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new religious movements

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<u>Contents:</u>	<u>Page:</u>
Editorial	3
Church, What is Your Mission? - Today? Johannes Aagaard	6
The Real Danger. Friedrich-Wilhelm Haack	13
TMs Secret Texts: Declaration of Loyalty to MMY	20
Invocation	21
Explanation of the Invocation	23
The Holy Tradition	25
TM Mantras	46
The Meaning of some TM Mantras	47
Maharishi Mahesh Yogi on Suffering Johannes Aagaard	48
The Chameleon.	56
TMs Attempt to Enter Public Health Care Jens Johansen	
News	60
Subscription Form	73

EDITORIAL.

The aim and purpose of this publication is to create awareness in the churches on the new religious movements and to inform the churches as to the general character of these movements and what they reflect with regard to contemporary consciousness. Further, Up-Date wishes to make suggestions to the churches concerning ways in which the churches' own methods and message can meet the demands of the modern world.

In the first article Johannes Aagaard raises the question: "Church, what is your mission? - today?" and tries to pose the question as radically as possible in order to tease out the answers which are urgently needed.

The Rev. Friedrich-Wilhelm Haack from München has often been the scape-goat for some of the toughest of the new religious movements. He is, in fact, a pastor, who simply cares so much for his flock that he reacts strongly against those who try to steal the free will of other people. "The real danger" arises when one attempts to open the eyes of those who see no problem in the various "cults".

Transcendental Meditation is still growing quickly and in spite of all the attempts to prove its religious nature, TM leaders continue to proclaim to the public that TM is a neutral technique with no religious meaning.

In this issue of Up-Date we have decided to put the facts before the public. We know that TM will react strongly, but we have no choice. We have arrived at a stage in which nothing but the truth and the whole truth counts. We therefore publish the secret texts of TM.

We first publish the Declaration of Loyalty for TM teachers. It proves that all TM teachers know that they have entered into the service of a religion.

The Invocation is a hindu-ritual, and its Tantric nature is obvious.

In the Explanation of the Invocation Maharishi Mahesh Yogi

himself makes the religious nature of the ritual clear.

We then publish The Holy Tradition, which proves beyond any doubt that TM is deeply rooted in Hindu religiosity. This document is an expression of the innermost and esoteric spirit of TM.

On an earlier occasion we published the TM mantras, but we do so again, this time giving both the Continental and the Anglo-saxon lists. Because of the different pronunciations the spelling has to vary somewhat, but in substance the two lists are identical. We are well aware that other lists than these are used by TM, and consequently some people will have received mantras which according to their age they should not have had. This only proves that there is no meaning at all in the often repeated lie that TM gives mantras according to a very holy and very personal insight into the individual meditators' needs. It is quite clear: the mantras are given according to age, but the age-criterias are not common for all TM centers.

Another TM lie is to claim that the mantras have no meaning. We therefore publish the learned mantra-interpretations given by Sir John Woodroffe in his "The Garland of Letters", Madras 1974. The reader will notice that TMs mantras are variations of the four main Tantric mantras, which represent the goddesses Saraswati and Laksmi and the god Shiwa (whose name Maharishi Mahesh Yogi himself has chosen) and his goddess Kali. The last TM mantra - for old people - is still unidentified.

Maharishi was interviewed in 1967 by one of his more intelligent disciples, and TM itself published the interview but kept it for the disciples only. We now offer it to the public in order to make clear what TM ideology really implies. The interview gives a frightening impression of the thinking of Maharishi Mahesh Yogi on Suffering.

The story about TMs attempt to enter public health care is told by the new secretary of the Dialogue - Centre in Århus, Jens Johansen. TM lost the battle in court concerning its right to teach in the US schools, with the result that it has now "changed horses" and is trying to get into the health care systems of a number of Western countries.

Our NEWS this time gives information about TM, - its leviat-
tion programme and its defeat in court; about Scientology in
court and the ideology of this movement; about The Moonies
and about a new Cult Information Centre in Canada. We finish
this issue with a nice greeting from Hare Krishna.

ON THE SENSE OF REALITY

There was a young lady of Deal
Who said "Although pain isn't real,
When I sit on a pin
And it punctures my skin
I dislike what I fancy I feel".

CHURCH, WHAT IS YOUR MISSION? - TODAY?

By Johannes Aagaard.

1. Mission is tending to become an empty term.

The Latin term mission has a history in Trinitarian theology, in Canon Law and from the 16th century in connection with the Jesuit "Constituiones circa missiones". Missions came to mean expeditions from the Western churches into "the non-Christian world". They became parallel phenomena to colonial enterprises.

Similar expeditions were created and sent into the large European cities in the middle of the 19th century, making the term "Innere Mission" or "home mission" necessary. Similarly terms such as "Äussere Mission" or "foreign mission" came into existence. In general missions were taken to be specific arrangements to expand the influence of Christianity. The ideology behind them was the ideology of the Christian world, i.e. the Christian West, the Christian nations. And the content of mission was easily defined. Mission was simply the sort of action undertaken by missionary societies.

Attempts have been made in the last generations to reinterpret mission as the mission of the church. Mission as the responsibility of specific circles was to become the responsibility of the whole church. But what kind of mission? The content did not change much as a result. Mission as a whole was still defined from those things labelled as mission.

A lot of hard theological work has been done in the period after the second world war in order to renew the theology of mission. "Mission in six continents", "mission as two-way traffic", etc. expresses this line of thought.

In the same period, however, mission more and more tended to become identical with inter-church aid and transfer of money and (mainly Western) personnel to weak churches from the supposedly stronger churches. But parallel to this development the attempt was made to renew mission from the concept

of Missio Dei. As a whole this attempt seems to have resulted in a very formalistic missiology. Mission tends more and more to become an empty term, which can be filled out by anything. "Missionary" is now often used as a synonym for "responsible" without further indications as to content. And mission very often is just a synonym for "church". Everyone speaks about mission, but no one seems to know much about the contents of that mission.

We are all in the situation that our wordy missiologies can become another escape from the concreteness of our missions. To speak about mission and missions without expressing the concrete urgency and the clear priorities implied is waste of time. Missiology by its nature is task-orientated and has to do with a specific praxis.

The biblical notion of sending is always loaded with content, never abstract and formal. The sending takes place in specific and dramatic situations with very pointed goals. I remember a journalist who once reacted against one of our famous missiologists who had been saying again and again that the church is sent. "Sent", he said, "sent": That word has no meaning alone. Sent to whom and for what?" That is why it is right to ask very specifically:

Church, what is your mission today? What are the contents of your actual mission? What are your Priorities? What is your vision? here and now.....?

2. We have got the right answers, but the wrong questions.

Our problem is not that we do not have a missionary theology, for we do. Our problem is not that we do not agree on missiological questions, for we do. We have the right - and the same - opinions about nearly everything. Dogmatic discussions have become very tedious, for the disagreements are minor and lack real seriousness. It makes no difference if you have this or that opinion. The real problem is that none of the opinions seem to work. Or at any rate they do not seem to work very well.

The churches have no doubt got the right answers. The problem, however, is that the churches have not got the right questions, the right problems. This is not due to lack of information or knowledge, but seemingly to a lack of capacity to get contact with the right problems. They do not get on the agenda. It is as simple as that.

There was a great stir when in Uppsala it was proposed that the world should write the agenda of the church. It was most certainly never allowed to happen. But then one cannot afterwards ask why the churches have not got the right questions and problems. The aggiornamento of the churches which started in Uppsala 1968 and in Evian was effectively stopped, and nearly all churches are safely back in their routines.

Certainly the local congregations are eager to learn about the stirrings from the world. They call in speakers to tell them about it. But the stirring is very rarely heard in the pews. The churches have succeeded in separating themselves from the world, the factual and horrible world of human suffering.

Everywhere in the church at large one finds individuals who know that something is seriously wrong in the churches. These persons know what the real issues are, but they still go along with their churches. They sit through endless meetings during which time is used, energy is wasted and money voted to tasks which are - at best - of secondary interest. The really urgent matters are rarely dealt with and then only in haste and without seriousness.

The persons are deeply frustrated. They are often cynical. They have lost faith in their own work. They can use the whole vocabulary, but they do not believe in it any longer.

I had a conversation in Rome some time ago with a very high official of the curia. I suddenly heard myself saying: "It is too bad that the church, which should be our foundation and rock has become a burden on our shoulders". Having said this, I thought it too provocative. But the dignitary quietly answered: "Yes, the church has become a burden as heavy as concrete on my shoulders. Could I cast it away,

then I could fly like a bird".

This is the real crisis of our churches and our missions. Our own leaders have lost faith - not in Christ and His Spirit, but in our own activities and organisations and institutions. They are fed up with them, first of all because they are not concerned with the important issues. They do not care for today's mission.

They hear themselves speak about the unfinished task or even about the regions beyond. They hear themselves speak of the urgency of our mission - and still - the real issues are evaded.

Church, what is your mission? Church, what is your mission?
Church, what your mission today?

3. What is Christian in the Christian Institutions?

I do not expect an answer to such a question from "the churches as such", nor do I expect an answer from "the Christian organisations, as such", nor from the missionary societies. By definition these institutions cannot answer such relevant questions. They can tell us, what their mandate was, what they were made for. Institutions are embodiments of former mandates and intentions. They may still be relevant and in operation, but they are not - in the very nature of things - expressions of the mission today.

The question "Church, what is your mission today" can only be put to persons and can only be answered by persons, who are able - individually or in groups - to respond to the present situation.

All situations have a steady inertia, which directly or indirectly prevents them from responding to the present situation. More than most people I have been on the long march through the institutions, and this has freed me from all sorts of institutional idealism. Institutions are bound by their past, by their specific mandate, by their tradition, by their money, by their friends - and by their enemies. In short they are human institutions. And that most cer-

tainly includes our institutional churches. They are very human institutions, living more out of fear than out of hope. The best we can expect from Christian institutions and from Church institutions is that they recognize this dilemma honestly and act accordingly, i.e. acknowledge the fact that mission today has to take place outside the camp... outside any camp.

If they do not recognize this dilemma, if they do not have this selfrecognition then the people who respond to the question: church, what is your mission today? will have to leave the churches and certainly go outside the camp. Church institutions which have the humility to recognize their own humanity will, however, be able to accept that the people of God operate outside their camp, outside their institutions in freedom and in confidence.

This humility however is very rare in the life of the churches. The opposite so often happens. The churches or the Christian organisations believe that they as "Christian institutions" are less human than other organisations, more under divine guidance and inspiration and therefore more able to respond to the challenge. Such human hybris is often disguised as piety and faithfulness. But the result is disastrous: for no suppression is worse than the one done in the name of God. No idolatry is worse than the self-idolatry of religious institutions.

A very important passage is found in the report of the policy and reference committee from Dar Es Salaam (LWF Assembly) under the heading "Dimensions of the Church's mission", "Inclusive structures". The passage runs like this: "- that in order to be self-critically involved, the churches be urged to develop structures and provide resources which allow creative minorities to participate fully in the struggle of the church of Christ, to speak out and live up to the good will of God for the whole creation". (cf. Seminar II Report, Section B and para 135).

Institutions with some sort of inbuilt counter institutional structures... that is a dream one could hopefully engage in, if reality were not so different that this dream is quickly shattered by hard facts. Where in the world could

such a thing happen? Or rather where in the church could it happen?

Still there are some hopeful signs here and there, the reason being that there are individuals and groups who press forward and do not take no for an answer.

These individuals and groups represent the real nature - to those who are outside - of the Biblical sent. This is the real nature of the Jesus-mission. This mission is always a mission to the lost sheep, the outcasts, the foreigners, the outsiders, the sinners.

To be a sinner is now a very respectable thing. It is now necessary to be a sinner in order to be saved. But this means that "sinner" has changed its content totally. In the NT sinner is one who does not belong.

4. The outsiders as signbearing persons.

The outsiders in the New Testament are not just the objects of the Christian mission. They are the signs of the kingdom, they are the signbearing persons.

The Samaritan, the Roman centurion, the Syro-Phenician, the prostitute, the publican, the blind, the leper... are not simply the receivers of the Gospel, they are Gospel-signs, signs of the coming kingdom. They are part of the revelation itself.

The church is not the deposit of the revelation, it is not the rich heir of the Gospel, more or less ready to distribute its richness to the poor. The church is only Christ's church in as far as it communicates, is in communion with the poor, the destitute, the foreigners, the non-believers, the atheists, the homosexuals, the mad, the a-social, the misfits... Only if the church is their home, is the church the family of God, the people of God, the body of Christ, the community of the Spirit.

This is the folly of Christ which keeps the church from becoming too wise, too well-integrated, too much a part of the world and its religions and systems.

This is the real meaning of the justification of sinners. And therefore it is also the real meaning of justification

by faith without works. If the sinners are not the sign of our community in Christ it is not Christ's community, for he is with the sinners.

We may have doubts and difficulties with the presence of Christ in the sacraments, his real presence and all that. But we know for sure that his real presence is where the lost sheep is. If we want to be sure of Christ's presence we just have to stick with the lost sheep, for there he is.

He is not with the flock, where we try to define his presence. For he is sent to rescue the lost ones.

That was, is and remains our mission - nothing more, nothing less.

THE REAL DANGER.

By Friedrich-Wilhelm Haack.

Translated from "Die wirkliche Gefahr", in "Jugendreligionen", Munich, 1979, pp. 375-380.

The real danger of the youth religions is not the individual damage they cause, although it may be painful when young people give up their future, their possessions, their availability, and subject their lives to a "Holy Master". It is not the individual damage but the fact of subjection itself that presents the real danger. The wish of assigning all decision-making power to a superfather-in-residence, the delusion of believing this to bring salvation, and the fixation of the individual on a "world plan" with its destruction of individuality are the vertices of a fatal triangle within which nothing but a society of slavery can exist.

Transferring one's will-power from that which is existentially close to a global aim is one of the steps that lead to that triangle of modern slavery. A student of pedagogy writes to her mother:

You must realize, Mommy, that my strenght is utilized much better these days. I always wanted to do good. But at school there are a few hundred kids at most. Here I can contribute to do good for all of us, for generations to come. The whole wide world is my "class room" and I am privileged to help make it look nicer. 1)

The idea of a "new reality" is characteristic for this slave state of recent origin. Here I can "really" do something, here there is "reality", here there is a "genuine" and "real" chance to help, etc. This reality is, in fact, the nebulous sphere produced by ideological argumentation from which there is no way back to the day-to-day realities.

Opposed to "The Truth" are the daily truths that must be discovered and accepted anew every day. 2)

Even seemingly largely harmless groups, such as the Neo-Sannyas Movement of "Bhagwan" Rajneesh, belong to these spiritual slave states that subject the individual to the superfather figure of the Holy Master-in-residence and confine

him or her to a living space within the doctrine. The subjection to the ideal taught by the Holy Master and allegedly lived up to by him and the ensuing delusion of "Leader, thou savest us and we follow thee" transform human beings into responding robots. The sustaining food is an idealism that bears upon non-verifiable, given ideals. All this is a mixture of gnosis and fascism.

