

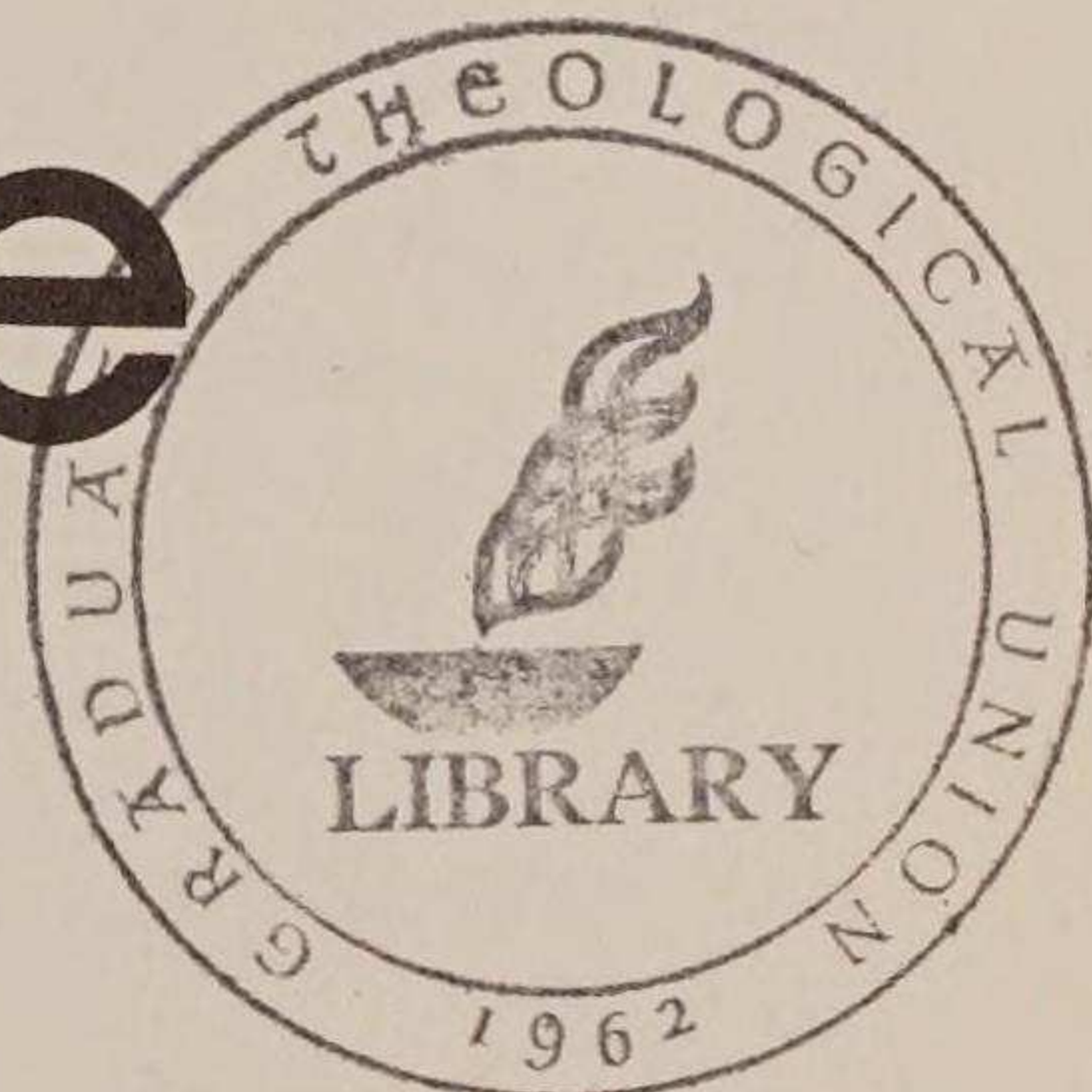
new religious movements

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EDITORIAL.

In this issue of Up-Date we have organized the texts according to the various groupings. This means that the "notes" are scattered and not kept together under one heading.

Our main articles are the following:

Johannes Aagaard publishes the first part of a series in which he is going to tell the unknown story of the gurus. Guruism is a "split-level religion", operating on two "floors". The ground-floor is for public use, while the upper floor contains the real truths. Aagaard maintains in his presentation that the many gurus are parts of one major counter-mission, connected with "the order of the ochre robe" and with tantra as its major substance.

