on the basis of a system with different levels of consciousness, and the higher up in the system the more divine one became. Maharishi was expected to be at the top - even if it was never said - and at that level he was Truth itself, God Himself, and thus the problem of truth and credibility could never be raised. What he said was per definition true. And those who spoke against him, were per definition mistaken.

The movement became a roaring success, first of all because of the scientific glamour it got from some experiments in some US institutes of psychology. The results published by TM were quite out of proportion compared with the factual research done. When all the overstatement is taken away, however,

something still remains. The distressing effect of TM was a fact but very little was done to explain the fact that the same effect is found in similar and simpler methods. TM claimed the whole honour and glory. But not forever. At this late hour the scientists are turning against TM and are redressing the balance, renouncing the cordial alliance which TM established so onesidedly.

Billed as the mind-power of the 20th century, and "proved" by scientific experiments to be effective and harmless, TM sold well, very well indeed. Hundreds of thousands of people entered the movement, and Jerry Jarvis as the right hand of the

Maharishi and public relations man had to change the organisation to cope with the situation.

A group of efficient young Germans and Americans took over and formed a new elite. The old ones had to accept grudgingly a secondary position, even if a small minority of them were given high honorary posts in the new hierarchy. Maharishi was eager to establish an order of monks and nuns, but with the new development this did not exactly fit in.

Instead he organized an in-group of 108 "brahmins", i.e. young and rich people who could be relied upon, real yes-men and woman, complete with Maharishi's body-guard of uniformed he-men.

The Age of Enlightenment was inaugurated from 1975 - 12th of January - with among others these words from Maharishi: "There has not been and there will not be place for the unfit. The fit will lead, and if the unfit are not coming along there is no place for them...The ignorant will be made enlightened by a few orderly, enlightened people moving around. Nature will not allow ignorance to prevail. It just can't. Non-existence of the unfit has been the law of nature."

Maharishi was very joyful at that day. He had launched the World-Plan. He had put forward the theory of the "Maharishi Effect" which was confirmed again and again "from chemistry, physiology, neurophysiology etc. Such a joy -" as he expressed himself on that day in the beginning of 1975, perhaps the peak of his life. But since then it has been going down, largely as a result of the New Jersey court case.

To counteract this, he started the program of levitation. Maharishi of course knew about the "siddhis" (occult powers) back in the old days, but he now saw a new possibility in these powers. They represented the "peak of human possibilities", the real transcendence of human limitations. He took the instructions from Patanjali's Yoga Sutras, where anyone can find them, and as usual he made a sort of easy-reader programme out of it.

Of course, all of these thousands of TM students are not really flying, they are merely bouncing around (in more ways than one!). But how can it be that so many of them are able to testify to their own flying experience? First of all, they want to believe it. There is a very strong social pressure exerted upon them. In the future no one can have a position of leadership in TM unless he or she can levitate. Second, they are doing the bouncing together under a number of mental manipulations, which reminds one of the Hu-meditation of Shree Rajneesh. The mental effects of this auto-suggestion is considerable. They do get high. And levitation is nothing more and nothing less than this imagination.

Swami Vishnudevananda from the US (Shivananda-tradition) has publicly denounced TMs claims to teach levitation and asked Maharishi to demonstrate the supposed phenomena under laboratory conditions, yet TM is not willing to do so, even though they have been offered a lot of money for doing it.

Not only outsiders have reacted negatively. It is a much more serious situation for Maharishi that some of his own top-disciples have now had enough, more than enough. They have landed after the flight. They want to get out. "It has been the game of our life," they say, "to run around being world-governors and all that. But the old man is overdoing it."

Usually whenguru-disciples drop out, they remain in the reality of the ideology. They feel no responsibility for the many people trapped within the movement, even if these people have to a large degree been brought into it by the systematic lying of the former disciples themselves. They just want to get away and others may clean up after them.

The point of course is, that TM has always been, under the cover of its pompous pseudo-scientific jargon, a solid piece of Hindu-religion with all the effects that has on human beings in relation to ethical relativism and cynical individualism.

The religious nature of TM was pushed into the background, but was at the same time firmly established. All attempts

to reduce the religious basis was resolutely opposed by the Maharishi himself. When an important part of The Norwegian TM wanted to drop the puja with its blatantly hindu character, this group was immediately excommunicated by Maharishi himself. An independent TM organisation consequently arose in Norway - ACEM - under the able leadership of Are Holen, one of the former top leaders during Maharishi's early times.