Gnosis means the knowledge transmitted, accounted for and beheld solely by the leader or the Holy Master. Those who have that knowledge belong to an elite. This elite is the unit that builds the new world. It is in possession of the formula handed over by the Master and it implements it. Hence its only obligation is to this formula because this formula alone truly means "life". For this reason, all the "old" ethical rules are invalidated by this formula. The formula determines its own ethics. 3)

"Never be afraid of hurting someone in pursuing a just cause." 4) A sentence like this encompasses the whole gnostic fascism of such systems. "There is one law only to be enacted by all governments for all people subsequently to become law-abiding of their own accord..." 5) This view is based on gnostic knowledge of a secret formula and corresponds to the fascist concept.

There has not been and there will not be a place for the unfit. The fit will lead, and if the unfit are not coming along there is no place for them.

In the place where light dominates there is no place for darkness. In the Age of Enlightenment there is no place for ignorant people. 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. 6)

Mun's doctrines of world domination, Anandamurti's world conquering and world improving moralism, 7) Hubbard's Sea Org and Guardian troupe which is to lead a totally obedient world to total freedom, once risen to power, would probably be the end of the "old world". If they came to power, they would, in fact, entirely do away with "the old". Exactly as in Rajneesh's "Buddha field", in the Knowledge world of Guru Maharaj Ji, and in a TM state, there would be no real living space for people of different persuasions and practices.

This would also be true for a Krsna ISKCON state and for a world ruled by "King" David Berg or one liberated according to the models of "Earthplay SLS" or to "Erhard-Seminar-Training Methods". The consequence would be a world of religious and political slavery.

Psychomutation is always the beginning of spiritual slavery. All psychomutational systems are eo ipso gnostic and have fascist traits. They are significantly different from religions and their sects or splinter movements.

Whereas religions are based on fixed and verifiable concepts and rules open to criticism, the psychomutational systems (either youth or new-behaviour movements, such as AAO or the Neo-Sannyas Movement) are "untouchable" and may not be criticized. Security is provided in the person of their Holy Master, whose "saving formula" is merely to be accepted but not to be worked out freely and without group instruction, or responsibly believed. Nothing goes but credulous acceptance. Moreover, the Holy Master through his hierarchy is always present - the ruler who metes out rewards or punishment. Checking up is an important part of the system.

The real danger is the system as such, its existence and its radiating power in a world in which responsibility becomes more and more unpopular as it becomes increasingly difficult. The true danger is the semblance of knowledge, the allegedly "inescapable" logic of subjection to the person in possession of know-how.

In a technological civilization this danger is inherent. Possibly technology itself has gnostic and fascist traits. "Knowledge", they say, "is power." However, the ideology contained in psychomutational ideologies and religious systems combines alleged knowledge with non-verifiable belief. It subjects faith to the guidelines of the group which are then passed off for "knowledge" or "proved". Knowledge and proof, however, are governed by the individual group doctrines or norms. It is a fatal vicious circle that is thus completed.

The real danger of youth religions for the individual and for society is that they exist. The consequences in individual cases, then, are nothing but signals of this danger.

In his essay on spirituality and fascism, the psychologist Joe Hunt (Cambridge) draws parallels between the spirituality of Divine Light Mission and the early days of German fascism.

The Nazi movement was proclaimed to be a 'Revolution of the spirit' and National Socialism adopted the character of a religious cult and retained these features to the bitter end. Its executive organs conducted themselves like a priesthood, invented liturgical forms of mass adoration in the public meetings, so-called 'Graeco-Roman' rites of submission to the Führer on the part of school-children, and within the Party total submissiveness on the part of members. Internally the Party demanded absolute self-control and performance of duty, the two mainstays of meditation by which every monastic community helps individuals to look worshipfully to God. But the Nazi deity was of Aryan origin, rooted in the 'people' and founded on the consciousness of race, blood and soil. In a grotesque parody of human perfection people were asked to adore themselves as ikons of biologic perfection, and they did this voluntarily. 8)

Hunt then draws attention to Guru Maharaj Ji's "Millenium 73", the mass deployment of Premies in Houston, Texas, and ends his reflections as follows:

This atmosphere of Christ's Second Coming of course brings out unpleasant associations: the Great Awakening, the camp meetings and hysterical rebirths that sporadically recur throughout history like volcanic eruptions. The whole splendid display is equally disconcerting: A seven-story stage twelve meters high, made from transparent white synthetic material and illuminated by garlands of pulsating lights; shifting rainbows on an enormous transparent canvass 40 meters high that seems to be suspend from the sky; and the 'human choreography of adoration', as Speer called it, that produces deep discomfort whether the scenario is to be Sturm und Drang or something else.

But the disturbing fact is that once history becomes theatre everyone is manipulating, and is astonished and excited when it works. And because it works, transcendence has been confirmed and the cycle is closed. Hitler and Riefenstahl manipulated reality as consciously and cynically as can be imagined, but they too, simplistically subscribed to the surprise of the dream-come-true. A cosmic melodrama - everything is pregnant with meaning for the actors and the audience, each event in a moment of truth invalidates time, each phenomenon becomes an act of definition.

Well, if the guru ever goes in for Gleichschaltung, somebody should remind him that the arrangements have already been made, the stage is set and the play can begin. The frame is antique, the subject is youth, the topic is innocence lost, the author is immortal, the actors are puppets, and the entrance ticket is submission. 9)

The possible parallels are indeed as fascinating as they are worrying. In Scientology's "Never be afraid of hunting someone in pursuing a just cause", one might recognize the spirit of that fatal idealism with which young SS followers tried to save the world after their own fashion. They also wanted to erase those impediments that still keep the planet earth from the freedom of that master race that is tied to no other ethics than the spirit of movement. 10)

And the ultimate idea of "unification" in the Moon Movement is a sinister reminder of the "Gleichschaltung" in the days of the Third Reich. Solely sworn to their leader, no longer impeded by the rules and the order of the "old world", all strenght used to build up the better "new order", following the path shown by the method of the holy guide, and in absolute obedience bound to the instructions given by the paladins of the Holy Master - this might be the shortest summary of what the "youth religions" are. And it is the people of good will, those who are interested in a positive transformation of the world, who follow this call.

Hitler propogated that due to their race consciousness the Aryans were to produce a 'new man' of heroic will-power who would pitilessly sweep away all and everything that threatened to taint the purity of his cause. In the same breath, the 'new man' would signal the coming of a new age - a quantum leap in human evolution that was to make the world grow stronger in purity, power and beauty. It was not by accident that this claim was tailored in the first place for German youth; it was not by chance either that young people first joined the Hitler Youth, then the Party and the SS; it is similar to converting to Catholicism: receiving communion, becoming a priest - steps of spiritual obligation building up on each other. Unfortunately for many young people joining the Party had the significance of a religious conversion; this luminous act of confession that so clearly divides the life of the individual into 'before' and 'after'. 11)

The mass meetings of the youth religions, "Guru Puja" and "Hans Jajanti" of Guru Maharaj Ji, the mass deployments of the Moon Movement and the large-scale events of TM, etc., could have a further consequence in addition to the actualization of the Holy Master and the tempering effect a mass experience has on small groups of adherents who as a rule live in isolation from one another:

The relations of domination and slavery are expressed by a characteristic splendour: the concentration of groups of people, their turning to objects, the massing of objects, and the grouping of

people and things around an omnipotent hypnotic leader figure or power. Fascist stage management centred around orgiastic shifts of mighty powers and their puppets. Their choreography alternates between incessant movement and frozen static 'manly' posing. Fascist art extols self-denial, praises spiritlessness, glorifies death. 12)

If such observations and reflections are in keeping with reality, then all attempts to pass the movements off as harmless and approaches like "They're such idealistic and nice young people", or, what is not infrequently heard in the church, "You must always see the good things first", amount to a mental and political blindness, even spiritual blindness, with regard to dealing in religious terms with the problem of youth religions. The ideas are the enemy; not the people. It is the systems that transform an idealistic person of good will into an operating instrument of power.

At this point something needs to be added on "guilt" and "forgiveness". What was said above in no way excuses the individual. It is erroneous to see a member of a youth religion exclusively as a guileless victim and by referring to the system exculpate him or her. Exoneration from guilt was, for instance, not conceded to all those who in the years of the Third Reich allegedly acted exclusively "by order". 13) The followers of Holy Masters are in the majority of cases educated and of age. In the course of a "soul-washing" or psychomutation, there are always moments that show that the person concerned was aware of his or her own responsibility and that exercising such responsibility would have been possible and feasible.

Often people's guilt is that they implicate others in their relationship. In particular, their frequent missionary conversations, by virtue of the discussion partner's critical objections or disagreements, give them the opportunity to act responsibly and to allow their own critical thinking to assert itself. In case of a later detachment the guilt recognized in this respect is felt to be very heavy and must be taken into consideration.

A last observation concerning the long-term effect: It is not only the members of youth religions and their families who are immediately "concerned"; even a short encounter with

a youth religion can have a long-term effect with regard to the ideas or techniques received. Nor a few short-term guests in training camps of the Unification Church may take away from there the political concept of a "strong man who will solve everything at one stroke and without consideration for petty scruples". Perhaps it is this infection in short stages that constitutes the most dangerous long-term effect of the youth religions.

NOTES:

1. Letter of October 21, 1978.
2. The question "What is truth?" Pilate asked is not answered with ideological arguments in the New Testament but with personal experience. "I am the way, and the truth, and the life," says Jesus. This disputes the possibility of agitating for truth in whatever form. Truth is no longer a surreal set of ideas for whose sake one can labour and die, but is personal existence, access to which is gained solely through responsible faith.
3. Just as the SS in the Third Reich considered itself to be the crack troop for a "new world order" and realized a new ethical concept which consisted of recognizing as "good" whatever benefits the "new world order" and as bad what prejudices it.
4. From Scientology's "Code of Honour".
5. MMYogi, TV interview, transcribed in "The Western TM Reporter", Summer 1974, p. 12. The quotation continues as follows: This law would prescribe knowledge of the 'science of creative intelligence' and twice daily practice of Transcendental Meditation."
6. MIU Press 1975, p. 47, "Inauguration of the Dawn of the Age of Enlightenment".
7. One might almost speak of a "Sadvipra" SS.
8. Joe Hunt, "Spiritualität und Faschismus", Zero, 12/1978, p. 10.
9. Ibid., p. 13.
10. Thus a former Scientologist entitles his settling of accounts with the Hubbard system "Supermen Among Us", Robert Kaufmann, Frankfurt, 1972.
11. Hunt, loc. cit., p. 10.
12. Susan Sontag, quoted in Hunt, loc. cit., p. 13.
13. It would be a worthwhile task to examine the ideological entanglements in the Third Reich and compare them with the programming and psychomutation of youth religions.

DECLARATION OF LOYALTY TO MAHARISHI MAHESH YOGI.

(to be signed by the teacher of TM)

It is my privilege Maharishi, to promise to teach the Principles and Practice of Transcendental Meditation only as a teacher-employee of which accepts me as such, that I will always hold the teaching in trust for you, dear Maharishi, and that I will never use the teaching except as teacher in or other organizations founded by you for the purpose of carrying on our work of spreading Transcendental Meditation for the good of mankind; that as a teacher in I shall receive such compensation as shall be agreed between and myself in writing and except as agreed in writing I expect to receive no monetary compensation but am fully compensated by the love and joy I receive from the work by the alleviation of suffering that I may accomplish and by the wisdom I obtain, expulate and cherish. In furtherance of this pledge I acknowledge that prior to receiving the training I had no prior knowledge of such system of Teaching; that there is no other available source where the knowledge of such training may be obtained; that such teaching has been imparted to me in trust and confidence; that such training is secret and unique. I further recognize as a Meditation Guide and Initiator I am a link in the chain of organizations that you have founded, and that to retain the purity of the teaching and movement you have laid down the wise rule that, should I ever cease to teach in or other organizations founded by you, for the purpose of teaching Transcendental Meditation, I may be restrained by appropriate process from using this secret teaching and Transcendental Meditation imparted to me.

It is my fortune Guru Dev that I am being accepted to serve the Holy Tradition and spread the light of God to all those who need it. It is my joy to undertake the responsibility of representing the Holy Tradition in all its purity as it has been given to me by Maharishi and I promise on your altar Guru Dev that with all my heart and mind I will always work within the framework of the Organizations founded by Maharishi. And to you, Maharishi, I promise that as a Meditation Guide I will be faithful in all ways to the trust that you have placed in me.

JAI GURU DEV

INVOCATION

INVOCATION

Whether pure or impure, whether purity or impurity is permeating all over, whosoever opens himself to the expanded vision of unbounded awareness gains inner and outer purity.

INVOCATION

To Lord Narayan, to lotus-born Brahma the Creator, to Vashista, to Shakti and his son Parashar.

To Vyasa, to Shukadeva, to the great Gaudapada, to Govinda, ruler among the yogis, to his disciples.

Shri Shankaracharya, to his disciples Padma-Padam Hasta Malak.

To him, Trotakacharya, to Vartik-kar, to others, to the tradition of our Masters, I bow down.

To the abode of the wisdom of the Shrutis, Smritis and Puranas, to the abode of kindness, to the personified glory of the Lord Shankara, emancipator of the world, I bow down.

To Shankaracharya the emancipator, hailed as Krishna and Badarayana, to the commentator of the Brahma Sutras, I bow down, to the glory of the Lord I bow down again and again.

At whose door the whole galaxy of gods pray for perfection day and night.

Adorned by immeasurable glory, preceptor of the whole world, having bowed down to Him, we gain fulfillment.

Skilled in dispelling the cloud of ignorance of the people, the gentle emancipator, Brahmananda Saraswati, the supreme teacher, full of brilliance, Him I bring to my awareness.

Offering invocation to the lotus feet of Shri Guru Dev, I bow down.

" seat	"	"	"	"	"	"	"	"	"	"	"
" bath	"	"	"	"	"	"	"	"	"	"	"
" cloth	"	"	"	"	"	"	"	"	"	"	"
" sandalpaste	"	"	"	"	"	"	"	"	"	"	"
" full rice	"	"	"	"	"	"	"	"	"	"	"
" flower	"	"	"	"	"	"	"	"	"	"	"
" incense	"	"	"	"	"	"	"	"	"	"	"
" light	"	"	"	"	"	"	"	"	"	"	"

Offering light	to the lotus feet of Shri Guru Dev, I bow down.
" water	" " " " " " " " " " "
" fruit	" " " " " " " " " " "
" water	" " " " " " " " " " "
" betel leaf	" " " " " " " " " " "
" coconut	" " " " " " " " " " "

OFFERING CAMPHER LIGHT.

White as campher, kindness incarnate, the essence of creation adorned by the garland of the Serpent-King.