A former sannyasin tells the inside story from Poona, "No Ego, No I", where she lived for half a year with Bhagwan Rajneesh. Our readers are referred to the article published in Up-Date Vol III, issue 1/2, July 1979 by Mikkel Pade "Shoes and Minds are to be left here at the Gate".

Bishop, dr. C. G. Diehl has translated the TM-ritual from Sanskrit into English. We publish his translation. After that we are able to publish some of the "hymns" of TM", demonstrating the religious character of the Maharishi within TM.

In the last issue we published an article by the rev. F.-W. Haack on "The Real Danger". We have received an answer from ISKCON / Hare Krishna from Germany.

Scientology in court is an important question to deal with. We did so in the last issue, and this time Johannes Aagaard tells about Scientology and Crime, and Scientology gives a sort of answer to which Aagaard answers with two small articles, and with some very interesting notes.

.....

We have been working hard to internationalize our staff and strengthen it with English or American personnel. We have not yet found the right person who was able to accept our invitation. It means that we are still behind schedule and once more we have to edit a double issue. We do, however, still look forward to a normal printing programme.

GURUISM - A HINDU COUNTERMISSION

by Johannes Aagaard

At the beginning of this century, Hinduism and the Old Oriental religions were considered to be dying. They had had their time, and the new Western civilization with its religion, Christianity, was replacing it. The more conservative Christians considered this take-over as a simple rejection of the old religions while the liberal Christians wanted to see this development as a crowning of the aspirations within the old religions. Both were mistaken.

The traditional religions are coming to life today. A large number of missionaries from the East are working in the West, and one can no longer consider the disciples of these missions as unimportant fringe-groups. They now represent a lasting and important influence on the Western mindset.

But who are they? and where do they come from?

In this presentation we shall make an attempt to see the various gurus as parts of one general pattern and as expressions of a factual hindu-countermission, the aim of which is to gain outside India what was lost inside India.

In his book "A Search in Secret India" (1934) Paul Brunton relates a conversation with an Indian yogi disciple:

"The latter asks me earnestly: 'Do you see such things among the Yogis in England?' I try to restrain a smile. 'There are no Yogis in that country', I answer."

Things have changed considerably since then. There are most certainly yogis in England today - as well as elsewhere in the world which used to be called "the Christian world". In fact, they are all over the world now.

In January 1979 Indian newspapers reported that the second "World Congress on Hinduism" took place in Allahabad. Between 40,000 and 50,000 delegates from all over the world attended. The congress which lasted for two or three weeks was headed by four chairmen, the four shankaracharyas who lead the large order of swamis, and its honorary president

was Dalai Lama. One newspaper reported that a speaker at the congress had said something to the effect of :

"Our mission in the West has been crowned with a fantastic success. Hinduism is now becoming the decisive World religion and the end of Christianity has come near. Within another generation there will be only two religions in the world, Islam and Hinduism."

This prophecy at any rate proves the confidence which is given to Hinduism by the many gurus and their missionary efforts all over the world.

However, the fact that they are expanding all over the world has hardly registered with many people, partly because most of the gurus live quiet lives, and partly because many Christians try to cope with the fact of the gurus by forgetting about it. And when one tries to ignore, ignorance helps. Consequently knowledge about gurus is not popular knowledge in the churches. A surprising lack of factual information is found about the large number of gurus now operating in the world. Not least, people engaged in Christian missions participate in this ignorance. But even persons who are related to those who have joined a guru will often not know the name of the guru, not to mention his ideology or characteristics.

THE BACKGROUND IN INDIA.

The main part of the gurus come from India or countries close to India. It is often argued, however, that these gurus are quite different from the real hindu-gurus, and that they represent a western phenomenon, created by the capitalist system of Europe and North America with only superficial relations to the Hindu-, Buddhist- or Sikh-background. While it is certainly true that they are influenced by the western system, which is now influential in the whole world, the important dimension of these guru-movements is not their western outlook, but their Indian substance. But what is this substance? Are they modernizers, neo-Hindus and neo-Buddhists who are bringing the synthesis of religious insights to the whole world?