The puja ritual is not only hindu, but is through and through tantric. And the mantras given out as part of the ritual are as a whole tantric in origin. Once a disciple asked Maharishi about this, and the Maharishi answered: "Tantra, that is our tradition, and we are stepping into it one day."

In fact Maharishi came from a tantric tradition, since the order to which he belonged - the holy order of the paramahansa - is tantric by nature. The name of his beloved guru - called Guru Dev (Brahmananda Saraswati) indicates this tantric context. The successor in the ministry of the Shankaracharya, called Karpatraji will, however, have nothing to do with Maharishi.

The reason for this lack of connection is quite simple. Maharishi was not the heir apparent in Guru Dev's lineage, as he pretends. He was a brahmacharya, i.e. a brother dedicated to live as a celibate and work for the order, which he did as a clerk and secretary. But he was never made a swami or monk. That is rather strange, but most probably means that he was never recognized as a spiritual man. Consequently, he never received the esoteric teaching and never became enlightened. It is a fact that Maharishi never talks about his enlightenment, or experience of samadhi, as is the rule for all spiritual leaders in India.

A story is told in TM circles about the spiritual authorisation which was given by Guru Dev to Maharishi in order that he could enlighten the average spiritual life in the world, but this is most probably a legend which has come into being because of the lack of a real and established authorisation by the guru.

Since Maharishi has no basis in the tradition from which he came, he is trying hard to achieve acceptance in India. He is not only giving his family enormous gifts, but also politicians and other gurus have been overwhelmed by his will to give - in order to get. It seems that his only success in this direction was his meeting in 1976 with the miracle guru-Muktananda, whom he seems to have allied with for some sort of mutual recognition. The special emphasis of Muktananda is on the siddhis, the program which Maharishi made famous after 1976, and which today contributes so much to his lack of credibility.

At any rate, Maharishi is running a world firm which pretends to sell something it in fact does not sell, but rather sells something else. It makes people into Hindus. They are, however, made into Hindus without knowing it. This is the problem. No one will attack the right of Hindus to proselytise their religion, no matter how false one may consider this religion. It is their right. But no-one has a right to propagate a religion under the cover of not being religious. That is insidious, unethical, and it ultimately invalidates the religion.

In fact, about 2 million people have been initiated into Hinduism via TM, for they have worshiped Brahma, Vishnu and Shiva by means of an offering of flowers, fruits, cloth and money. They have received some of it back again as "prasad", which means part of the divinized offering, which the gods accepted and gave back. The guru, both Maharishi and his guru, are worshipped as part and parcel of the ritual, since the Divine Reality is seen and expressed in the Divine Guru. "Guru and God" is one, that is a fundamental confession of the religion in question.

These 2 million people have for years been meditating daily on the name of a Hindu god or goddess. They do not recognize that fact, but a fact it remains. They are told that the puja functions objectively without regard to their religious adherence or non-adherence. And that may be true. It may well function even if the disciples know nothing about it, as does

the mantra, which they received from the offering.

The mantra which is most often given out is the mantra Aim (ainga, Aaing, Aaim, Ing, Im, Eng, Em) depending on how it is pronounced). That is simply the pseudonym for the goddess Ma Saraswati, the great Shakti of Shiva, which is his pleasure potency. She is the tantric goddess par excellence. During one's development, more mantras are added, or the mantra grows.

As R.D. Scott has described in his book "Transcendental Misconceptions" (1977), it can happen by adding two words to Aim, thereby reaching the mantra "Shri Aim Namah" which simply means "I worship the most honourable Saraswati".

The ritual is a tantric worship service, the mantra is a mini-edition of the same tantric ritual, and the doctrines which gradually are manipulated into the minds of the meditators are tantric doctrines. These are all facts, well established by objective research, but denied flatly by Maharishi and his people. The top-disciples who have now left him admit that they knew the truth all the time, but living in a world in which the words of Maharishi were Truth, it did not matter.

The former disciples quite clearly put all the blame upon Maharishi. They say he is the great liar, he is the deceiver. And no doubt he is. But that does not mean that he is the only liar and deceiver. Those who knowingly participated and continue to participate in the systematic lying which has taken place all over the world for nearly 20 years are also guilty. And they also bear some responsibility for the whole development.

A guru is made by the disciples just as much as the disciples are made by the guru. It is a mutual affair. Maharishi himself is trapped. He is never able to relax. As soon as he appears hundreds of people try to get to him for advice and consultation.

What he has gained in external power and prestige he has

obviously lost in self-confidence and authentic stance. His utterances are becoming more and more bizarre. He can speak and speak without ever expressing anything. Any new phrases in his speeches, according to the former disciples, are added by his in-group and speechwriters.