Ever dwelling in the lotus of my heart, the creative impulse of cosmic life, to that, - in the form of Guru Dev - I bow down.

Offering light	to the lotus feet of Shri Guru Dev, I bow down.
" water	" " " " " " " " " " "

OFFERING A HANDFUL OF FLOWERS.

Guru in the glory of Brahman, Guru in the glory of Vishnu, Guru in the glory of the great Lord Shiva, Guru is the Supreme Transcendent personified, therefore to Shri Guru Dev, adorned by glory, I bow down.

The unbounded as the endless canopy of the sky, the omnipresent in all creation, the sign of That has been revealed by Him who was That, therefore to Him, to Shri Guru Dev, I bow down.

Guru Dev, Shri Brahmananda, in the glory of the bliss of the Absolute, in the glory of transcendental joy, in the glory of unity, the very embodiment of knowledge, who is beyond the universe like the sky, as the goal of "That thou aet" and other (Shrutis which grant eternal unity of life).

The One, the Eternal, the Pure, the Immovable, the Witness of all intellects, whose status transcends thought - the Transcendent along with the three gunas, the true preceptor, to Shri Guru Dev, I bow down.

The blinding darkness of ignorance has been removed by the application of the ointment of knowledge, the eye of knowledge has been opened by Him, therefore to Him, to Shri Guru Dev, I bow down.

Offering a handful of flowers to the lotus feet of Shri Guru Dev, I bow down.

EXPLANATION OF THE INVOCATION.

In the expression of "I bow down" I feel myself rising to identify with the dignity of the Supreme and its creative intelligence of Cosmic life, through the form of Guru Dev, the expression of purity, Kindness incarnate, the essence of creation the adornment of Brahman, the Supreme.

GURUR BRAHMA

Guru Dev is adored as Brahma the creator, because he is the creator of all good, through knowledge he inspires all good greatness and eternal life. Through knowledge he inspires creation of balance between experience and understanding - mind and heart.

GURUR VISHNUR

Guru Dev is adorned as Lord Vishnu, the maintainer of creation. Through knowledge he inspires the maintenance of all good in life. Through knowledge he inspires maintenance of balance between experience and understanding of reality, which provides a basis to the stability of all good.

GURUR DEVO MAHESHVARA

Guru Dev is adored as the Great Lord Shiva the destroyer of ignorance, which offers resistance to creation and maintenance of all good. Through knowledge he inspires the destruction of all ignorance which hinders creation and maintenance of all good. Through knowledge he inspires the destruction of imbalance between experience and understanding and thereby sets the heart and mind to flow in harmony.

Having offered adoration to Guru Dev in the light of the three supreme powers of relative life, devotion rises to adore Him in the light of Brahman the Supreme.

Guru Dev is adored as Brahman the Supreme, the eternal source of all. Through knowledge he inspires the supreme state of life, he inspires the oneness of the relative and the Absolute to become a living reality and brings full integration to the spheres of experience and understanding, both heart and mind flow in perfect harmony and eternal unity of life.

"Shri Brahmanadam" - The Bliss of the Absolute. Guru Dev's name - Shri Brahamananda Saraswati is characterised in the meaning of "The Bliss of the Absolute". Guru Dev is adored as Bliss of the Absolute, Transcendental joy and embodiment of pure knowledge. Beyond the universe, like the sky, as the goal of "That thou art" and other (Shrutis which grant eternal unity).

INVOCATION

APAVITRAH PAVITRO VA
YAH SMARET PUNDARI-KAKSHAM

SARVA VASTHAN GATOPI VA
SA BAHYA-BHYANTARAH SHUCHIH

AVAHANAM

NARAYANAM PADMA-BHAVAM VASHISHTHAM
VYASAM SHUKAM GAUDA-PADAM MAHANTAM
SHRI SHANKARA CHARYAM ATHASYA PADMA-
TAM TROTAKAM VARTIKA KARAM ANYAN

SHAKTIM CHA TAT PUTRA PARASHARAM CHA
GOVINDA YOGINDRAM ATHASYA SHISHYAM
PADAM CHA HASTA MALAKAM CHA SHISHYAM
ASMAD GURUN SANTATA MANATOSMI

SHRUTI SMRITI PURA-NA-NAM
NAMAMI BHAGAVAT PADAM
SHANKARAM SHANKARACHARYAM
SUTRA BHASHYA KRITAU VANDE
YAD-DVARE NIKHILA NILIMPA PARISHAD
SHRIMAT SHRI LASITAM JAGAD-GURU-PADAM
LOKA-GYANA PAYODA PATANA DHURAM
BRAHMANANDA SARASVATIM GURUVARAM

ALAYAM KARUNA-LAYAM
SHANKARAM LOKA SHANKARAM
KESHAVAM BADARAYANAM
BHAGAVANTAU PUNAH PUNAH
SIDDHIM VIDHATTE-NISHAM
NATVATMA TRIPTIN GATAH
SHRI SHANKARAM SHARMADAM
DHYAYAMI JYOTIR-MAYAM

AVAHANAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
ASANAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
SNANAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
VASTRAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
CHANDANAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
AKSHATAN	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
PUSHPAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
DHUPAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
DIPAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
ACHAMANIYAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
NAIVEDYAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
ACHAMANIYAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
TAMBULAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
SHRI PHALAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH

ARARTIKYAM

KARPURA-GAURAM KARUNA-VATARAM
SADA VASANTAM HRIDAYA RAVINDE

SAMSARA-SARAM BHUJAGENDRA HARAM
BHAVAM BHAVANI SAHITAM NAMAMI

ARARTIKYAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH
ACHAMANIYAM	SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH

PUSHPANJALIM

GURUR BRAHMA GURUR VISHNUR
GURUH SAKSHAT PARAM BRAHMA
AKHANDA MANDALAKARAM
TAT PADAM DARSHITAM YENA
SHRI BRAHMANANDAM PARAM SUKHADAM
VISHVA-TITAM GAGANA SADRISHAM
EKAM NITYAM VIMALAMACHALAM
BHAVA-TITAM TRIGUNA SAHITAM
AGYANA TIMIRANDHASYA
CHAKSHUR UNMILITAM YENA

GURUR DEVO MAHESHVARAH
TASMAI SHRI GURAVE NAMAH
VYAPTAM YENA CHARACHARAM
TASMAI SHRI GURAVE NAMAH
KEVALAM GYANAMURTIM
TAT-TVAM-ASYADI LAKSHYAM
SARVADHI SAKSHI BHUTAM
SAD-GURUM TAM NAMAMI
GYANANJANA SHALAKAYA
TASMAI SHRI GURAVE NAMAH

PUSHPANJALIM SAMARPAYAMI SHRI GURU CHARANA KAMALEBHYO NAMAH

INVOCATION

Whether pure or impure, whether purity or impurity is permeating everywhere, whoever opens himself to the expanded vision of unbounded awareness gains inner and outer purity.

INVOCATION

To LORD NARAYANA, to lotus-born BRAHMA the Creator, to VASHISHTHA to SHAKTI and his son, PARASHAR,

To VYASA, to SHUKADEVA, to the great GAUDAPADA, to GOVINDA, ruler among the yogis, to his disciple.

SHRI SHANKARACHARYA, to his disciples PADMA-PADA and HASTA-MALAKA.

And TROTAKACHARYA and VARTIKA-KARA, to others, to the tradition of our Masters, I bow down.

To the abode of the wisdom of the SHRUTIS, SMRITIS and PURANAS, to the abode of kindness, to the personified glory of the LORD, to SHANKARA, emancipator of the world, I bow down.

To SHANKARACHARYA the redeemer, hailed as KRISHNA and BADARAYANA, to the commentator of the BRAHMA SUTRAS, I bow down.

To the glory of the Lord I bow down again and again,

at whose door the whole galaxy of gods pray for perfection day and night.

Adorned with immeasurable glory, preceptor of the whole world, having bowed down to Him we gain fulfilment.

Skilled in dispelling the cloud of ignorance of the people, the gentle emancipator, BRAHMANANDA SARASVATI, the supreme teacher, full of brilliance, Him I bring to my awareness.

Offering the invocation to the lotus feet of SHRI GURU DEV, I bow down.

Offering a seat to the lotus feet of SHRI GURU DEV, I bow down.

Offering an ablution to the lotus feet of SHRI GURU DEV, I bow down.

Offering cloth to the lotus feet of SHRI GURU DEV, I bow down.

Offering sandalpaste to the lotus feet of SHRI GURU DEV, I bow down.

Offering full rice to the lotus feet of SHRI GURU DEV, I bow down.

Offering a flower to the lotus feet of SHRI GURU DEV, I bow down.

Offering incense to the lotus feet of SHRI GURU DEV, I bow down.

Offering light to the lotus feet of SHRI GURU DEV, I bow down.

Offering water to the lotus feet of SHRI GURU DEV, I bow down.

Offering fruit to the lotus feet of SHRI GURU DEV, I bow down.

Offering water to the lotus feet of SHRI GURU DEV, I bow down.

Offering a betel leaf to the lotus feet of SHRI GURU DEV, I bow down.

Offering a coconut to the lotus feet of SHRI GURU DEV, I bow down.

Offering camphor light

White as camphor, kindness incarnate, the essence of creation garlanded with BRAHMAN, ever dwelling in the lotus of my heart, the creative impulse of cosmic life, to That, in the form of GURU DEV, I bow down.

Offering light to the lotus feet of SHRI GURU DEV, I bow down.

Offering water to the lotus feet of SHRI GURU DEV, I bow down.

Offering a handful of flowers

GURU in the glory of BRAHMA, GURU in the glory of VISHNU, GURU in the glory of the great LORD SHIVA, GURU in the glory of the personified transcendental fullness of BRAHMAN, to Him, to SHRI GURU DEV adorned with glory, I bow down.

The Unbounded, like the endless canopy of the sky, the omnipresent in all creation, by whom the sign of That has been revealed, to Him, to SHRI GURU DEV, I bow down.

GURU DEV, SHRI BRAHMANANDA, bliss of the Absolute, transcendental joy, the Self-Sufficient, the embodiment of pure knowledge which is beyond and above the universe like the sky, the aim of "Thou art That" and other such expressions which unfold eternal truth, the One, the Eternal, the Pure, the Immoveable, the Witness of all intellects, whose status transcends thought, the Transcendent along with the tree gunas, the true preceptor, to SHRI GURU DEV, I bow down.

The blinding darkness of ignorance has been removed by applying the balm of knowledge. The eye of knowledge has been opened by Him and therefore, to Him, to SHRI GURU DEV, I bow down.

Offering a handful of flowers to the lotus feet of SHRI GURU DEV, I bow down.

THE HOLY TRADITION

The Vedic tradition, upheld in its purity by a long history of custodians, enshrines the supreme knowledge of the integration of life. From time to time, a revival of man's understanding of its eternal wisdom arises from this Holy Tradition, rescuing him from suffering, restoring him to the speedy path of evolution and awakening him to a meaningful life in fulfilment. The Masters of this tradition have been exponents of reality from earliest ages. In each new epoch they have propounded the enduring truths of practical living and have set out those standards by which men's lives may attain the highest achievements and fulfilment, generation after generation.

Teachers of transcendental meditation around the world stem from this pure and eternal tradition of great Masters. All teaching is carried out in the name of these great Masters and on their behalf, linking every teacher in every generation with the well-preserved line of ancient tradition. This link with the Masters of antiquity is such a precious element in the life of a teacher in every age that a set system of expressing gratitude to them has been handed down from time immemorial in order to maintain the purity and vitality of the teaching.

The details of the procedure for invoking the Holy Tradition are so perfect that the whole personality of the teacher becomes one-pointedly centred on the dignity and greatness of the Masters. Ego, mind, heart, senses, body and atmosphere having thus become permeated with the essence of divine wisdom, the teacher begins to teach. The purpose of this Invocation is to attune the active mind, by directing it towards the great Masters, to the essential nature of their knowledge of Absolute Being. From that level the mantra is picked up and passed on to the new initiate, thereby leading his consciousness to that same field of transcendental Being.

By this means, the initiator's awareness is taken to the level of inner Being then brought out to the relative in order to instruct the initiate. Through this instruction the initiate's awareness is led to the Absolute several times so that more and more of Its abundance is incorporated into his life.

How does the procedure of the Invocation help the initiator's awareness to reach the deeper levels of his inner consciousness while he yet remains alert and active? It is not enough to let his awareness reach those quieter levels which meditators experience when they have a few moments of silence during the day. In order that he may operate while awareness maintains a deep level of silence, his intellect should be awake.

The traditional procedure of the Invocation is such that awareness automatically reaches the required depth and picks up the mantra to be passed on to the one being initiated. The mechanics by which this process brings the initiator's awareness to deeper levels lie basically in this ability to pronounce the words of the Invocation while making the movements of the offering as his intellect floats on the meaning of the spoken words. This harmony of thought, speech and action is a counterpart of the harmony between his ego, intellect, mind and senses. As practice advances this harmony increases and he fathoms deeper levels of silence while still maintaining activity of thought, speech and action.

Being able increasingly to maintain deep inner awareness along with thought, speech and action is a direct means of developing cosmic consciousness. In this way the initiator is rising to cosmic consciousness as he leads each new initiate into transcendental consciousness. This explains why and how the initiator feels more and more surcharged with rising waves of cosmic consciousness which bring greater intelligence, energy, happiness and fulfilment.

The performance of the Invocation starts with a proclamation which lays open to the intellect the clear possibility of the fulfilment of life lived in Supreme Knowledge. The proclamation is intended to lead the mind to the ultimate state of purity, gained permanently in supreme knowledge, in which divine Unity becomes a living reality. Life as it is has two levels - relative and Absolute - the one changing and the other non-changing. In this sense the relative is said to be impure and the Absolute is said to be pure.

As the proclamation is pronounced and the hand sprinkles the water, the mind conceives the whole of the outer world and inner Being, and the continuity of Being in the outer world. The water retains its integrity even as it is scattered as drops in the atmosphere. Established in its meaningfulness, the mind dwells on Being and its manifestations of life in all creation. This wholeness of inner and outer life is felt in inner calm and outer activity. It is a very pleasing and elevating feeling - between the two movements of the hand (or between the silence and the starting) on the physical plane and on the mental plane.

Activity in making the offerings enriches the atmosphere with the bliss of silence and animates the quietness of it with sublime and blissful liveliness. The air is automatically sanctified. A calm wave of spiritual influence is generated, producing the purification described in the opening words of the Invocation. Having produced this sublime influence it is time to inspire the heart and mind with waves of love and gratitude. This is brought about spontaneously by innocently reciting the names of the great Masters of the Holy Tradition.