Often the gurus are seen and described as neo-Hindus, but this label covers very different and exclusive movements. Some of them were and are modernist, beginning with Ram Mohun Roy and culminating with India's former president prof. Radhakrishnan. These modernists tried to purify Hinduism from all "superstitions". They rejected "idol-worship" and many old habits. They wanted to promote the rights of women. They tried to make Hinduism modern in order to open up for reforms within India, introduced from the western cultures.

There is, however, in neo-Hinduism another mainstream. It is revanchist and is opposed to the modernist trend. Its leaders may appear to be modern Hindus, but they in fact are oldtimers who want to oppose Christianity by a return to traditional Hinduism. The revanchists affirmed what the reformers called "superstitions". And their representatives among the modern gurus do the same. Idol-worship for instance was not only affirmed by Ramakrishna, but also today by the Hare Krishna movement and by most of the tantric gurus. The chosen deity (the ishta-devata) is an essential part of the guru-ideology as are the yantras (images) connected with these cults and the mantras (names of gods) used in their worship of "idols".

While the reformists or modernists answered the challenge from the Christian missions by reforming Hinduism, the revanchists answered with a counterattack, sending their own missions to the Christian countries. And in doing so they obviously did not propagate reformed Hinduism (or Buddhism or Sikhism) but the "old time religion".

Two famous Hindu-missionaries, Vivekananda and Yogananda, both came to the west in order to participate in religious congresses held by liberal Christians. Vivekananda came in 1893 to the World's Parliament of Religions in Chicago, and Yogananda came to Boston in 1920 in order to speak to an International Congress of Religious Liberals, arranged first of all by the Unitarians. It was assumed without much reflexion that they were also liberals. They most certainly were not. They were disciples of gurus, deeply rooted in the tradition of medieval India.

THE ORDER OF THE OCHRE ROBE.

"Hinduism is not the sort of religious tradition which sends out missionaries and established outposts. It is not organized for that sort of thing", declares Mark Juergensmeyer in "Understanding the New Religions".

This statement is representative of a number of similar opinions, expressed by even scholars of Hinduism. It is, however, a mistaken statement, and for several reasons. First of all there is no such thing as "Hinduism". And if someone insists that "Hinduism" exists as a sort of very loose generalization of religiosity in India then the same person must at the same time admit that "Hinduism" in this sense is not organized at all. But within Hindu cultures and Hindu traditions there are in fact bodies organized for missionary outreach. Most notable among them is the Order of Shankaracharya. This order is not only organized for mission, it came into being as a counter-mission which is aimed at and has to a large extent succeeded in pushing Buddhism out of India.

Vivekananda and Yogananda were - as indicated by their names - both anandas, i.e. monks or swamis belonging to this order of the ochre robe, the order of the great swans of Indian traditions, the paramahamsahas.

"Every swami belongs to the monastic order that has been honoured in India from the time immemorial. Reorganized in its present form centuries ago (probably about one thousand years ago) it has since been headed by an unbroken line of venerable teachers. Many monks, perhaps a million, make up the "Swami Order"."

Source: Autobiography of a Yogi, by Paramahansa Yogananda, 1971 p. 229f.

The order is subdivided in ten "dasanamis", and all swamis indicate by their names to what section they belong. The whole order is ruled from a number of maths (monasteries) of which four are the most important, each headed by a living shankaracharya, of which the one from the Southern math is the first among equals.

The order is today practically unknown to outsiders, and even in India only few people know about its size and importance. Still it is one of the most powerful forces in the world. The majority of the present gurus are related to this order and work as its missionaries. They are certainly not operating on their own, but are a part of a large missionary program.

The order of the ochre robe was created for India, but in fact it spread the "saving knowledge" in many countries outside India. This spreading has now become a matter of policy, even if strong parties within the swami-order want to concentrate on the national activities. Other and more influential parties have seen the necessity of winning the whole world for the Hindu way of life, not least in order that this way may survive if the Indian area should turn communist. The political argument is important for many of the missionizing gurus who are nearly all politically conservative.

How the order is operative and how decisions are made is beyond the scope of this presentation, but suffice it to say that hundreds of thousands of monks and lay people, connected with the order convene every fourth year for the large Kumbah Melas at the banks of Ganges. During these events the leaders meet and discuss and plan together. Every twelfth year these Kumbah Melas gather even more people - endless masses of devotees.