He is most certainly responsible for the lack of authenticity which has been the mark of TM from the beginning, but the disciples are also responsible. Their wild and uncontrolled enthusiasm has contributed a great deal to the present TM madness.

What is the task of the churches in this situation? We cannot take responsibility for the TM people. Those Christians who have themselves been misled and have supported the TM farce will have to repent for their participation in this manipulation of millions, this worship of a "naked emperor" (H.C. Andersen)

The churches can do nothing better than to prepare a genuine form of Christian meditation, which without pomp and circumstance can be offered as a genuine means for establishing a right balance in mind and body "in the name of Jesus" and "the light of the Holy Spirit", a meditation with open eyes, i.e. not forgetting and trying to escape from the world of our Creator, but going into it in order to save what it is possible to save, respecting the difference between man and God.

INTERNATIONAL ASSOCIATION FOR MISSION STUDIES (IAMS):

THE MARYKNOLL CONGRESS 1978,

WORKSHOP-REPORT FROM WORKSHOP III ("NEW RELIGIOUS MOVEMENTS")

Because of time limitations, the workshop did not deal with revival or splinter groups within Islam, Buddhism, Hinduism, or Christianity in general. Since this conference is convened in the USA, appraisals have been limited to those religious movements especially which have received publicity and notoriety in the West.

We have used some time for extended personal introductions, for a survey of movements in various areas of the world; and an audiovisual presentation of representative groups in Europe and North America. The area surveys pointed to the following groups:

SOUTH ASIA -- Ramakrishna Math and Mission; Arya Samaj; Divine Life Society, Shivananda; Hare Krishna; Bhakti; Sai Baba; Sathia Sai Baba; Shree Rajneesh; Muktananda.

EAST ASIA -- Soka Gakkai, Komeito; Zen Buddh; Unification Church, Tongil Family; Chundo Gyo; Chundo Kwan (olive tree); Kye Yeong San complex.

NORTH AMERICA -- Transcendental Meditation; Zen/Tibetan groups; Scientology; Spiritualism; Unification Church; Hare Krishna; Eckankar; mixed Hindu Groups; 3HO (happy, healthy, holy) Organization, Yogi Bhajan; Black Muslims.

EUROPE -- Hare Krishna; Divine Light Mission; TM; Theosophy, a form of spiritualism; Ramakrishna/Vedanta Society; Kriya Yoga-- Yogananda, Satyananda; the Babas; Siddha Yoga; other Tantric e.g. Ananda Murti; Western occult groups -- Golden Dawn, Scientology, Ordo Templi Orientis (Crowley); The Fourth Way; Christian offshoots-- Church of Armstrong, Children of God, Unification Church.

Two case studies were considered: Transcendental Meditation and Tantra and Hatha-Yoga (see texts prepared as study materials for Workshop III).

TRANSCENDENTAL MEDITATION

1. Contrary to official contention that the movement is a neutral technique, TM is a religion to be rejected because of inhuman anthropology; it is a manipulative system headed by

a guru who finds it difficult to distinguish between truth and untruth.

2. One cannot be a part of the TM system unless initiated, cannot be initiated without participating in the invocation ritual, and cannot participate in the ritual without worshipping the guru.

3. At least one million Americans have been initiated at payment of \$ 100 to receive a mantra which could be read from a book in any public library.

4. Although TM comes out of the Hindu tradition, it does not have integrity within that tradition; the Maharishi may be winning the world, but losing his soul.

5. Maharishi is like a revivalist without a conversion experience, for he cannot point to his own moment of achieving the seventh and most intense level of consciousness.

6. Mantra (the name of God) is religious and a consequence of the ritual. No guru in the Hindu tradition would give a mantra at the end of two introductory lectures.

7. There is no place in the religion of TM for the weak; the process is one of moving from spiritual weakness to power. The fit will lead with no place for the unfit, the ignorant, says the Maharishi.

8. The movement is elitist, semi-fascist, ignoring the world's social and economic problems; it is a politically dangerous movement.

TANTRA AND HATHA-YOGA

1. Yoga is essentially a ritual of sex.

2. Yoga can only be understood as the entire yoga syndrome is understood.

a. Pranayama to train breathing by developing the big muscle to prolong interval between inhaling and exhaling toward the end of immobilization.