The Holy Tradition has been the source of inspiration to life from time immemorial. Time is the factor that presents its light sometimes brightly and sometimes less brightly. It is this which accounts for revival throughout the passage of history. The achievements of the great Masters named in the Holy Tradition have made them immortal to memory - historically as the authors of far-reaching spiritual revivals and personally as inspirers of the hearts of seekers and enlightened men and women of every generation. The hearts of seekers, and especially the hearts of the enlightened, swell in love for those great Masters and fill with overpowering devotion for them. Had it not been for them the light would have gone from life long ago. In the resplendent pageant of such great Masters, Guru Dev (1869-1953) stands nearest to us. We cherish his memory and adore him for the great gift of knowledge he has bestowed on us.

The entire purpose of the ceremony of Invocation to him and the other great Masters is to attune ourselves to the source of energy and wisdom from which Transcendental Meditation stems. There is a set, traditional way of turning our minds to that source. Before we do this we purify the inner and outer atmosphere.

We sprinkle a few drops of water

We pronounce the Invocation of the Holy Tradition. In this Invocation we repeat the names of all the distinguished great Masters.

The Lord of Creation has to maintain all levels of creation, gross and subtle. He cannot, therefore, be limited to any category of space or time, since the Lord is omnipresent. The omnipresent level of life is his abode. The recital of the words helps us to gain transcendental consciousness and to establish eternal truth through gaining purity in the inner and outer aspects of individual life. Having purified the mind, the body and the atmosphere we are worthy and capable of invoking the grace of the Holy Tradition of the great Masters, so we begin with their names:

Lord Narayana, the embodiment of eternal and absolute Being, is the first custodian and the eternal incandescence of the wisdom of integrated life. From Him it devolved upon Brahma, the Creator, who is born of the lotus rooted in absolute Being.

The truth of Brahma, the Creator, born of the lotus, rooted in eternal Being, is conventionally and traditionally illustrated in a picture in which LORD NARAYANA lying in a restful pose has the stem of a lotus emerging from his navel. BRAHMA, the Creator, is shown seated on the lotus. So the wisdom of transcendental meditation, which is the knowledge of the integration of life established in the Absolute, came to lotus-born BRAHMA from LORD NARAYANA

From Padma-Bhava the wisdom was handed to VASHISHTHA and he transmitted it to SHAKTI. SHAKTI gave it to his son PARASHARA and PARASHARA passed the knowledge to VYASA - the great VEDA-VYASA, so called because it was he who compiled the VEDAS into sections known as RIG VEDA, YAJUR VEDA, SAMA VEDA and ATHARVA VEDA. He also wrote the great classic of Indian literature the MAHABHARATA, the central chapter of which comprises the BHAGAVAD-GITA. Among his writings are the 18 PURANAS and the BHAGAVATAM which contains the life history of LORD KRISHNA, the Incarnation of infinite Love and absolute Bliss. It is a book to guide and bring joy not only to those in abject misery, but also to the most highly evolved JIVAN MUKTAS in God consciousness.

VYASA'S exposition of the VEDIC teaching contained in the UPANISHADS has been a guiding light to intelligent seekers and accomplished exponents of the truth of all times.

The great strength of the Tradition lies in its power of inspiring everyone in every age, recluse and householder alike. This is clearly illustrated in VEDA-VYASA'S own family. VYASA'S life was an example of the way of a householder. His son, SHUKADEVA, expressed the integrated life as a recluse. The teaching of the Holy Tradition has arisen from great exponents of the wisdom of life, recluse and householder together, so that it is universally valid and valuable for everyone, whatever his mode of living, in or out of society, at every stage of history. The truth remains free from the limitations of any particular way of life.

So then, PARASHARA, a householder, gave this wisdom to VYASA who also followed a householder's way of living, and VYASA gave to his son, SHUKADEVA, who adopted a recluse mode of life.

SHUKADEVA gave the traditional teaching to his disciple, the great teacher GAUDAPADACHARYA who was a powerful exponent of the essence of VEDIC wisdom, VEDANTA. His reflections on the MANDUKYA UPANISHAD, the MANDUKYA KARINA, are very popular. In that work, GAUDAPADACHARYA expresses the truth that, in SAMADHI, the mind does not contract, but becomes expanded as is the experience of all practising transcendental meditation. The mind does not shrink or become absorbed or drowned because SAMADHI is the expansion of the mind, not its annihilation.

The great GAUDAPADACHARYA taught to YOGI GOVINDA the wisdom of the VEDANTA, the philosophy of the unity of life which emerges from the practical side of transcendental meditation and is a direct means to the realisation of divine Unity in day to day life. One of YOGI GOVINDA'S titles is GOVINDA BHAGAVAD-PADA. BHAGAVAD-PADA is an expression of adoration. When a direct path to enlighten-

ment is received, those whose hearts are capable of flowing out in adoration will naturally express their highest appreciation by glorifying the source of knowledge that revealed it to them. In this expression of gratitude towards the great teacher, GOVINDACHARYA, the hearts of seekers and exponents of VEDANTA find satisfaction.

“YOGINDRA”, is also applied to GOVINDA. It means “INDRA among YOGIS”, that is, eminent as a ruling deity among the YOGIS.

SHRI SHANKARACHARYA

The great, enlightened and fulfilled Yogi, GOVINDA BHAGAVAD-PADA, was the master of SHANKARA called ADI-SHANKARACHARYA (the first SHANKARACHARYA) because his disciples' successors, in charge of handing on the essential teaching of VEDANTA, are also called SHANKARACHARYAS.

This keeps alive in the nation's memory and gratitude, the first SHANKARACHARYA who redeemed India from the ignorance in which knowledge was completely enwrapped, leaving her in the throes of weakness and suffering. The tragic history of knowledge can be traced through every generation like a man's shadow which follows him everywhere.

An answer to such a predicament had already been given 3,000 years earlier by LORD KRISHNA. While recounting the story of this knowledge of YOGA and Divine Union in the beginning of the fourth chapter of the BHAGAVAD-GITA. He says that it is through the long lapse of time that the knowledge is lost. Time is responsible, but there is also an internal factor which distorts the truth of this teaching. And what is that? It is the difference in the level of consciousness between the teacher and the taught. The teacher speaks from his level of enlightenment, a level of clear perception and of faultless and precise vision of the reality of life. He speaks to those who seek but have not yet attained that level of consciousness. The Master's completeness of expression is therefore naturally received by his pupils in incompleteness. This is what dilutes knowledge increasingly as generations pass. This is the tragic history of knowledge. This is how time, and nothing else, is held responsible for eroding the essentials of the true teaching.

The great genius of ADI-SHANKARACHARYA led him to establish in the four corners of India, four principal seats of learning for propagating his teaching at a time when he had revived the understanding of the people and established the true and eternal fundamentals of VEDIC wisdom.

The success of SHANKARA'S work does not lie only in the revival of the understanding of life, but also in his establishment of a thorough system by which the teaching could be

passed on to succeeding generations. BHAGAVAN ADI-SHANKARACHARYA gave the knowledge to his four disciples named in the Tradition:

PADMA-PADA

The legend goes that SHANKARA was once about to cross a small river with one of his disciples. The boat could only carry one passenger so the ferrymen took SHANKARA and left the disciple on the bank. Before the boat had reached the other bank, the river suddenly rose in flood. The devotion in the heart of the disciple rose simultaneously and, thinking of his duty, he hastened into the water. As he waded in, lotuses appeared under his feet to support his steps as he hurried to reach his master. As soon as he arrived at the farther shore, SHANKARA called him PADMAPADACHARYA - the lotus-foot teacher.

HASTA-MALAKA

HASTA-MALAKA, one of the four chief disciples of SHANKARA, has a name which is literally translated, "the fruit on the palm of the hand". The ultimate reality of life was as clear to him as an amalak fruit on the palm of one's hand. This expression, used as his name, brings to light the clarity of his understanding and the sureness of his wisdom.

VARTIKA-KARA

SURESHVARACHARYA was also called VARTIKA-KARA, a householder rigidly tied to the path of KARMA, the school of KARMA-MIMAMSA, which is the fifth of the six systems of Indian philosophy. SHANKARA had to convince him of the validity of VEDANTA, the sixth system, which speaks of the field of Unity beyond the enjoyment of the celestial light of God consciousness which is the goal of KARMA-MIMAMSA. Recognising the need to propagate the true principles of life, SURESHVARA abandoned his home and became a SANYASI. He followed SHANKARA and, being highly learned, wrote commentaries on his works and travelled all over the country to popularise his teaching.

TROTAKA

TROTAKACHARYA was one of the most outstanding of the four chief disciples of SHANKARA. The atmosphere around SHANKARA was always vibrant with waves of wisdom emanating from the conversations of his most learned and enlightened disciples, PADMA-PADA, HASTA-MALAKA and VARTIKA-KARA.

TROTAKA, moving among them, provided an innocent foil to all that brilliance and, amid those tidal waves of knowledge, his mind and heart floated in the divine radiance of his

master, preferring to enjoy it rather than analyse it through the prism of discriminatory logic. The vast intellects of his fellow disciples tended to disregard his less cerebral virtues, but the one-pointedness of his heart and mind was unaffected by their less than full appreciation of him.

At that time SHANKARA was writing his commentaries in his cave at JYOTIR MATH. A single motive animated TROTAKA'S actions: that he should do all he could to save his master's time from being spent on organisational matters of day-to-day living, so that he could reproduce the maximum of himself in his commentaries. Through these acts of timely prudence TROTAKA responded at the feet of his master to his most pressing needs. He was a man of practical outlook and held fast to one thing - service to the master. He did not join in the other disciples' intellectual discussions with the master, but in full sincerity of purpose, undertook such duties as would justify his engagement in accordance with his nature - cleaning the floor, cooking meals and washing clothes. This freed the other, more learned, disciples from domestic duties and gave them more time to serve their master on an intellectual level.

One day SHANKARA returned to his cave after bathing in the ALAKAMANDA river, accompanied by his three learned disciples. TROTAKA had been left behind. It had taken him an unusually long time to wash his master's clothes and so he was late in returning. The other three disciples grew uneasy about the delay caused to SHANKARA'S discourse. SHANKARA wondered, but continued to wait for TROTAKA. Whispers went around: "The master is waiting for a disciple who is not interested in the discourse anyway." Just then a tuneful voice was heard from far away, thrilling the air and purifying the whole valley of JYOTIR MATH in praises of the GURU. It was sweet and richly harmonious, sung in a previously unheard and unknown metre. There came TROTAKA singing the praises of his master in words overflowing with wisdom and heart-melting melody. He had gained instantaneous enlightenment and a most refined state of intellect through the instrumentality of his love for his master and the love of his master towards him.

Whatever be the shape or quality of the timber, once it comes to the carpenter's bench, he spares no effort to increase its worth and usefulness to the maximum. This shows that all that is needed on the part of the aspirant is sincerity, unwavering devotion and love for the master; then, spontaneously, life gains more and more fulfilment.

TROTAKACHARYA was placed in charge of JYOTIR MATH. He was the first exponent of SHANKARACHARYA'S teaching in Northern India. The other three disciples of SHANKARACHARYA occupied seats in the remaining three centres: GOVARDHAN MATH, near PURI, Eastern India; SRINGERI MATH, near MYSORE, Southern India; and DVARKA MATH, in DVARKA in extreme Western India.

In the tradition of JYOTIR MATH, the essential wisdom thrives more in the value of the heart. The Spiritual Regeneration Movement for the whole human race arises from this cradle of the wisdom of the heart.

From my own experience, I know that there were hundreds of very learned and capable disciples of GURU DEV, yet the task of spiritually regenerating mankind fell to one who was like TROTAKACHARYA, as distinct from the intellectual giants who surrounded the Master. This does not detract from the recognition and appreciation of those of more highly developed intellect since it is they who are more capable of comprehending and evaluating the philosophy and really enjoying the creative application of the whole philosophy in practical life. What is meant here is that, even those who are not so highly developed intellectually, can innocently become as tools in the hands of the divine, to work out His plan. And this seems to be the case in the tradition of JYOTIR MATH - not much learning is needed: just innocent surrender to the master. This gives us the key to success - we have simple sincere feelings, devotion, a sense of service-and wisdom dawns.

After naming all four of SHANKARACHARYA'S disciples we include the VEDIC revelations as they abide in SHANKARACHARYA himself, in which capacity he is hailed as the abode of kindness because he is held in high esteem for his depth of knowledge and his ability to put it to practical use for the sake of the people. Kindness is the product of the fullness of life, expanded awareness, pure consciousness which is the character of enlightenment and that state of knowledge. Thus "abode of kindness" is, in other words, the abode of knowledge - enlightenment.

The SHRUTIS are divine revelations which constitute the VEDAS. The SHRUTIS were not formulated by anyone either human or superhuman. They are self-expressed and divinely exposed as impulses of the Absolute to the profound vision of the seers. They bring to light the eternal truths of existence and so they are the ultimate authority of the wisdom of life and the key to its fulfilment on all levels.

From these unchallengeable and irrefutable expressions of divine truth, the sages distilled codes of behaviour for the individual and for society. The codes they prescribed are man-made laws, but entirely based on the authority of the SHRUTIS, bringing to light all the do's and don'ts of behaviour. The codes are called SMRITIS.

The third authority is the PURANAS. PURANA means ancient and the PURANAS are ancient records of events covering all living intelligences from man to angels and gods in the celestial regions. They form the history that uncovers the mechanism of nature and the structure and functioning of evolution. They also comprise accounts of Indian history

which serve as annals of higher evolution. The PURANAS may be said to be a record of the applied value and phenomenal phase of the eternal truths of the SHRUTIS expressed in the SMRITIS.

The knowledge of transcendental Being, so long as it remains theoretical, does not help in day-to-day practical life at all. For it to be of any practical value, some technique is needed by which to gain experience and give substance to abstract knowledge. That is why SHANKARACHARYA, having succeeded in making the abstract, philosophical knowledge of eternal Being known in its full sense, is also hailed as "world emancipator".

SHANKARA means redeemer from the bondage of ignorance, from all negative influence, suffering or failure in life, bestower of life free from suffering. We call SHANKARACHARYA redeemer because in his work of revival he brought out the knowledge of the completeness of life and strengthened every phase of action, thinking and Being. It is the harmony of these three that supplements, supports and enriches every aspect of life, and one who brings such harmony is naturally called a redeemer.

SHANKARACHARYA'S theme of revival was the same as LORD KRISHNA'S – integration of the three spheres of life, Being, thinking and action. LORD KRISHNA emphasised Being when he said, "NISTRAIGUNYO BHAV-ARJUNA" – "Be without the three gunas, perform action": "YOGASTHA KURU KARMANI" – "Remain established in Being and act".

This revival theme of LORD KRISHNA and SHANKARACHARYA has been adopted by our movement to bring the message of complete harmony in the full dignity of life in Unity. This message, the doctrine of VEDANTA, has been misunderstood in terms of renunciation and detachment from the practical field of life. It is important to note that activity is necessary for stabilising the state of pure consciousness in practical life. As long as transcendental pure consciousness, which is the state of Unity in life, fails to be maintained during activity, Unity can never become a living reality. Awareness of the natural Unity of existence must go hand in hand with engaging in the practical activity of life in order to live Unity permanently.