An important parallel to the Hindu order is found in the Tibetan order of lamas or rinpoches. It is also subdivided in four main branches, each headed by a living master. Also this order is organizing missions to the whole world, not least to the Western world and is organizing its alternative world-centres or headquarters behind the military shield of NATO, in case the substitute centers which the Tibetan Buddhists have created outside Tibet after the Communist take-over are also lost.

In the following representation we are not including these missions, but they should not be forgotten, for they represent already a very substantial part of the Eastern reality in the Western world.

TERMINOLOGICAL DIFFERENTIATIONS

Just a few words about the various titles, used to characterize the gurus:

Those of the gurus who are monks are called swamis or saddhus. They are all formally initiated into one of the branches of the order or into one of its off-shoots. Most of these swamis or saddhus are yogis, i.e. teachers of yoga. But not all yogis are swamis. Some are characterized as rishis or maharishis, e.e. great rishis, indicating that they are seers and saintly persons.

The term guru is often translated as teacher, but that is certainly too vague. The term guru means one who brings light, and that is taken to mean a divine reality. "Guru and God is one" this confession is common in all the many movements.

Consequently no word from Christian tradition can be used to translate the word guru. It is uniquely connected with the Hindu- and Buddhist traditions.

Gurus are found in some of the oldest texts of Hinduism, but the notion of the divine guru is much younger and is a result of tantric influence. There is ample evidence to show that Shankaracharya himself and even more his followers are influenced strongly by tantric traditions and practiced Kundalini-yoga, and the following presentation of the many gurus will prove that they are still today to a large extent influenced by tantra. It is therefore necessary to explain in some detail what the tantric reality is.

THE TANTRIC PATTERN.

The importance of tantra is evaluated very differently. On the one hand tantra is considered a fringe group:

"Very little Tantrism survived in contemporary India ... In practice there is little left, except in remote parts".

On the other hand tantra is seen as the decisive power in India:

"Present day Hinduism is almost entirely based on tantra... Hindus are unknowingly closer to practising tantra than they think or even dream".

Very little tantra... almost entirely based on tantra. The reason for this varied evaluation of the influence of tantra, is to be found in the fact that tantra on the one hand has been restricted to underground and esoteric groups, on the other hand penetrated into Hinduism at large under the cover of orthodox religion. Nearly all books on "Hinduism" underestimate the reality of tantra, and most gurus explicitly deny their own tantric roots.

One thing is sure, tantra is not very old, it is a medieval phenomenon, even if it has roots further back. The first written records are from about the year 800 after Christ, while oral tradition may take us back to old fertility rites, which are, however, not tantric in the meaning tantra has today. Being the roots of tantra, they are not tantra more than Old Testament temple sacrifices are Christianity.

Tantra appears within Buddhism and Hinduism at the same time, and it is impossible to decide clearly if Hindu tantrism is prior to Buddhist tantra or vice versa. Maybe the two phenomena have developed at the same time mutually influencing one another.

The difference between brahmanical and tantric Hinduism is fundamentally found in the attitude to the world and the relation of the senses to the world, expressed first of all in sexual relations, whereby life is experienced most sharply.

Brahmanical Hinduism is very restrictive and negative to the world of the senses in general and to sexual realities in particular. You have to get rid of the sense-contact with the world and its phenomena in order to reach real knowledge and real liberation. Tantric Hinduism seems to

follow the same line of thought. Tantrics are normally quite orthodox in their appearance, but their understanding is different. They in fact use life against life, use first of all sexual pleasures as the fuel to start the flight out of the phenomenological world. Sexuality which is the strongest bond in life can also be used as the strongest weapon against life.

Sexuality in tantrism has developed into a sexual mysticism or sexual occultism, whereby the male semen is taken to be the life-force in nuce. The way to handle this semen is at the centre of tantra. This life-force is to be used as the motor of meditation and as the raw material for the transformation from humanity to divinity, from morality to immortality, from both rebirth and re-death to the great liberation, Nirvikapla Samadhi, Moksha, Nirvana or what is called "the final solution" whereby both life and death reaches an end.