2. b. Asana to alter consciousness through posture.
 - c. Mantra to chant or hammer the special word into the mind.
 - d. Raja to create a milieu so that the imagination is freed.
 - e. Sex to transfigure sexuality into spirituality; toward immobilization of the semen, retained for inner purposes.
3. The combination of the yoga syndrome creates an electric shock in the body providing a potency never before experienced -- an orgasm with tremendous power rocketed out of the circuit of life.

Conclusion

1. An important consideration is to place the Eastern movements within the larger setting out of which they arose originally.
2. The essential question we must ask is, in what ways are these manifestations an indictment of ourselves? What do these religions have to offer which the church has not offered?

TOWARD A STATEMENT OF RESPONSE

1. We recognize that the popularity of these new religious manifestations stems from the fact that they respond to the deeply felt spiritual needs of human kind. In the face of this fact we admit our own shortcomings. We often speak of God's gift of the Holy Spirit in obscurantist terms which people may not understand. Our worship is often meaningless, and is couched in rituals and liturgies which do not seem to communicate, and therefore do not adequately serve as meeting points of the holy and the human.
2. We recognize that many of the new religious manifestations are derivative of the ancient religions of India, whereas others are derivative of Christianity and a variety of Asian religions. These new religions employ spiritual insights and techniques drawn from these religious traditions, but often employ them in a perverse manner. While we recognize

this fact, we also affirm that the God who has spoken to us in Jesus Christ has not left himself without witness in other religious traditions. We recognize this fact also.

3. We recognize that many of the new religious movements, while claiming to answer the deeply felt spiritual needs of human kind are essentially manifestations of the demonic. These religious manifestations exploit the spiritual needs of humankind with their manipulative techniques and often enslave them to the power of individual leaders. In the face of this fact we admit our responsibility to resist these religious manifestations by exposing their hidden motives and the evil which they perpetuate.

RECOMMENDATIONS

1. That the Christian study centres in Asia be requested to make special study of religious splinter movements in Asia, especially the guru and tantric movements, so that we may have a clearer understanding of their roots, the causes which give rise to these movements, and the roles they play in Asia and the West. (It will be good if members of other faiths may also be included in the research).

2. That centres for the study of religion and society throughout the world arrange seminars and study groups on the new religious movements, investigating descriptively the movements and the social conditions from which they spring, and reporting findings through literature and audio-visuals by the channel of the IAMS.

3. That the IAMS Executive seek funding from international agencies such as WCC and WLF to support such studies.

4. That the ASM organize and support a task force to study the new religious movements and report their findings in a special issue of Missiology.

5. That the churches commission pastors and youth workers, preferably as a joint undertaking, to provide a ministry for former members of the new religious movements and disenchanted members seeking to get out. Such a ministry should not be one of

a deprogramming by force and counterbrainwashing but through love and patience within a caring support community.

August 24, 1978

Maryknoll NY USA

THE BOOK OF RELIGIONS

(TRANSLATION OF AN ARTICLE IN THE MAGAZINE "CRUX" (TEENAGE MAGAZINE) 10/78, FROM SWEDISH)

BY LENNART LUNDBERG

"The book of Religions", published by Esselte is a new "book of facts" for the upper departments in comprehensive schools and came on the market in January 1978. Attractively layed out and with a rich selection of illustrations the book is based partly on a new idea. Representatives for different religious convictions, through the interview method, describe how they experience their religion. So far a good idea!

But the publishers delegated the chief editorial responsibility to Bertil Persson. He is in partnership with several of the leaders for the new religious movements and actively works to spread their propaganda. Now they have succeeded in working their way into the schools and on their own terms! The Children of God, The Scientology Church, and the Swedish Mission Covenant Church have all been allotted the same amount of space.

INDIGNANT AUTHORS

Several of the book's authors are dissatisfied with the way Bertil Persson and Kerstin Lagström have used their editorial responsibility. One of them, Walter Mann, from Lidingö, hasn't written anything in the book! "I was very surprised to see my name among the authors" was his comment to CRUX. I made some suggestions regarding some parts of the book, but nothing I wrote has been published. Olof Pettersson, Professor from Lund, remarked that his chapter on Islam, Hinduism, Buddhism and Judaism were unrecognizable in the published edition. He added that Bertil Persson himself had written the sections dealing with Nordic and Samic religion, and that in these sections there were many points he could not support.

MANY FACTUAL ERRORS

The chapter on church history is poor and contains several factual errors. For example: "Luther allowed the Bible to be translated" (p.38). He translated it himself! But what is most

disturbing are all the little mistakes, says Walter Mann.