The comparison of SHANKARA with KRISHNA and BADARAYANA simultaneously has touching and revealing significance. KRISHNA, the ocean of the Absolute, finds expression in the waves of the SHRUTIS, which expound the eternal laws of life, upholding the entire creation in both its Absolute and relative aspects, and BADARAYANA'S BRAHMA SUTRAS fathom their height and their depth. The love of KRISHNA and the wisdom of BADARAYANA meet in SHANKARA, redeemer and emancipator, so named because his teachings have a natural quality of bringing freedom to

everyone, irrespective of his condition in life or his way of living.

As we have seen, their similar theme of revival has already linked the name of KRISHNA to SHANKARA'S. It is a theme of revival rather than an unprecedented outburst, because it is no less than the age-old wisdom of the Absolute contained in the VEDIC text that has been brought to light again in its pure form.

SHANKARA is hailed as BADARAYANA, VEDA-VYASA, who is BADARAYANA, compiled the BRAHMA SUTRAS, the aphorisms of BRAHMAN, expressions of ultimate reality. His consciousness reverberated on the level of the impulses of the SHRUTIS and was open to the full extent of the eternal truths revealed in them. BRAHMAN means omnipresent and SUTRAS are aphorisms, so the BRAHMA SUTRAS are concise yet perfect statements of the teachings of BRAHMAN which express the fullness of life. They explain the mechanics of transformation on the path of evolution between the last two milestones of the journey. They present an authentic record of those conscious states to guide the aspirant and support his right experiences as he evolves from God consciousness to Supreme Knowledge, and so enable Unity to be established in his everyday life. The content of the BRAHMA SUTRAS ranges from God consciousness to Unity consciousness, but the authentic experiences are recorded in the UPANISHADS with which the BRAHMA SUTRAS are intimately connected. The BRAHMA SUTRAS are usually taken to be a clarification of the UPANISHADS, but the truth is that the UPANISHADS contain expressions which formulate the highest level of the BRAHMA SUTRAS' teaching - the culmination of the whole VEDIC wisdom. The UPANISHADS expound the ultimate truth of existence. Absolute reality is like the sap in a tree which forms the basis of every aspect of its growth and is present everywhere in the tree, so that it can be said that the tree is nothing but sap and the sap alone is. Similarly, in the UPANISHADS, ultimate, absolute, eternal existence is established as the ultimate reality of all that was, is and will forever continue to be.

The purpose of the UPANISHADS is to bring the reality of this eternal oneness of life to men of all times. Whatever level of consciousness prevails, their teaching is available to inspire men to live that unboundedness of eternity in this day-to-day life and to experience its joy even in the silence of deep sleep. A glimpse of this supreme destiny inspires all men and lightens their path towards it. Nevertheless, it is important to remember that these formulations in the UPANISHADS are expressed from the level of Absolute existence. The truth of eternal life can only be expressed from the platform of that truth itself; from the status of Absolute Being in the field of pure consciousness. Moreover, the understanding of it can only be from that level, for the same reason. This means that the SHRUTIS of the UPANI-

SHADS are comprehensible and substantially useful only to men already established in Unity. The BRAHMA SUTRAS stand with the SHRUTIS to guide the realised man from God consciousness to the level of Supreme Knowledge.

For a revival in the understanding of life to be accomplished, it was vital that SHANKARA should reveal that Supreme Knowledge which alone leads men to the highest state of evolution and maintains them in it. This Supreme Knowledge not only constitutes the climax of evolution, but also the most thorough coordination between Being, thinking and action, which is the peak of achievement in any revival. The one SHANKARA brought about would not have blossomed had not every petal of the flower of knowledge been encouraged to unfold in its fullness. For this purpose SHANKARA wrote commentaries on the BHAGAVAD-GITA, UPANISHADS and BRAHMA SUTRAS.

It is recorded that SHANKARA, having completed his BRAHMA SUTRAS commentary, was challenged on it by VYASA himself. From the age of 11 to 16, SHANKARA wrote the three great commentaries while living in JYOTIR MATH with his four disciples. Having completed his definitive work of scriptural interpretation, SHANKARA started his journey to the plains to establish his teaching among the people. At KEDARNATH, a place of pilgrimage in the HIMALAYAS, an old man appeared before him and challenged his comprehension of the BRAHMA SUTRAS. SHANKARA sat down to have a discussion with him and eventually convinced him that everything he had written was in accord with VYASA'S real intention and that his commentary displayed the true meaning of VYASA'S BRAHMA SUTRAS. It is said that the old man was none other than VYASA himself appearing to express his joy at SHANKARA'S commentary and to reassure him and give him confidence that the revival would be complete if the true meaning of the BRAHMA SUTRAS was conveyed to the people.

The significance of SHANKARA'S commentary has made him a revered figure of world-renown.

Here SHANKARA is portrayed in the status of the Absolute. All those who desire to gain the wisdom of the omnipresent, absolute Brahman are seekers of the truth, perfection and eternal freedom in life.

Having recited this and having filled our minds and hearts with the meaning of what we say, we complete the invocation to the long tradition of the great Masters and feel the inspiration of their glory. With heart thus secure in deep devotion, and mind upheld in the meaning of the recitation, our hands and eyes engage in the act of offering.

The invocation through the offering is symbolic of our

universal behaviour towards invited and honoured guests. Naturally we offer them the best we have in the house - flowers, fruit, light, bath, shower, towels, good food. We greet them with loving reverence and sweet words. The ceremony of offerings has similar significance in that it expresses gratitude on a physical level and everything is done in a very natural, innocent and spontaneous manner.

THE PURITY OF THE TEACHING

This invocation and sequence of offerings comes to us from that ancient tradition which is dear to us. It is this which prepares us and inspires us to pass on the wisdom of the great Masters in its purity and helps us to maintain the efficiency of the teaching, generation after generation. Our aim is sublime; it reaches beyond time and touches eternity both for ourselves and in our activity. We want to release the present generation from the grip of suffering and we feel that it is our responsibility to lay a solid foundation for this great teaching to be passed on in its purity to the generations to come. Therefore, it is highly important that, as teachers of transcendental meditation which is the key to the integration of life, we pass on this wisdom in the name of those great Masters of antiquity by invoking the Holy Tradition. This is the only way to preserve the teaching from impurity.

If every teacher in every generation continues to impart this knowledge in the name of the cherished Masters of the Holy Tradition, he will naturally pass on the teaching in its purity as it has been taught to him by his master. This procedure will naturally serve to keep every teacher in line with the great Masters of the past and his teaching with the pure and eternal teaching of those great Masters.

Had it not been for this simple, short ceremony of offering, there would be little to link the teacher with the Holy Tradition, as the years go by. In that case the teaching would exist only as a form of instruction given by an individual of the present time without any basis and security in the distant past and the years between. As soon as the slightest impurity entered the teaching its effectiveness would be lost and its whole purpose marred.

Therefore, this invocation is the very life of the teacher. The ceremony of offerings is the body that maintains the spirit of the invocation, the purity of knowledge. It must not be forgotten that this tradition of paying homage to the Masters of the Holy Tradition has served and will forever serve as a means of keeping alive this precious teaching of the integration and perfection of life. The performance of this traditional invocation and offerings at the time of imparting the knowledge to others is like an act of watering the root of the eternal tree of wisdom.

THE SOURCE OF RELIGIONS

The tree of wisdom expresses the truth of its life and the truth of existence in its various phases. It grows in the garden of eternity and spreads the knowledge of the unbounded along all the branches of time. It reaches out to offer its ancient message to all men in every age and in every corner of the earth. Those in the East who enjoy the fruit of its teaching glorify its eastern bough, and those in the West who receive the benefit of its message honour its western branch. If it so happened that those in both East and West, while enjoying the fruits of the knowledge it provided and continuing to sing the praises of their own particular branch, forgot to water the root of the tree itself, then, after a certain time had passed, the eastern and western branches would show signs of decay and all the branches, old and new, would begin to drop away and disappear.

This is precisely the situation that exists among all the different religions in the world today. It is true of every religion without exception. Devout men and women of every persuasion sincerely adore their religion and are proud of those characteristics which distinguish it from others, but the truth about religions is that each represents a different branch of the same tree - the tree of wisdom. The same eternal truth of 200 percent of life has been propagated by all religions. How many religions there were and how many of them have passed into oblivion even history seems to have forgotten. How many more will be born in the infinity of time? Each shoot gives rise to new branches of the tree, every age gives rise to new religions. The main trunk of the tree of wisdom naturally continues to support the birth of each new religion. New branches will emerge but they will be nourished by the same sap issuing along the main trunk from its roots in eternity.

The same truth of life will be broadcast in different names at different times in different lands, but the life of all of them will forever depend upon the strength of the sap drawn from the roots through the main trunk. If the main trunk is continuously preserved, the sap of truth will always keep alive branches of religions arising in different times.

THE VEDIC TRADITION

We have seen how the truth of the integration of life is handed on from generation to generation, naturally and simply in its full clarity and completeness, through this Holy Tradition of Masters. The supreme teaching of their ancient line forms the trunk of the tree of eternal wisdom from which different branches of knowledge spread to enlighten man along the different avenues of life and living. Different sciences emerge, different fields of art thrive, and interest in different disciplines is cherished. Each of these branches of knowledge have their significance in enriching life, and for

us it is a joy to see that all of them emerge from the main source of the current of life - the eternal source of all knowledge, the VEDA, which is forever upheld by the great Masters of the Holy Tradition. It is for this reason the Masters of our Holy Tradition are also called the great Masters of the Vedic Tradition.

When we invoke the Tradition and make offerings, what we are doing is watering the tree of wisdom, keeping alive the main trunk of the truth of life, watering the root of the tree of universal religion which is responsible for preserving the dynamism of eternal truth of life for all generations. Whenever the need of the time demands, it manifests in the form of new religions. We feel proud to have been given the privilege of upholding the life of the main trunk. We rise to bring the truth to every man, no matter what his religion or what his way of life. We nourish the main trunk and supply sustenance to all the branches. We maintain the universal spirit of all religions from the platform of the Spiritual Regeneration Movement and feel happy that we are thereby bringing nourishment to the people of all religions, of all faiths, of all philosophies, of all sciences and of all arts.

We find our stand has a universal character. If we wish to call this universal and eternal tree of wisdom a religion, let us call it the Universal Religion to support all religions; if we wish to call it a faith, let us call it the Universal Faith to support all faiths; if we wish to call it a philosophy, let us call it the Universal Philosophy to support all philosophy; if we want to call it a science, let us call it a Universal Science, the Science of sciences, if we want to call it an art then let us call it the Universal Art.

It may be that someone, seeing us making offerings before a picture, might argue that we are a sect and label us as such, and thereby try to depreciate the universality of the Spiritual Regeneration Movement. Nevertheless these formalities, this style of offering, are ways of bowing to GURU DEV or expressing our reverence to the Holy Tradition. These are what we know to be the ties that bind us to the universality and eternity of the integrated state of life, and in order to propagate this universality of integrated consciousness, we find ourselves clinging fast to the main trunk. And if in clinging to the main trunk someone argues that we are lovers of the trunk, as others are lovers of the branches, we accept their sentiment and say: "Yes, we are proud of clinging fast to that trunk which is the source of nourishment for every branch." If in pursuing this universal purpose we are labelled a sect or an "ism", we honour it, referring to the Universal Sect and the Universal Ism. This is where we stand regarding the spiritual aspect of our Movement.

The integrity of the spiritual side of the Movement is upheld by the organisational wing. This is patterned on nature itself - the infinity of life is upheld by the structure of the

body. What is our view of the organisational side of our Movement? We are an international and universal organisation. An organisation, even though of international and universal character, has to have specific rules sustaining it. Procedures have to be followed, but this organisational framework is for the purpose of safeguarding the universal character of the precious teaching. These rules and codes of conduct for the organisers of the Movement are there to maintain the universality of its purpose and to continue the faultless and universal nature of the teaching. Therefore, even though we may seem to some eyes to be a rigid organisation with many set procedures, we feel proud in binding ourselves to the discipline which enables us to hold on to our universal purpose and achievement and which helps us to safeguard our own interests and those of all our fellow men.

Every leader of the Movement, whether engaged in teaching or in organising, takes delight in upholding the purity of both its aspects and thereby rises to fulfil his aspiration to bring joy and progress to his surroundings and the light of wisdom to his time.

Glory to the lotus feet of SHRI GURU DEV,
for us the light of the Holy Tradition.

OUR GUIDING LIGHT

Our Guiding Light is the ever-shining, never-setting Sun of Divine Grace. Ever the same, constant as the northern star and bright as the mid-day sun, our Guiding Light is the Divine Grace of Shri Curu Deva, Maha Yogiraj, His Divinity Swami Brahmananda Saraswati Maharaj, the most illustrious in the galaxy of the Jagad-Guru Shankaracharyas of India.

He was Maha Yogiraj (greatest of Yoga Teachers) in the family of the Yogis of India and was held by the "Gnaries" (Realised) as personified Brahmanandam (Universal Bliss or Cosmic Consciousness), the living expression of "*Purnam adah, purnam idam*"*. The divine radiance blooming forth from His shining personality revealed the truth of "*Purnam idam*" and His Sahaja-Samadhi (all time natural state of cosmic consciousness) brought home the truth of both — "*Purnam adah*" and "*Purnam idam*". It was the perfection of this great Spiritual Master which innovated a spiritual renaissance in Northern India and wherever he travelled.

This Great Pride of India was "Rajaram" in his early days when he was the love of his great family and was cherished as the "rising sun" in the community of Mishra Brahmans of village Gana, near Ayodhya in Uttar Pradesh, North India. He was born on the 20th December 1868, but his hour of nativity claimed him for the recluse order and not for that of the secular.

At the tender age of nine, when the other children of the world were mostly busy in playgrounds, he had matured in the idea of renunciation and by continuous and deep thinking was convinced of the futility and evanescence of worldly pleasures. He realised so early that real and lasting happiness cannot be had without the realisation of the Divine. The joys and pleasures that are obtained from the phenomenal world are mere shadows and smudged images of the ideal happiness and bliss, that is not far from man but exists in his own heart, enveloped by the dark clouds of ignorance and illusion. When he was barely nine years old he left home and went to the Himalayas in search of God, the Light that dispels the great darkness in the human mind, the darkness that stands between man and the inner Enlightenment.

On the path of the Divine a proper guide is necessary. During the search for a perfect spiritual guide, he came across many masters and good beginners but none of them came up to the ideal that he had set for himself. He desired his spiritual master to be not only well versed in philosophic learning but also to be a person of realisation; and over and above these dual achievements, he should be a life celibate, perhaps the natural and legitimate desire of an aspirant

* That Unmanifested (Brahman) is perfect and This Manifested (Brahman) is (also) perfect.

who himself had decided to maintain that high ideal for life.