It is agreed by all the various tantric schools that tantra deals with divinity in the body. The body is the temple of the divine and the world is the stage of divine powers. The task is to get at these divine powers - the siddhis - and the great and primitive tantric masters were called the siddhas - and still are. One of the most grotesque of these siddhi-masters was Goraknath, who is considered the father of hatha-yoga, hatha-yoga being the technique or instrumental side of tantra. Goraknath hated and feared women and death at the same time, and built up his sadhana as an attempt to escape both. Goraknath's spiritual father was called Matsyendranath or Minanath or Lui-pa (among the Tibetan Buddhists). These natha-siddhas may well have been the first to take up the tantric practices. While Matsyendranath is normally considered a Buddhist, Goraknath is considered a Hindu.

Matsyendranath who gave rise to the Sahaja-movement (probably both within Hinduism and Buddhism seems to have represented an attitude to sexual realities quite different from Goraknath's attitude, accepting sexuality as the most direct way to divine bliss. The hatha-yogic texts are often bewildering:

on the one hand by clearly ascetic attitudes to sexual realities and on the other hand by quite radical sexual practices, incorporating sacral intercourse.

This is, however, to be understood from the presupposition that sexual intercourse normally is a waste of semen while it taken into tantric context - aim at conserving and transforming the semen into the nectar of immortality.

SEXEO-RELIGIOUS PRACTICES

Within the last generation sexual permissiveness both in East and West has brought tantra from its underground existence to the forefront. Even the sexeo-religious practices which used to take place in secret places and hidden away from the official religious leaders are now performed in semi-public arrangements, still however reserved for the disciples of the tantric gurus.

And many books about tantra have been published, especially in the Western world, but also in India. We know more than previous generations about the tantric reality, first of all because each new guru who wants to sell well at the international market has to publish more secrets. Still not everything is known, and the translations of the hatha-yogic tantric prescriptions still omit parts of the Sanskrit text because they consider it obscene.

Among the many tantric subdivisions the emphasis is normally put on the difference between right-hand and left-hand tantra, or between, white, red and black tantra. These distinctions mean that the white or right-hand tantrics read the tantric instructions to be symbolic and take them to be metaphorical, while the left-hand or red tantrics take the instructions literally and in fact engage in sexeo-religious rites. The black tantra is taken to mean black magic, by which the powers are used for evil purposes.

It can, however, be argued that these distinctions are not really alternative but represent different levels of development in such a way that the spiritual interpretations are preparatory for the later literal interpretations, in which the spiritual and the bodily dimensions fuse and go together

in an undifferentiated unity. The real difference between various traditions would then be that some introduce the literal meanings sooner than others. But most probably some of the tantric movements in fact never introduce the sexeo-religious rituals, but stay at the allegorical level, not least because the bad consequences of the factual rituals in the past have proved dangerous.

The final and liberating ritual of tantra is the maituna, in which the real transfiguration of the sexual force is expected to take place. It consists of a very complicated ritual with many mantras and yantras and mudras and positions. And during the ritual marijuana is normally taken, meat is eaten, wine is drunk and males and females are paired in various coitus-positions. Normally it is maintained that it should all happen without emission or ejaculation of semen, but in some cases this prohibition is not followed.

The knowledge about the Maituna ritual is not least coming to the public through the many books on tantric art, and Ajit Mookerjee, who has taken tantra-exhibitions to nearly all major cities in the Western world and to many other parts of the world too has also actively propagated the use of the ritual in tantric circles.

The result achieved in the maituna ritual is obviously of an orgasmic nature. The sort of orgasm achieved, however, may be quite different from normal orgasm because of the different physiological and mental techniques used, as shall be explained in the following article.

Note: The Maituna-ritual seems to have various forms.

The ritual is described for instance by

Mircea Eliade: Yoga, Immortality and Freedom, 1977 p. 259ff,

Agehananda Bharati: The Tantric Tradition, 1975, p. 228ff.

These two masterpieces are "musts" for all who want to understand the matters dealt with in this article.

Omar Garrison in his Tantra, the Yoga of Sex, 1964 p. 54ff gives a modernized and popularized version of the ritual.

Considerably better but still on the popular line is

Ajit Mookerjee's The Tantric Way, Art, Science, Ritual, 1977.

NO EGO, NO I

by a former sanyasin

"First thing: we live with the ego, centered in the ego.
'I' am without knowing who I am. I go on announcing 'I am'.
And unless I know who I am, how can I say 'I'?
This 'I' is a false 'I', is the ego; this is the defence.
This protects you from surrendering. You cannot surrender, but you
can be aware of it, it dissolves. By and by, you are not strengt-
hening it, and one day you come to feel, 'I am not'. The moment
you come to feel 'I am not', surrender happens."