Henry VII broke with the Pope and declared himself Head of the Church of England when the Pope refused to give his blessing to Henry's divorce and re-marriage" (p. 41). It is a question of a completely different person, namely Henry VIII. There is hardly a page without this type of serious error.

RELIGIOUS GENERAL STORES

The book is far too much of a religious general stores. There are no shades of meaning. The new spiritual movements are represented as being rather the same thing, says Erland Sundström. Neither he or any of the other authors were given the chance to read all of the proofs. They were only allowed to see what they themselves had written and thus had no chance to influence other parts of the book. On the other hand the authors are listed in such a way that the reader is led to believe that they had worked together on the book. Some of the authors had only revised what others had written and not even they had seen the final version before the book was published in January - except Bertil Persson, of course.

DISSATISFIED SCRUTINIZERS

The entire book is the work of Bertil Persson. He has used the work of other well-known authors as he has thought best. The book was chopped into short parts and sent to different experts for "scrutinizing" i.e. the scrutinizers points of view have been taken into account only when they have suited Persson. Several of the names on the three-page list of scrutinizers are dissatisfied with the way in which their views have been dealt with. Jan Hjärpe from Lund who scrutinized the chapter of Islam asked that his name be excluded but the publishing house refused. He says that not all the changes be made have been carried out.

The three page list of scrutinizers appears to be much more impressive than in reality. Other dissatisfied scrutinizers are Gun Friedner (The Conflict in the Middle East) and Björn Orwald in the chapter on violence. Orwald appended material to the chapter in order to correct the errors.

INTENTIONAL BIAS

He too is listed as a scrutinizer despite the fact that Bertil Persson had disregarded his remarks. Wilful deception is what the factual scrutinizer Hans Nystedt from Visby thinks. Hans Nystedt was appointed by the "Institute for the Scrutinization of Educational Aids" to scrutinize the Book of Religions and to judge the objectivity of the book. His judgement was to be the basis for the decision by the Educational Aids Commission of the Ministry of Education to approve the book for use in schools.

Hans Nystedt was not satisfied with the disposition. He thought that the chapter on violence and defence was intentionally negative towards defence. He recommended that the Educational Aids Commission waited with their decision to approve the book "pending a complete book". The Educational Aids Commission approved the book without taking my remarks into consideration. It is a very poor book. All proportions are distorted. Religious cranks are allowed to advertise and market their product completely unchecked.

POOR BOOKS ARE APPROVED

One of the members of the Educational Aids Commission is John Ronnås, Head of the Swedish Radio's Religious Dept. Does he think that the book meets the demand for objectivity? "I have difficulty in remembering. I can only verify that we have approved it".

But it is "objectivity" that the Commission is to scrutinize! One reason that Ronnås has difficulty in remembering this can be that the Book of Religions, like other approved textbooks have wound up in Ronnås' waste-paper basket "We are often forced to approve books with several factual mistakes if these don't distort the objective presentation".

PERSSON SATISFIED

The man behind the book says in an interview in the magazine "The Searcher" (Sökaren) no: 5/77: "It is very disturbing that incorrect information is spread in school, as it is in school that one assesses the fundamental values. Incorrect information about religious communities affects RE teachers, folk school teachers and preachers who in their turn later pass it on."

But doesn't the Book of Religions spread the same sort of information?

"I can't answer in detail. I don't know everything about everything" says Bertil Persson.

I asked Persson about the factual inaccuracies concerning Luther and Henry VII (VIII). Persson blames the publishing house. But the chapter about the Children of God on p. 285 is written almost entirely by Persson himself. It states here, among other things: "One leads a very strict life. For example one refrains from every type of sexual relationship outside marriage and premarital relations are forbidden". Compare this with the article in Crux no: 9/77: "They (members of the Children of God) may love whom they wish, just as all other people the world over", as stipulated in the MO Letter no: 598 "More of the Truth". The description to be found in the Book of Religions is quite antique and does not correspond with reality. But Persson ducks the question again and blames the scrutinizer Karin Kvideland.

NONE OF THE SCRUTINIZERS OFFENDED

The scrutinization has for the most part worked well. I have tried to express myself so that nobody need feel offended. He says that he is not aware of Jan Hjärpe's wish to be excluded from the list of scrutinizers. How does he explain the disposition? One Page about "the Children of God", one page about "the Scientology Church" and one page about "the Swedish Mission Covenant Church", is this reasonable?