In the world as it is constituted today, to find a personality combining these three conditions and attributes is difficult, if not altogether impossible, and so the young truth-seeker had to wander far and long before he arrived at the goal of his search. After about five years of wandering in the Himalayas, he reached the township of Uttar-Kashi. In that "valley of the Saints", at that small and distant Himalayan hermitage there resided in those days a great spiritual master, Swami Krishanand Saraswati, a sage deeply versed in philosophical lore, representing a rare and perfect blend of theory and practice, of learning and realisation.

To that realised soul, the young ascetic surrendered himself for being initiated into the mysterious realms of the spirit, whose real key practices are attainable not from books and treatises, but only from perfect spiritual masters, who silently pass these topsecret practices from heart to heart.

After some time, with the permission and order of his master he entered a cave at Uttar-Kashi with a resolve not to come out before he had realised the Light Supreme. His desire to attain the highest knowledge was not merely an ideal wish or intention; it was a mighty, overpowering determination that burned like fire in his heart. It permeated every particle of his being and bade him not to rest or stop before the complete realisation of the Bliss Eternal.

Soon he arrived at the Heatless, Smokeless Effulgence of the Self and realised the Divine Truth, Cosmic Consciousness, the Ultimate Supreme Reality, Sat-Chit-Ananda, Nirvana.

The greatest attainment of a saint is his life itself, the high edifice of realised Upanishadic living that develops from direct experience of Reality. To understand that inner personality one must approach such realised souls with an open and receptive mind and try to visualise the great internal life that is the basis of their actual and real form of living.

At the age of 34 he was initiated into the order of "Sanyas" by his Master at the greatest world fair, "Kumbha Mela", that is held once in twelve years at the junction of the two holy rivers, Ganges and Jumna at Allahabad City. Then he again proceeded to blessed solitude, the only blessedness. This time he did not go to the Himalayas, but went to the Amarkantakas, the source of the holy river Narbada in Central India.

For the greater part of his life he lived in quiet, lonely places, the habitats of lions and leopards, in hidden caves and thick forests, where even the mid-day sun frets and fumes in vain to dispel the darkness that may be said to have made a per-

manent abode in those solitary and distant regions of Vindhyagiris and Amarkantakas (mountain ranges).

He was out of sight of man but was well marked in the eyes of the destiny of the country. For more than one and a half centuries the light of Jyotir Math* was extinct, and North India had no Shankaracharya to guide the spiritual destiny of the people. Here was a bright light of spiritual glory well adorned by the perfect discipline of Sanatana Dharma, but it was hidden in the caves and valleys, in the thick forests and mountains of central India, as though the blessed solitude was giving a proper shape and polish to a personality which was to enlighten the darkness that had overtaken the spiritual destiny of the country, by the flash of His mere presence.

It took a long time, twenty years, to persuade Him to come out of loneliness and accept the holy throne of Shankaracharya of Jyotir Math in Badariashramam, Himalayas. At the age of 72, in the year 1941, a well marked time in the political and religious history of India. He was installed as Shankaracharya of Jyotir Math, and that was a turning point in the destiny of the nation. The political freedom of the country dawned under His Divine Grace and He was worshipped by Dr. Rajendra Prasad, the first President of the Indian Union. At the conference of the eminent philosophers of the world during the Silver Jubilee Celebrations of the Institute of Indian Philosophers held at Calcutta in December 1950, Dr. S. Radhakrishnan, the famous philosopher and the successor of Dr. Prasad as president of the Indian Union, addressed Shri Guru Deva as "Vedanta Incarnate" (Truth Embodiment).

His policy of spiritual enlightenment was all embracing. He inspired all alike and gave a lift to everyone in his religious, virtuous, moral and spiritual life. He was never a leader of any one party. All parties found a common leadership in Him. All the differences and dissensions of various castes, creeds and "sampradayas" dissolved in His presence and every party felt itself to be a thread in the warp and woof of society, and that all the threads make the cloth and that no thread can be taken out, with advantage, from it. Such was His universal and all-embracing nature.

His entire personality exhaled always the serene perfume of spirituality. His face radiated that rare light which comprises love, authority, serenity and self-assuredness; the state that comes only by righteous living and divine realisation. His darshan made the people feel as if some ancient Maharishi of Upanishadic fame had assumed human form again, and that it is worthwhile leading a good life and to strive for realisation of the Divine.

* The principal monastery of Shankaracharya.

His spiritual teachings are simple and clear and go straight home to the heart. He strictly adhered to the courses of inner development laid down by the systems of Indian philosophy and ethics and he raised his voice never in opposition but always in firm support of the truths and principles contained in the concept of dharma. He gave to the people the *spirit of religion* and made them happy in every walk of life.

As time would have it, after 12 years that flashed by, the Manifested merged with its Origin, the Unmanifested, and "*Brahma Leena Brahmanandam*" is now appearing in the hearts of His devotees as waves of Brahmanandam (Bliss). He cast off His mortal coil, but left behind a few others in mortal coil to keep the light of His grace shining and pass on the torch of His teachings from hand to hand for all the centuries to come.

The *Spiritual Regeneration Movement* was started under His direct inspiration that we received on the 31st December 1957, the last day of His 89th Birthday Anniversary at Madras. His Divine plan of Spiritual Regeneration of the world is being worked out quite naturally by the stronghold of time which is found marking a change in human density. We only pray Him to keep on guiding us.

JAI GURU DEV

TM MANTRAS.

THE CONTINENTAL LIST:

From Mildenerger/Schöll: "Zauberformel TM", Wuppertal, 1977, p.64.

Mantra:	Age-group:
1) ing	3-10
in	10-12
inga	12-14
ina	14-16
aing	16-18
aim	18-20
ainga	20-22
aima	22-24
2) shiring	24-30
shirin	30-35
3) hiring	35-40
hirin	40-45
4) kiring	45-50
kirin	50-55
5) shiam	55-60
shيام	60-

THE ANGLO-SAXON LIST:

From R.D. Scott: "Transcendental Misconceptions, San Diego, 1978, p.50.

Mantra:	Age-group:
1) eng	10-12
em	12-14
enga	14-16
ema	16-18
aeng	18-20
aem	20-22
aenga	22-24
aema	24-26
2) shiring	26-30
shirim	30-35
3) hiring	35-40
hirim	40-45
4) kiring	45-50
kirim	50-55
5) shyam	55-60
shyama	60-

THE MEANING OF SOME TM-MANTRAS.

The mantra-interpretations are taken from the interpretations given by Sir John Woodroffe in his "The Garland of Letters", 1974 p.262f. The orthography of the mantras are somewhat different from the TM-version, but that they are identical is quite clear.

1) AIM (ॐ)

Sarasvatyārtha *ai*-shabdo *bindurdukkhaharārthakah*,
Sarasvatyā vījam etat tena Vāṅg prapūjayet.

That is: *Ai* means Sarasvatī. *Bindu* means Dispeller of sorrow. This is the Bīja of Sarasvatī. With it Vāṅg or Sarasvatī should be worshipped.

2) SHRĪNG (ॐ)

Mahālakshmyārthaka *Shah* syād dhanārtha *repha* uchyate,
I tushtyārtho' paronādo *bindurdukkhaharārthakah*,
Lakshmīdevyā vījam etat tenn devīng prapūjayet.

That is: *Sha* means Mahālaksmī. *Ra* is said to mean wealth. *I* means satisfaction. *Nāda* is Aparā (which may mean Aparābrahma or Īshvara): *Bindu* means Dispeller of sorrow. This is the Bija of Devī Lakshmī. With it the Devī should be worshipped.

3) HRĪM (ॐ)

Hakārāh shivavāchī syād *repha*h prakritiruchyante,
Mahāmāyārtha *i*-shabdo *nādo* vishvaprasūh smritah,
Duhkhaharārthako *bindurbhuvanāng* tena pūjayet.

That is: *Ha* means Shiva. *Ra* is said to be Prakriti. *I* means Mahāmāyā. *Nāda* is said to be the mother of the universe. *Bindu* means dispeller of sorrow. With that Bhuvaneshvarī should be worshipped.

4) KRĪM (ॐ)

Ka Kālī brahma *ra* protang Mahāmāyārtakashcha *i*,
Vishvamātārthako *nādo* *bindurdukkhaharārthakah*,
Tenaiva Kālikādevīng pūjayeddukkhashāntaye.

That is: *Kā* is Kālī. *Ra* is said to be Brahma. *I* means Mahāmāyā. *Nāda* means Mother of the universe. *Bindu* means Dispeller of sorrow. With that Devī Kālikā should be worshipped for cessation of sorrow.

MAHARISHI MAHESH YOGI ON SUFFERING.

By Johannes Aagaard.

Transcendental Meditation prefers to introduce themselves as a neutral ideology or rather as an automatic technique without religious and political consequences. It is therefore of some interest for the public that we can publish an important interview with the Maharishi, even if it is of some age. It appeared in the internal publication "Meditation by his Holiness" in 1967 p. 136ff.

SUFFERING.

Question: Why do we suffer if life is bliss?

Maharishi: We suffer because we do not enjoy! Why is it always dark? Because no one has switched on the light. Why is a fish thirsty? Because it is not drinking. We suffer only because we do not know how to enjoy. Almost every religion teaches that the Kingdom of Heaven is within man. We do not choose to enter the chamber of peace and happiness within us and so remaining outside, being extroverted, we suffer. This meditation is a direct way to lead the mind to that chamber of bliss within and all suffering in life ceases.

Q: The people of the West, and especially Christians, find it very difficult to accept that life is bliss because they are taught that the whole life is a struggle.

M: Because life in the West is more on the surface. Western philosophy has not given much importance to inner values of life but this does not mean that the original scriptures of religion in the West have nothing to do with inner life. It is only the tragedy of education that has resulted in such a misunderstanding. Even those whose minds are fixed in suffering and who regard suffering to be the nature of life, it is high time for them to amend their understanding and uphold that life is bliss.

Q: Christianity emphasises that life is a struggle.

M: Then we interpret it in this way: Life is a struggle. But Christianity is to reveal to you that you could come out of that struggle and if you don't follow Christianity, then you will have to be in the struggle! We want to mean good. Therefore this teaching of Christianity

should be interpreted in a good sense because we mean good. When we accept that life is a struggle we accept it not as an absolute truth but as an approach to truth. When a man is suffering and you tell him that life is suffering then he finds a little relief. Then the message of Christ is: "Kingdom of Heaven is within Me". "First seek ye the Kingdom of Heaven and all else will be added unto thee". So begin to look inwards wherein lies the Kingdom of Heaven, and when the Self is realised all pain and suffering vanishes.

Q: Do you think that pain and suffering are necessary as a spur to rise above it? Otherwise, permanently happy, one might be contented to remain as one is.

M: If permanently happy, then man has attained that state of happiness for which he was born. Suffering is no credit in itself. Credit of life is happiness. Suffering is negative happiness; we want positive happiness, eternal bliss in life. Suffering is retardation, going downward in evolution, because suffering is the result of sin and hampers progress. When someone suffers and remembers God, he climbs upwards not because of suffering but because of remembering God. This is going towards evolution; suffering is going in the opposite direction. Meditation is the way to close the gate of suffering and open the gate of joy.

Q: Even for the development of character, one has to go through sacrifice and suffering in life, doing good work of some kind, does this not help spiritual development?

M: I do not think it has anything to do with the unfoldment of higher consciousness. It makes a man more sensible and better in the field of behaviour, and when a man is better in the field of behaviour, he feels a little more peace than others, but that is no unfoldment of higher consciousness. Spirituality cannot be purchased.

Q: Is this what is called original sin?

M: To enjoy things in the world is not a sin. The good scenes which the Almighty Father has spread for us to enjoy are the sun, the moon and the whole of creation. Man is not born to suffer. Yet not enjoying life, he begins to suffer. We shiver in the verandah only because we are not in the warmth of the living room. If we wanted we could be there any time. It is a matter of choice. We are enjoying the variety of creation. The unity is there ready for us to be enjoyed any time. We can enjoy the unity at the same time as we enjoy the variety. They are the two ends of our life, and both ends taken together go to make life complete. One without the other is incomplete. The negative pole of a magnet and its

positive pole, both taken together, go to make a magnet. The positivity of this is due to the negativity of that and the negativity of this is due to the positivity of that.

The positive pole represents the joys of life, while suffering is the negative aspect of life. But there is also a neutral point of life in between the two poles which stands unaffected by either joy or sorrow. That is the transcendental Being, the Kingdom of Heaven within. It has no attribute. Beyond the joys and sorrows is the Absolute Being. You can do certain things and enjoy the result, and you can do certain things and suffer as a consequence. If you want neither to enjoy nor to suffer, be in the neutral point, be in your own Self. But mysteriously when we are in ourselves we are much higher on the plane of joy than we can ever be when we are in the relative field of joy. So the ocean of happiness is open to us. It is a matter of choice. The choice of this meditation brings enjoyment of the absolute bliss within.

Q: Maharishi, the finding of this centre seems to have been a hidden secret, why is that?

M: Because it is beyond relativity. There are even subtle phases of relativity which we cannot see and if our senses cannot perceive even these subtle phases of concrete creation, what then of the field that lies beyond the subtlest field of creation? That is obviously why we seem to miss it. But it is our own nature, and that is our own, simply cannot be missed. No man can say: "I have missed myself." Meditation brings the experience of the Self.

Q: The suffering of millions in concentration camps - was that due to their karma? Why do innocent children have to suffer?

M: Innocence is innocence; it does not suffer. How can it suffer? when one suffers, it is always the result of one's actions of the past.

Q: If man's urge is towards happiness, then why do you say: "He has no need to suffer on the way to the Kingdom of Heaven?"

M: Because on the way towards light we cannot think of increasing darkness. When we make headway towards Heaven then happiness and not suffering should increase. Therefore it becomes clear that suffering is not necessary for enjoying life, for enlightenment.

Q: Is it due to ignorance that man chooses to suffer?

M: Only ignorance in not knowing that the way towards real happiness lies in another direction; he just doesn't know.

Q: There are millions of people who are ill or starving: they can't have happiness.

M: Why not?

Q: Unless something is done for them, starving or very ill or children, how does one deal with that?

M: The hungry man can be a happy hungry man; if he doesn't take to meditation then he'll suffer hunger and misery. Hunger is there, hunger is one thing. Now hunger will go through bread and butter but without too the man could be made happy by leading him to the field of bliss within, by taking the attention there. Satisfaction of hunger alone is not the whole purpose of life. It is one aspect of life, and it is accepted as an essential aspect of life but much more essential are the other aspects of life. If the attention is drawn to the Kingdom of Heaven he will not be a miserable man.

Q: Can he make other people happier too through his meditation?

M: Oh yes; because if we don't meditate then we shall be miserable and reflect misery and this will affect others. But if we meditate we become cheerful in ourselves and consequently we vibrate happiness and make others happy but if we could impart the technique of meditation to others, the whole world could be happy; that's why the Three Year Plan of the Spiritual Regeneration Movement was inaugurated to train meditation guides so that all the people will find in their neighbourhood specially trained meditation guides who could skilfully impart the technique. Then human misery will be removed.