Note: The book of Secrets 1976 p. 42.

"A new birth has taken place. You have become one with the Cosmos.
Now you do not have any center, you cannot say 'I'.
Now there is no ego. A Buddha, a Krishna, they go on talking
and using the word 'I'. That is simply formal; they do not have
any ego. They are NOT."

Note: The Book of Secrets 1976 p. 337.

Bhagwan Shree Rajneesh

is "a living master", a guru living in Poona, India; a guru
pulling his disciples towards him, creating situations for
them, giving them the opportunity to die - this is the meaning
of all Bhagwan's teaching, of all meditations and therapy-
groups in the ashram: to die and to be reborn. "Until you die,
nothing is possible", Bhagwan says, because only when your
ego and your mind are dead, only when you surrender, something
can be given to you. "Something" means enlightenment, empty-
ness, life. However, away from Poona, it becomes obvious to me
that Bhagwan himself has not yet died to his ego - as he wants
his disciples to do.

The ashram

is a convent, a temple, a therapy - the whole ashram-life is
a therapy, not only the groups; every moment you are pulled
and pushed, towards something you don't know, towards the un-
known, the divine - and towards Bhagwan. Each day you come
nearer and nearer to him - and each day you become more and
more dependent on him. Life in ashram is extremely intensive;
changing, moving, growing - a week seems like a month, a month
like a year.

I stayed in Poona five months altogether and did in this time six therapy-groups. But, as I mentioned, not only the groups are a therapy, but the whole being in Poona. However, I will in this report only describe the groups.

Intensive Enlightenment

This group uses a Zen-technique; meditation on the question "who am I". The group is three days and nights long and happens in total silence and isolation. One is not allowed to contact anybody, neither body- nor verbal contact. The Program:

6.00- 7.00: dynamic meditation	16.30-17.30: session
7.00- 9.30: sessions	17.30-18.30: kundalini meditation
9.30-10.00: breakfast	18.30-19.30: session
10.00-11.30: sessions	19.30-20.00: supper
11.30-12.00: walk	20.00-21.00: silent meditation
12.00-13.00: sessions	21.00-22.00: session
13.00-15.00: lunch, wash, sleep	22.00-22.30: bodyexercises/movement
15.00-16.00: sessions	22.30-23.30: session
16.00-16.30: walk	

The sessions: you sit across from a group of people, on a one-to one basis, and rotating at five-minute intervals, for periods of one hour each, asking each other, "Tell me who you are". This is not a conversation, it is just yourself talking about who you are; your partner must not react, not answer if you ask him something, not show any emotion in any way. You must face yourself, all your thoughts, feelings, fears, all alone - and you start to see how unimportant you are, how little all this that your are talking about does matter. My own experience was that I on the third day started to cry and vomit; I couldn't face myself any more, I got sick - the groupleader then told me to sit down in front of a mirror and look at myself. Vomitting and crying I then experienced myself as a nothing, I could see through myself, see what was behind; something much greater, lighter, purer than I, my ego, ever could be, something which was divine. It was like throwing everything out of myself, psychologically as well as physically, and reaching the pure center of emptiness - enlightenment.

Centering

is an easy, funny group and lasts for seven days (not nights). The program for this group and also for the following groups is:

10.30-12.00: session
12.00-12.30: walk
15.00-17.30: session

17.30-18.30: kundalini meditation
19.30-21.30: session

During all those seven days you talk about yourself in third person - this "to be at a greater distance from yourself". The "sessions" are rather funny with games and exercises - though most of them demand a total concentration. One exercise is for example to repeat a very difficult rythm of absolutely senseless words - you do this in couples, walking around in the Mahatma Gandhi Road in Poona; the meaning of this is to empty your mind, which in fact worked very well, personally I lost all sense of time and space and we walked around for not one hour (as we were meant to) but two, and afterwards we couldn't find the way home.

The Mysterium Group

is an experience of traditionally oriental meditations, yoga, singing of mantras etc. The group lasts for three days and has about the same program as Centering. The sessions consist of mostly silent meditations - not much is to say about this group; it turned my mind into an eastern way of thinking and I realized reincarnation as a fact - but I think that has more to do with the time with the group.