Yes, the background to the revival movement has already been outlined. A textbook today must be written so as to relate to the student; it must give scope for what the student will later confront. It can thus, just as well be "the Children of God", "the Scientology Church" and "TM" as "the Swedish Mission Covenant Church", "the Swedish Evangelical Mission" or "the Church of Sweden", is Bertil Persson's opinion, who claims to be Dr of Divinity of the People's University of America". (Doctors grades can be bought at many correspondance universities). Persson is a bishop, ordained in the "apostolic-episcopal" church by a former Methodist minister. He denies this for Crux. "A pre-fabricated story", he says.

THE SECTS CELEBRATE THE PUBLISHING OF THE BOOK

Bertil Persson is also deeply committed in the Society of Religious Forum. According to the regulations the Society works for religious liberty, to protect the interests of the smaller societies and to spread factual information and knowledge about religious phenomena.

Amongst other things the Society distributes pamphlets to clergymen and R.E. teachers. In actual fact the Society is purely a cover-organisation for the new religious sects.

Members of the Board include, among others, Jörgen Sandal, the Hare-Krishna leader, Fridehilde Bächle, former leader of the Tongil Family, Gun Lancai, a leader of the Scientology Church. Bertil Persson is responsible for the Society's Science of Religion Dept.

In an invitation to the Society's meeting in December 1977 we found the following: "Religious Forum celebrates the publishing of this book as unique and new in its kind". It cannot be more explicit. Infiltration is a success.

THE PUBLISHERS RE-PRINT

Lennart Berglund of the Esselte Publishing House is responsible for R.E. books. He tells us that so far the book has sold well, better than is usual during the first year. Approximately 7000 copies had been sold as per November. "The teachers are positive, but we have also received a number of negative reactions and reviews."

According to other sources there has been a lot of strong criticism. The publishers have already decided to revise the book. Carl-Magnus Erlandsson who has written the study questions in the book and his teaching colleague Bengt Johansson have been given the task of revising the book before it had been on the market less than a year. This is quite normal says Lennart Berglund.

NO NEED TO BE OBJECTIVE

The book is not objectively tenable, but it doesn't need to be either. We have given space to views which are not dealt with in former text-books. These have excelled themselves in the treatment of the traditional Christian churches. Do teachers

know enough about the new spiritual movements such as the Children of God, to be able to see that the book reflects the different sect's views of themselves. I have difficulty in believing that this is something to which the authors would agree.

Walter Mann says to CRUX that he hasn't written a line in the book. But still he is listed as one of the authors. He worked on the adaption and disposition says Lennart Berglund. But there is not much left of his suggestions in the chapter dealing with ethics. We have used some of them to a certain extent says Lennart Berglund, who refers us to the publisher's editor Kerstin Lagström. But she too is unable to say what Walter Mann has written. "A little, but I cannot say exactly what part of his material has been used". Neither can Kerstin Lagström explain the factual errors concerning Luther and Henry VII (VIII). She tries to refer to the book as a collection of essays, but in the preface the book is presented as "a book of facts"!

NO COMMENTARY

Why did Esselte give Bertil Persson the main responsibility for the book? He had many opinions regarding educational aids, and is editor for the R.E. Teacher's magazine FLR-news. We thought that his idea of giving different views a forum was the right way in the case of this book, says Lennart Berglund. But the publishers have decided to let two other people revise the book. In the autumn of 1980 the new edition will be available. Until this the new religious sects can continue to spread their false doctrine in primary schools with the approval of the Ministry of Education. Stop the Book of Religions! Demand other textbooks.

"CULTS ARE COMING, ATTRACTING MILLIONS
OF NATION'S YOUTH"

ST. PAUL PIONEER PRESS, SEPTEMBER 6, 1978.

The San Francisco Bay Area has become the religious cult center of America, edging out Los Angeles and New York, says Dr. Lowell D. Streiker, Mental health administrator and religion scholar.

There are literally hundreds of new religious sects on the Bay Area scene today that were not here a decade ago," said the 39-year-old executive director of the Mental Health Association of San Mateo County.

To keep abreast of developments among these mostly youth-oriented religious groups, the prestigious Graduate Theological Union in Berkeley last year established the nation's first center for the study of new religions.

According to a Gallup Poll, about 6 million Americans are involved in Transcendental Meditation; 5 million practice yoga; 3 million belong to Christian charismatic movements; 3 million follow mysticism, and 2 million practice Oriental religions such as Buddhism and the Hare Krishna movement.

"In the minds of many parents, the cults have replaced drugs as the No. 1 threat to our high school and college-age offspring," Streiker said.

For these troubled parents Streiker offered some encouragement, noting that "three-quarters of these kids are not going to stick with these movements," a premise supported by other religious scholars.