Q: On the question of meditation, how should the hungry man meditate?

M: He should forget about bread, he need not meditate on bread. The technique is to come out to the field of the Transcendent. If you want to gain anything then come out of the idea of it completely. We need not think about the bread; "First seek ye the Kingdom of Heaven, and all else will be added unto thee."

Q: Is there no room in your philosophy for a very fine, deep and continuous balance between suffering and peace, both existing in the same field, at the same time, and one leading to the other?

M: Fine! there is that state of life where a man is suffering yet he does not resent suffering; he accepts suffering and receives peace in his resignation to suffering. Fine but that cannot be said to be the fulfilment of life, because that peace is only due to the lack of ability to overcome the suffering, that peace is only due to a defeatist mentality; as if there does not seem to be any chance in life to over-

come suffering and it is accepted in the name of God, in the name of freedom. It is an intelligent approach to suffering when one does not know how to eradicate suffering. So they say that suffering is necessary for the attainment of the Kingdom of Heaven as a means to pacify those that are caught up in suffering but this is a wrong attitude.

Q: What of the man who has or hasn't tried to overcome suffering, yet by a free choice of will chooses rather to retain suffering and to retain the peace in that same fine balance?

M: Firstly, the choice to accept suffering is unnatural in man because he has to make an effort of resignation to suffering, and he is then able to suffer quietly. The mind naturally accepts joy but not suffering, it's just because one lacks the means to get out of it. It's a defeatist mentality.

Q: And what about the man who goes beyond accepting suffering and embraces it, is it more unnatural?

M: More unnatural, definitely more unnatural.

Q: Like Christ?

M: No, no, never! Christ had a very natural status of life; Christ never suffered, no, no, Christ never suffered.

Q: Jesus the man suffered but not Christ?

M: No, no, there is no flaw in my statement. I mean what I say, Jesus never suffered and those who saw him suffering saw him from their own level of suffering, because they were established on the platform of suffering, so they could not see anything except suffering in him. He did not come on earth to suffer, he came on earth to eliminate suffering and to set a living example of all bliss in all phases of life. He never put an example of suffering before man. He led just an exemplary life, a very bold life, a life of all joy. Those who saw him suffering, saw him suffering because they were themselves suffering, they could see only suffering. Just as when one sees through a green glass everything appears green.

Q: Then why did he cry out to God, "Why hast Thou forsaken me?"

M: He came to the world to eliminate suffering and now that he was departing he found that suffering in the world had not yet been eliminated; so he asked God "Why hast Thou forsaken me? You sent me to eliminate suffering and the task is not yet done, why are You taking me away before my task is completed". A son talks to his Father, and there is openness between them; there is no formality, and when the Father says come back, he asks why? There is openness between the son and the Fa-

of following Christ is to attain the Kingdom of Heaven within, and to put an eternal end to all suffering so that no iota of suffering; no shadow of darkness can ever possibly remain. This following of Christ is for the sake of eternal bliss here and now, from moment to moment. If we could get on to That, then the Christians will be the right followers of Christ, the Buddhists will be the right followers of Buddha, the Hindus will be the right followers of Krishna and all will realise that life is not to be wasted in suffering. If the purpose of religion is to keep us in suffering then we do not need such a religion. A religion is only to provide a short cut out of suffering and to establish us on the platform of bliss. And it should be a short cut, not a long and windy path because we want to enjoy the goal and not be stuck up in the path all the time.

Just a few minutes meditation in the morning and evening and Christ Consciousness will be gained. We get to Christ Consciousness not through suffering but through the formula that he gave: "The Kingdom of Heaven is within me," and that is through direct communion in the morning and the evening, and when the communion is established, then "all else will be added unto thee." Where is the suffering? Christ never said "You suffer and get yourself hanged on the Cross." This is not his teaching; his teaching is: "Enjoy the Kingdom of Heaven within," and this is bliss.

Q: Is not the Cross the symbol for suffering?

M: No, the Cross does not represent suffering and it is not meant to. On the other hand it is the symbol for eternal life. It represents cosmic existence, fullness of life. A fully integrated life is one where the material values and the spiritual values are joined in harmonious living. The Christian Cross stands for such a life - a life of all bliss, wisdom and creativity.

The Cross has its vertical and horizontal bar. The horizontal bar stands for the material values of existence - life in its outer manifestation; the vertical bar signifies the spiritual values of life - the inner glorious aspects of human existence; and when the two are crossed it means cosmic consciousness. And the beauty of the Cross is that the vertical is longer than the horizontal, and it is on the vertical that the horizontal bar rests.

Q: In Christian concept we are egged on in life either by a reward or punishment. If your system of meditation becomes widespread what will become of this concept?

ther, and in this manner they conversed.

Q: A few minutes earlier he rebuked one of the thieves on the cross, he said one was a fine fellow and could be with him in Heaven, and the other rejected him; yet within the space of a comparatively short time he was certain he was going to Heaven. Then he turns round and rebukes his own God which is a very peculiar sort of conduct which I can never understand.

M: You are right in not understanding it, nobody would understand it if he had rebuked God. He did not rebuke God.

Q: I think it is a rebuke to say why have you let me down?

M: No, no, you forget that a close affinity and openness existed between Father and son, and the innocent way in which he says "Oh! why are You forsaking me, this is the task that You gave me and it is not over; why are You taking me away?"

Q: He said "Thy Will be done" right on top of those words.

M: "Thy Will be done" means that although my task is not yet done let "Thy Will be done" and I am coming to You. It is absolutely wrong to think in terms of the suffering of Christ. If the leader was suffering how can the followers enjoy?

Q: By suffering?

M: No, that goes beyond common sense.

Q: One must have the strength for suffering, Maharishi?

M: No, now just take what is in the Bible. If a man is suffering, let him think that God wants him to suffer and this suffering will result in great joy. If you accept that the light will come in the day and the darkness of the night will go, it doesn't mean that for the coming of the light the darkness of the night is essential. However, we accept the darkness intelligently in order to lighten the suffering. This view of suffering is only to reduce the pain of suffering at the time of suffering; let it be accepted as it comes because it will not remain and will give rise to joy. This is only an intelligent view of suffering and should not and cannot establish suffering as the goal of life. A man begins to suffer, let him not rebuke God, but accept it as His Will because it is to give rise to joy. So patiently bear it. This is the purpose of the emphasis that is being given to suffering. It is not that you go on cultivating misery and suffering and cling to it all your life believing that the path of suffering is the only path to the Kingdom of Heaven. It is wrong to say that unless one embraces darkness one cannot have light. Life is to be enjoyed, life is bliss. The purpose

M: Everyone will be rewarded!

Q: If one attains complete happiness, what should one's attitude be towards the suffering of those who are not our family or friends, but whose suffering needs relief in a practical way?

M: Those who have practical ways of helping others will use practical means, and those who have the opportunity of helping through meditation will use that as a means.

Q: Should one offer the meditation or should one wait to be asked?

M: Oh, no! If a person is suffering he has not the mind to know that you can possibly help. You should offer in a convincing way that which you believe he needs. Let him know that you are available whenever he calls on you. A doctor puts up a sign on the door and then patients know where to come.

As the readers can see this is an ideology with important religious consequences. One can hardly imagine a more profiled type of escapism and a more revolting arrogance than the opinions expressed in this interview by "His Holiness".

We - the editing group behind Up-Date - know very well that many people consider it intolerant to publish such opinions. We do, however, believe that it is a service to true tolerance to bring into the open what is concealed by people who speak with two tongues.

THE CHAMELEON, TM'S ATTEMPT TO ENTER PUBLIC HEALTH CARE.

By Jens Johansen.

"Maharishi Mahesh Yogi turned his other cheek, but an appeals court said it had no trouble recognizing the same old Yogi". On February 2 the United States Court of Appeals for the Third Circuit, sitting in Philadelphia, affirmed a lower court's ruling that had declared transcendental meditation (TM) to be religious in nature. In his appeal Yogi argued that TM and SCI (Science of Creative Intelligence) should be permitted in the public schools as "true science". But the presiding judge wanted to know what was scientific about the following, from TM's ceremony of initiation: "Guru in the glory of Brahma, Guru in the glory of Vishnu, Guru in the glory of the great Lord Shiva, Guru in the glory of the personified transcendental fulness of Brahman, to Him, to Shri Guru Dev adorned with glory, I bow down".

In an evasive response, the maharishi's lawyer referred to an affidavit that stated that such ceremonies were sometimes used for secular occasions in India. The court later remarked that the effect of the affidavit was to "take a cow and put a sign on it that says "horse"." 1)

These are quotations from one among many articles, describing developments early this year, leading to a situation, in which TM had to decide whether to appeal to the US' supreme court or not.

"One June 6, the time expired to make an appeal to the nation's highest court to reverse the decision. According to Julius B. Poppinga, counsel for the plaintiffs, the ruling that the practice and teaching of TM is religious in nature is binding on all Federal Courts in the Third District and is "highly persuasive" on all other Federal Courts. There should now be no US sponsorship of TM at any level except where it is treated as a religion, for example, in the Armed Forces or in prison programs, Poppinga said". 2)

Instead, it seems, TM has chosen to change horses, and give the "neutral, mental technique" a new image. Forced to withdraw from public educational programmes, TM is now trying to enter the field of public health care, which conforms with Maharishi Mahesh Yogi's (MMY) dictated sales promotion: "When religion dominates mass consciousness, transcendental meditation should be taught in terms of religion. When metaphysical thinking dominates the consciousness of society, transcendental meditation should be taught in metaphysical terms The teaching of transcendental meditation should be based on the influence which is guiding the destiny of mass consciousness at a particular time". 3)

So, it seems, TM considers medical thinking to be dominant in guiding the destiny of mass consciousness at the moment. At least, the events of the summer of 1979 suggest this assumption.

In Denmark, a "Society promoting the medical use of TM", claiming a membership of 40 M.D.s, the names of which are unknown to the public, proposed that TM be seen as a valuable supplement to existing medical treatment and an effective prophylactic means to avoid resource wasting institutional treatment". The doctors maintain, that "clinical research has shown that the method has been useful as a part of a treatment of various diseases, e.g. high blood pressure, asthmatic diseases, overweight and sleeping-problems", and proposed that similar research should be done in public health programmes to show the good effects of TM, submitting that TM-"treatment" should be subsidized by the public health insurance.

A press-release was published during the summer, when news is otherwise scarce with the result that most Danish papers and the Danish television gave attention to the proposition.

To our knowledge, similar actions have taken place in Germany, Great Britain and the United States, and the outcome of the Danish debate may be of help to others, involved in similar activities. 4)

A Danish bishop, Thorkild Græsholt, former missionary in India, has led the Danish debate, showing that TM is religious in nature. This has been strongly opposed by members of the Society.

The question was raised in the parliament, and the Minister for the Interior, Knud Enggård, supported a report from his Health Department, saying that it found it strange that a group of Medical Doctors recommended one particular system of meditation, TM, which uses rituals related to "Indian gods", when the same effect can be obtained through the use of neutral systems of meditation.

This report also said that it had been proved scientifically, that meditation causes changes in a number of the physiological regulative mechanisms in the human body, but "techniques of meditation can be used independently of the use of rituals of this or that origin and meditation can be practised without using the names of gods, etc.". The Health Department had no knowledge whatsoever of research, recommending meditation as a part of treatment or as a prophylactic.

5)

The final and definite rejection of the proposal of the "Society promoting medical use of TM" was given in an answer from the Ethical Committee of the Danish Medical Society to a woman, who had been prescribed the practice of TM as a medical treatment, and had asked whether this could be right. The Ethical Committee said:

In reply to your enquiry to the Ethical Committee concerning the group of doctors recommending TM as a means of treatment which should be available on prescription and entitled to subsidy, the Ethical Committee's preliminary reply is that it is inconceivable that any doctor would require a patient to receive such treatment.

Further, it is the committee's opinion, based on information to hand, that TM includes elements of hinduism. There are, among others, the "initiation", at which the pupil is present and which includes on the one hand a ritual offering with an invocation to hindu gods in Sanskrit, on the other the use, as a mantra, of the name of a hindu god in the

actual process of meditation itself.

Even if there are very few who will understand the words of the ritual or of the mantra, subsequent explanation of the meaning can undoubtedly cause discomfort or indeed give rise to serious inner conflicts, especially for religious individuals who have been through the process on the assumption that the words used were of a neutral character with no religious associations.

It is, therefore, the ethical committee's view that any doctor proposing TM as part of a course of treatment should explain to the patient the meaning of the ritual and the mantra prior to referral to or commencement on TM, so that the patient can make an informed choice.

It should further be mentioned that TM is said to have side effects, but these are insufficiently described. Nevertheless it would also be proper to inform a patient that TM can give rise at least to passing side effects.

The full membership of the committee has participated in dealing with this matter.

On behalf of the committee

Hans Jensenius / P. Hove

6)

Thus the formation of "The Society for the Promotion of the Medical Use of TM" has been disastrous to the TM-movement: If TM takes the advice of the Ethical Committee it can no longer maintain the distinction between esoteric and exoteric teachings. To explain the meaning of the mantra would, for TM, mean that the true nature of MMY's teaching would be revealed: that TM is religious in nature, and that TM should be taught in terms of a religion.

1) "Liberty", May - June 79, p.14.

2) "The Advisor", August 79, p.15.

3) "The Science of Being and Art of Living", MMY, 1966.

4) In the German Federal Republic the "Vereinigung deutscher Ärzte zur Förderung der Gesundheit durch Transcendentale Meditation" has edited a "Memorandum", containing twelve propositions to the Federal Government. The Address of the secretariate is: Am Berg 2, 4516 Bissendorf 2, GFR.

5) "Indenrigsministeriet" j.nr. 5700/1-10/1979.

6) "Den Almindelige Danske Lægeforening - Etisk Råd" j.nr. 208-10/79, Bilag nr. 5.

NEWS:

From "Gazette" Oct, 12 - 1979

MIU LEVITATIONS PLANS GET OFF THE GROUND.

Fairfield (AP) - Plans to build two huge domes to allow Maharishi International University students to levitate got off the ground recently in Fairfield.

MIU officials held groundbreaking ceremonies for the gold-colored domes, which are expected to be completed by Christmas at a cost of \$ 500,000. University President Larry Domash said the 35-foot-high domes will allow up to 1,500 persons to levitate at one time.

School officials claim transcendental meditation enables practitioners to perform abnormal tasks, including levitation. MIU, which describes levitation as the ability to fly without the use of outside power, has been offering levitation courses for two years.

While outsiders are not allowed to witness the levitation, Domash said the present levels reached are "a matter of feet. We hope to reach (the top of the 35-foot domes) eventually".

He said research indicates higher levels can be reached when levitation is done in large groups.

Donations have been received to cover the cost of the first dome. The domes, with diameters of 160 feet, will be built of wood with a gold-colored metallic skin.

RISING YOUNG BUSINESSMAN SELLS LEVITATION CUSHIONS.

From: Des Moines Sunday Register January 21, 1979.

A Businessman here says sales of soft-landing gear to people who levitate are soaring.

"The idea seemed so obvious" said Quentin Wood, 22, creator of the flight cushion. "Because we are still in the early stages of levitation as a part of transcendental meditation, we're still coming down.

"When we get up in the air a good height coming down is not so soft", said Wood.

Asked to describe a good height, Wood replied: "I do not think Maharishi would want me to say how high, but we definitely clear the floor".

This report is somewhat late. TM by now probably is going much higher than just clearing the floor. We look forward to the day when they are not "coming down" any more.

MAHARISHI THROWS IN THE TOWEL.

After two Disastrous Rounds in Federal Court, TM Calls It Quits.

Report from: Spiritual Counterfeits Project Newsletter
July/August 1979 Vol.5 No.5.

The TM movement will not appeal to the U.S. Supreme Court to reverse its two consecutive losses before lower Federal courts. That fact became official on June 6 - the latest possible date for the Maharishi's organization to carry its case to the highest court in the land. The TM attorneys not only failed to move for a "leave to appeal" within their allotted time, they also informed SCP's lawyer that they had conclusively decided *not* to pursue the case any further.

One conceivable reason for this decision is the purely strategic consideration that TM has more to gain by bringing Maharishi back to the U.S. than by continuing to deny in courts its obvious religious nature. As long as the final resolution of the case was still

pending, Maharishi was subject to "service of process" and subpoena as a named defendant. For this very reason, Maharishi has recently avoided public visits to the United States. The TM movement has keenly felt the loss of Maharishi's public-relations value; without his television appearances, speechmaking and newspaper interviews to keep public interest pumped up, TM recruitment has fallen off severely. Now that Maharishi no longer need fear the nemesis of the process server, it is expected that he will hit the PR trail again in this country. It remains to be seen whether his personal charisma can overcome the public exposure and judicial labelling of his movement as "a religion".

SCIENTOLOGY IN COURT.

It is very difficult to find out what happens in the US concerning Scientology in court. We therefore abstain from giving our own account and let Washington Post speak (Oct. 27 1979):

Scientologists Found Guilty In U.S. Conspiracy Case
By Timothy S. Robinson, Washington Post Staff Writer.

U.S. District Judge Charles R. Richey yesterday found nine members of the Church of Scientology guilty of various roles in a massive criminal conspiracy to plant church spies in government agencies, break into government offices and electronically "bug" at least one International Revenue Service meeting.

Richey, whose ruling came after the federal government submitted nearly 300 pages of evidence against the church, did not set a sentencing date pending a presentence investigation that usually takes about one month. Eight of the defendants could receive a maximum sentence of five years in prison; one could be sentenced to a maximum of one year.

Richey's pronouncement of guilt came after a three-hour hearing marked by bitter squabbling among attorneys for both sides over suggested last-minute changes in the wording of the evidence pre-

sented.

At one point, when it appeared the carefully worked out agreement might fall through, Richey said between loud and acrimonious exchanges among the 20 or so attorneys in the case, "If this continues, I'm going to trial."

Ultimately, however, the nine defendants - with their attorneys still claiming their refusal to agree that the government's evidence was factually correct - marched around the defense table to sign the government's "stipulation of evidence" against them. Mary Sue Hubbard, the wife of Scientology founder L. Ron Hubbard and the alleged leader of the conspiracy, signed first.

The rare procedure followed before Richey is not a guilty plea. It is part of a plea arrangement enforced by the judge in which the government's evidence is accepted, the defendants are found guilty, and they can still appeal legal issues to a higher court. They could not appeal if they pleaded guilty.

Under the process, both sides avoid a lengthy trial. In this case, the Scientologists can still litigate on appeal their contention that the government raids in which mounds of church documents were seized and used against them were illegal.

Seven of the defendants were found guilty yesterday of conspiracy to obstruct justice for their roles in a coverup of the spying and burglary operation. One member was found guilty of conspiracy to steal government documents and one was found guilty of a break-in at a Justice Department office.

The Church of Scientology again yesterday maintained that it has "always been official church policy to uphold the laws of the land. The church did not and does not condone violations of this policy." It said, however, the individual defendants will have to speak for themselves.

Assistant U.S. Attorney Raymond Banoun told a reporter later yesterday, however, that his study of thousands of pages of documents seized in searches of church property shows to him "overwhelming evidence to the contrary, namely that the Church of Scientology ... approved, condoned and engaged in gross and widespread illegality."

U.S. Attorney Carl S. Rauh said his office was "very satisfied" by the guilty verdicts and would recommend that "substantial prison terms" be imposed for most of the defendants.

The guilty verdicts against the defendants end the major phase of a criminal investigation of the group that began in June 1976, when two church spies were apprehended while photocopying government files in the U.S. Courthouse here.

The investigation led to two massive government raids - authorized by search warrants whose legality is still being challenged by the church locations here and in Los Angeles on July 8, 1977.

Church spokesmen have said that any actions its members took in infiltrating government agencies and breaking into government offices were in response to a 29-year campaign of harassment against the church by the government.

It has prepared documents showing what it calls a "picture of harassment of international proportions" by the government, replete with allegedly false information about the church in government files. The church's troubles with the government began soon after it was founded by former writer Hubbard in the early 1950s. The church claims it was discriminated against by the IRS when some of its branches did not receive tax-exempt status as did other religions.

Other government agencies that are accused by the church of improperly spying on church activities and members include Air Force intelligence, the Secret Service, the Food and Drug Administration and the Coast Guard.

Scientology, which is described by the church as an "applied religious philosophy" that believes in the basic good of man, is a worldwide organization with headquarters in England and the U.S.

The nine members found guilty yesterday include the church's highest officials in the U.S., and persons with church titles such as Guardian and Deputy Guardian, and Guardian World-Wide.

All the defendants are from the Los Angeles area. Two of the church's leaders in England also have been charged and are awaiting extradition.

Convicted of conspiring to obstruct justice yesterday were Mary Sue Hubbard, Henning Heldt, Duke Snider, Richard Weigand, Gregory Wil-

lardson, Cindy Raymond and Gerald Bennett Wolfe. Convicted of conspiring documents was Mitchell Hermann. Convicted of theft was Sharon Thomas.

The evidence presented to the court by the government shows that church spies committed scores of break-ins at government offices here and elsewhere to obtain secret files about the church and other groups. Its burglars often were rewarded by the church for successful efforts in government agencies, the evidence said.

WHAT ARE PEOPLE FOR?

We have a puzzle? In 1965, 66, 68 a pamphlet by Ron Hubbard "What are people for?" was published (ISBN 87 87347 23 7). It was edited in Danish in 1973 and 1975. The English version was reedited in 1973 from Copenhagen, but in a shortened version, not giving the full English text which is translated into Danish in "Hvad er mennesker til?".

This Danish version, however, gives us information about some important theological theses of Ron Hubbard, and we therefore have had to translate the Danish theses of Ron Hubbard into English. If one of the readers happen to have the original English version, we would be happy to publish the real text. But here comes the translated Ron-opinions:

From "What is Greatness?" (p. 13f).

"If there is any holy quality (egenskab), it is at any rate not to be forgiving! "Forgiveness takes place (udfolder sig) at a much lower level and contains an element of criticism.

"Real greatness simply rejects to be changed, when it is confronted with evil acts- and a person of real greatness loves his fellow-beings, because he understands them ..."

"Justice, mercy and forgiveness are not important (uvæ-sentligt) compared with the ability not to be changed in spite of provocations or request for change."

These theses probably seem strange to the reader, but the reader who is well versed in his "occultism" will hear a bell ring. In "Aleister Crowley MAGICK", edited, annotated and introduced by John Symonds and Kenneth Grant, London 19 p.xvii one can read: "According to Crowley, "love under will" (a phrase from the Book of the Law; it is corollary of "Do what thou wilt") which can be interpreted as kteis under phallus, is the hidden formula of the New Aeon. This is the formula of sexual magick which, being more direct and potent than others, is likely to be more successful; it is also more dangerous. It has the additional advantage of enabling the participants to dispense with most of those elaborate rites and flourishes of a ceremonial nature which were taught in the Golden Dawn and which were central to Freemasonic bodies".

We find this same teaching in the recent publications from Fraternitas Saturni. In its publication VITA GNOSIS (German edition) p.6 we read citation from Meister Therion (i.e. Crowley): "Liebe ist das Gesetz, Liebe unter Willen, mitleidlose Liebe".

Can any of readers suggest another background for the theses of Hubbard?

IS HUBBARD STILL ALIVE?

"The founder" and fatherfigure of Scientology Ron Lafayette Hubbard seems to live a very quiet life. In the last three years no new photo has appeared, and as far as one can see no new writings have appeared from his hand. What is wrong?

Eleven high-ranking church members, including Mary Sue Hub-

bard, the wife of Ron were indicted by a federal grand jury last year in US for allegedly conducting a conspiracy. But Hubbard was left out. The reason probably is that Scientology maintains that he has no leadership within Scientology any longer.

Nevertheless "Policy Letters" in his name are still coming forth, as far as information goes. And one can wonder how it can be that a person without any leadership in the movement is still able to send out directives for the movement?

Is the explanation that others are doing it in his name? And that he has definitely disappeared from the scene? Because he is dead? Because he is ill? Or is he still going strong - but keeping a low profile in order not to attract the attention of the FBI and similar enemies of Scientology? If so one could give Scientology the good advice to stop the Policy Letters in his name?

THE FISHING MOON.

The "moonies" in Europe are busy people, always trying to fish new converts. In the US they have expanded the fishing industry and have gone into Seafood. Washington Post and The Advisor (Oct. 79) tell similar stories about that.

Washington Post: Moon's Church Plans To Expand Seafood Venture.

International Oceanic Enterprises, Inc. a Norfolk-based firm owned by the Rev. Sun Myung Moon's Unification Church, plans to buy and expand a seafood processing plant it leases here. The \$2.5 million proposal is part of a nationwide expansion of the company's seafood and shipbuilding operations.

The company's venture into the seafood industry is "an experiment that seems to be working," said Michael Runyon, the company's vice-president for corporate affairs. He said the company's subsidiary,

International Seafood Co., will buy the Norfolk processing plant from Ballard Fish and Oyster Co. for a \$1.5 million by the end of the summer.

Another \$1 million will be spent to expand the plant's capacity so that when it's finished it will employ about 100 people, he said. While that's being done, many of the company's employees will work at a new shrimp-processing plant the company just bought for \$500,000 in Bayou La Batre, Ala., where the company's boat building operations are located.

The Advisor: Former Moon Official Details UC Fishing Plans.

Former Unification Church State Director for the State of Hawaii, Robert G. Brandyberry stated in an affidavit dated June 22, 1979 that he was present when Moon outlined an aggressive plan to set up a Unification Church dominated fishing industry. His notes of the Moon address to a conference of State Director's of Unification Churches held at Belvedere on September 20, 1976 reflect that Moon made statement concerning the management and organization of this "church" business. Boston, New York, New Orleans, Florida, Los Angeles and Seattle, were identified as becoming the major seafood depots. According to the affidavit Moon stated that "we need to have all connected business within our organization." This included refrigeration trucks to get into the cargo business. "There will be no competition", noted Brandyberry, "because we utilize our own members". "With worldwide network we can control business. All young men must go all over world fishing". The notes further indicate the need for a shipbuilding company and for 24 boats in one year. "We build them", Moon reportedly stated.

Ed. Note: According to the report of the Congressional Subcommittee on International Organizations, Oct. 31, 1978, over \$4 million in Unification Church funds was distributed to the UC related business known as International Oceanic Enterprises Inc., (parent company in Norfolk, VA), U.S. Marine, (shipbuilding operation in Alabama, New York and Virginia), and to the One-Up Corp., (a holding company that helped fund fishing operations).

Brandyberry's notes, according to the affidavit, make certain that Moon is actively engaged in the management of the Moon Organization's

vast business empire, and that the business dealings were orchestrated from Belvedere. In Brandyberry's testimony to the New York State Tax Commission, June 22, 1979, he also stated that Moon told him that it was necessary to incorporate these enterprises in order to make companies seem autonomous from the Church. Moreover, incorporation would permit foreign members to get visas to stay in this country, according to the testimony. It would allow foreign members who had come with supposed expertise in business affairs to stay in this country so they could be able to advise American members as to how to pursue business ventures.

CULT INFORMATION CENTER OPENS.

At Saskatoon Lutheran Seminary.

A resource center on religious cults has been established in the library of the Lutheran Theological Seminary in Saskatoon, Sask.

The center is intended by its founders to provide resources for Christians in western Canada in dealing with religious cults and sects. It is believed to be the first center of its kind in the western part of the country.

Called the Resource Centre for the Study of New Religious Movements, the collection will include books, periodicals, and other documents related to the emergence of new religious groups that have particular appeal to the young.

The center was begun by the three full-time Christian chaplaincy programs at the University of Saskatchewan. The seminary is located at the University campus.

The full-time chaplains are the Rev. Mark Koenker (Lutheran), Father Bob O'Halloran (Roman Catholic), and the Rev. Colin Clay (Anglican, Presbyterian, United Church).

The three began the program when they sensed a growing influence of the cults in Saskatchewan and a lack of resources to deal with them.

Included in the center's collection will be information on the Unification Church of Sun Myung Moon, Krishna Consciousness, the Institute for Applied Metaphysics, Dawn Horse-Communion, Children of God, Transcendental Meditation, the Church of Scientology, and the Divine Light Mission.

The center was opened following a September 22-28 seminar at the University dealing with the cults. Featured speakers included a priest, a physician, and an attorney who had dealt with cults and four former members of the Unifications Church who now work at helping individuals leave the cults. Those wishing assistance in obtaining resources on the cults may contact Pastor Koenker at the Lutheran Student Centre, 1302 College Drive, Saskatoon, Sask., S7N 0W5.

GREETINGS FROM HARE KRISHNA.

Some of our readers respond to our publication of Up-Date by sending us letters, and nearly all the letters are happy reading for the editorial staff. A number of our readers, however, consider our approach too "negative", which we honestly cannot understand.

We want to cite from one of the letters, coming from Internationale Gesellschaft für Krishna Bewusstsein e.v. in W. Germany, signed by vrndaranya:

We very much appreciate your magazine here. This might seem strange to you, as a statement coming from members of a "youth sect", but it is a simple fact. Your magazine is well investigated and does strive for the truth, so in this way it serves a useful purpose for all, even for us (who may find ourselves the subject matter of an Update investigation someday!). To put it in the most honest and practical way, we as preachers of Krsna Consciousness also feel the need to keep tabs on our friends in the other new religious movements!"

"At any rate, we hope that you will keep up the good work and continue publishing "New Religious Movements - Update.""

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