Streiker says people join religious cults "to escape self-dissatisfaction, loneliness and boredom." They are most susceptible to the "lure of a religious movement" when they are unhappy with themselves and when the demands upon them are too great and their resources too meager, he writes.

Even though most of the young cult members Streiker has interviewed knew little of deprivation and were well-fed, well-housed and well-clothed, he found they suffered from "a terrible emptiness - a lack not of the necessities of life but of the values that make life human, humane and fulfilling."

Although Streiker, who holds a bachelor's degree in religion from Temple University and a master's degree and a doctorate in religion from Princeton University, sympathizes with parents who view this new religious consciousness "with fear, suspicion, and loathing," he advises them to "play it cool."

"Children who are lost to their families after their conversion to a religious cult were probably lost to them before their conversion," Streiker said.

Streiker's severest criticism of the new cults is their virtual worship of a founder-prophet," which he says is a key element of all cults. He said he finds it difficult to find anything "particularly attractive" about the current crop of cult leaders.

"In most cases, the adherents of cults are models of the sacrificial asceticism, while their gurus and the institutions they have founded flaunt spectacular wealth," he said.

Streiker believes money is at the root of all the "evil" that besets most of the new religious cults. He is especially incensed by the "deceptive manner in which they raise their money."

Drawing on his communications background, he credited much of the new cults' success to the news media.

By calling attention to bizarre and unusual aspects of these groups, television and the press provide a "visibility that money could never buy ... providing them free advertising, as it were," he said.

THE LEFT-HAND-PATH OF TANTRA... AND THE RAMAKRISHNA MISSION.

BY WILLEM VAN HATTEN

From one of our subscribers, pastor Willem C. van Hattem, Paraná, Brazil, we have received the following letter, which is a commentary to " Salvation and Death " by Johannes Aagaard, UP-Date Vol. 2, No. 2.

Dear Prof. Aagaard:

As a good Lutheran pastor I cannot else than concord with you that your " guru " must be opposed not because his practice and preaching do not fit, but precisely because they fit together so well. I also concord that he teaches a tantric way of salvation. But I'm asking myself if you are doing justice to the guru when you writes " sex at the same time is given both too little and too great importance" (p 35).

Doesn't our " guru " teach here the Ramakrishna view of sex?

On page 157 of the book of Swami Nikhilananda (Hinduism, its meaning for the liberation of the spirit) we read : " For a certain type of aspirant, called ' heroic ', the actual drinking of wine and practice of sexual union are prescribed, and the teacher carefully points out that the joy and stimulation arising from these are to be utilised for the uplift of the mind from the physical plane " and on the same page: " Even on the physical plane, a couple becomes united in the sexual act, but the unity of Siva-Sakti and the bliss derived from it are experienced only by liberated souls ".

This is a part of the Vamachara or Left-hand-path prescribed by Tantra for the awakening of Kundalini by heroic characters (vira).

On page 159 we encounter the three groups of aspirants according to their mental disposition as: animal, heroic and divine. From the animal-type is said: " He is not allowed even to touch the five ingredients of the left-hand-ritu-

al ". Are these animal-types perhaps what your guru calls " ordinary persons "? I.e.: does your (not-so) good friend perhaps substitute some words? and does he understand under the " ordinary persons " those " who not yet raised themselves above the common round of convention, nor have cut the three knots of hate, fear and shame?

My question is: Does the guru not simply convey to his disciples the left-hand-path of Tantrism, obscured by his " translation " of some words?

You wrote: ... a man who can see no difference between himself and God (p 35) But: " Finally the Kundalini rises to the lotus at the cerebrum and becomes united with Siva, or the Absolute, and the aspirant realises....his union with Siva-Sakti " (Nikhilananda p 152).

And: " The disciple does not look upon his guru as a physical being, but as the embodiment of God " (p 153).

And: " The sadhaka of divine (divya).....good in every way, he is regarded as the embodiment of Siva " (p 158).

Now the " aspirant learns from the teacher how to use the aforesaid five ingredients for his spiritual awakening " (p 157).

Now I can fully accept the fact that there are some hysteric disciples who like to have the Shakti stuck in the second chakra, just as we in the west had nuns who liked to confess sins only for being stripped and whipped by their confessor, who - I think - derived some pleasure from this too, as your guru as a human being certainly will do too, or....is he earnestly teaching how to use the ingredients? You write that the man was " unable to discover a natural, relaxed relationship. " My question is: is there anything like this on the left-hand-path?

The too little and the too great importance of sex you attribute to the teachings of the guru, I think we find also in the official missionary literature of the Ramakrishna Mission. Writes Nikhilananda:

(too little)

A) Sexual union is something sacred, whose purpose is the creation of new life, and it should therefore not be resorted to in an irresponsible manner.

(too much)

B) a couple in the sexual act..the unity of Siva-Sakti.

C) a hero (vira). He has the inner strength to " play with fire " and to burn his worldly bonds with it.

D) The sadhaka of divine disposition.....can do no evil.

At the other hand it seems to me that the second chakra not only is the fatal point where power can be lost through sexual activity. I think this is the fate for " ordinary man " or the animal-type, for the " heroic-type " however - and your guru appears (or seems) to belong to them - it is also the point where power may be gained. As the guru has such an outspoken preference for the strong ones or heroic types, we must conclude, that he as the embodiment of the godhead (Siva), teaches how to use the ingredients and how to play with fire to gain strength

Now I come to my point and principal question:

Also you write: " it is the same with most gurus " (p 34) thus breaching the boundaries of the gurus sect, did you not too much see the guru as an isolated phenomenon " a third class guru with first class disciples ", or at least depict your guru too much as an isolated phenomenon?

As I already stated at the beginning of my letter I concern fully with your conclusions, but I think these conclusions not only concern Swami Narayanananda, but the Ramakrishna Mission as well.

May be, that the swami broke away from the Ramakrishna Mission, but - I think - his teachings are basically the same.

So I think you owe your readers one more article on this subject, placing the guru against the Ramakrishna-mission background and inserting in your conclusions two words only after the first word of the ultimate paragraph:

But, as Christians, we cannot allow our sympathy etc.....

Objectively, as scientists of religion, I think we cannot resolve which of the systems is really sick, but thanks to God in Christ, we may resolve this by faith. It is this faith that speaks out of your conclusions, and I think, that even as scientists of religion we cannot leave this faith at home. So, dear brother, thanks for the conclusions of your article, but your guru does not stand alone, we find his colleagues with the same Ramakrishna background and the same missionary outlook in:

England (Ramakrishna Vedanta Centre)

South Africa (Ramakrishna Centre of S.A., Johannesburg)

Australia (Ramakrishna Vedanta Society)

U.S.A. (Ramakrishna-Vivekananda Centre, New York, and 7 other centres!)

South America (Ramakrishna Ashrama, Buenos Aires, Argentina)

Fiji islands (Ramakrishna Mission)

France (Centre Vedantique Ramakrishna, Gretz)

Japan (Nippon Vedanta Kyokai, Tokyo)

Mauritius (Ramakrishna Mission Vacoas, Mauritius)

-and the many free-lance gurus' operating yoga-centres and schools.

Might you not like to write another article, then you may also adapt this letter for publication, provided that you concord with me. It is my opinion that the swami fits beautifully not only in the tantric system but in the left-hand-path also as exposed by Swami Nikhilannada in an official edition of the Ramakrishna-Mission.

Please forgive me my observations on your article, but working at the moment on a booklet (Hinduism and its modern ramifications: Yoga, TM, Ramakrishna, Harekrishna and isolated gurus) I discovered so much identity, that I think it

necessary that your "Danish Guru" is seen in line with the others. Especially Ramakrishna, as many people - according to the adds and rubrics in certain esoterical and spiritual reviews here in Brazil - have a keen interest in Kundalini-Yoga. I think, however, that the main interest is sex! Sex played on a spiritual level, or which should be a spiritual level. Interesting that most of the adds (+ 90%) of persons interested in Kundalini-Yoga, come from women, which leads inevitably to the question: is Kundalini a new word for upperclass prostitution? Who knows??? Anyway it sounds more sophisticated to say: I practised Kundalini-Yoga, then: I slept with a whore! The matter, however, is the same, and here we are back with the activities of the "guru", with one more question: is it not possible that the guru is honest, but that simply the eastern "methods" - which I regard with you as abhorrent - attract some westeners (especially women) as a "new" way to satisfy their lusts? But when women are attracted, the men follow, something ever happening after Genesis 3:6b. Anyway Kundalini-yoga is part of a mission program and this in a world which is over-sexed and looking for new stimulus. Isn't it wonderful when this new stimulus has a spiritual basis too?

Isn't this what many look for: satisfying their lusts and doing this in an - assumed - spiritual way? -cfr. Children of God!!

I could continue in this way, asking questions, but already I took too much of your time, so this must be the end of this letter. Thank you for your fine article on your "Danish" guru, but please see the worldwide implications.

Yours in Christ

Willem C. van Hattem