The Massage Group

is a very soft and easy group, where we were taught how to give and receive massage - though there is no actual teaching, more an unstructured learning from everybody and from yourself; a dealing with energy. The group lasts for three or four days.

Surrender - accept - transcend

"Only those are accepted who surrender, only those are accepted who are utterly committed, who have fallen in love with me, who can trust, and whose trust is unconditional and absolute - they are accepted."

Note: Rajneesh Foundation Newsletter April 1979.

"Accept! When everything is accepted, suddenly you will feel that you have transcended", Bhagwan says, and this is very important in both the Urja-group and the Tantra-group. Accept, say yes - surrender, transcend. The "no" is of the mind, the mind of the ego - and the ego has to be killed.

The Urja Group

lasts for five days and is a typical "let go"-group. Let go, let happen, say yes; yes to life, to existence, to Bhagwan. The group is totally unstructured, you can do whatsoever you like; as Bhagwan says: "My discipline is very easy. My discipline is: do whatsoever you like - but do it with self-remembering; remember yourself that you are doing it". "Once you remember yourself, the light is there and the whole past disappears immediately; not for a single moment can it stay there" - and this is the meaning of the group: say yes into the moment, live from moment to moment, with no past and no future; just be. To be able to do this, the groupleader worked especially with our big "no's" - the big "no" in everybody, that part of us which rejects and refuses - go into your no, be it, go through it - and when nothing more is there, no resistance is there, then you can say yes, accept...

The Tantra Group

The meaning of the tantra-group is to go totally into your sexual energy, to live it out, to be it, to be just sexual, without personality, without your ego interfering, without your mind moralizing. "Morality is a false coin, it deceives people, it is not religion at all. Religion has nothing to do with morality - because religion has nothing to do with darkness. It is a positive effort to awaken you. It does not bother with your character; what you do is meaningless and you cannot change it. You may decorate it, but you cannot change it..." And tantra has nothing to do with your personality - you shall be able to make love to any man or woman, just for the joy of it, independent on personal feelings - give in to any man or woman, give in to life, give in to Bhagwan. Then first you cannot only make love, but be love - your sexual energy will become spiritual energy; first when you have accepted you can transcend. This is very typical Bhagwan-teaching: to go into everything, whatever it is, good or bad, right or wrong, to surrender to it, and then you can go beyond it, transcend. Bhagwan says:

"A man of real understanding is neither good nor bad, he understands both. And in that very understanding he transcends both ..
If you are both together, good and bad, you are neither - because they annihilate each other, negate each other, and a void is left.

This concept is very difficult for the Western mind to understand, because the Western mind has divided God and Devil absolutely. Whatsoever is bad belongs to the Devil and whatsoever is good belongs to God; their territories are demarked, Hell and Heaven are set apart..."

"For tantra God and the Devil are not two. Really for tantra there is nothing that can be called "Devil"; everything is Divine, everything is holy... Either the world is holy totally, unconditionally, or it is unholy; there is no middle path. Tantra says everything is holy; that is why we cannot understand it. It is the deepest non-dual standpoint, if we can call it a standpoint."

It is hard to die

It should be clear to anybody who goes to Poona or becomes involved with Bhagwan that you are going into something quite different to what you expect - you are not going to "find yourself", solve your problems, or anything in that direction; you cannot go to Poona as a therapy and then come back to the West as a "better" person. In fact, once you have entered the spiritual world of meditation, it is impossible to come back. Meditation has no use, you can't use meditation as a medicine (as in for example TM). Meditation is the goal, the true celebration of existence, and it doesn't fit into society. It is not meant to fit into society, meditation always was outside, above the materialistic world. If you want to live in society, Bhagwan is the wrong guru for you; Maharishi would be better. Bhagwan is asocial - he allows everything, he takes you into something, somewhere, where you loose yourself and your grasp of the outside reality.

This is the problem. It is very hard, almost impossible, for a western person to drop his ego, his personality, his grasp of the outside world. For myself, after a few months in Poona, this "killing my ego" became a regular struggle - a struggle between my old "I", my sensible, thinking personality, and my new, not-thinking, floating "being". I was living in an inner ecstasy where the surroundings didn't matter, where I had no will left, of my own (or rather a very confused will); I was floating in a river of happenings - on the other side was my mind always interfering, my mind which I couldn't kill but which was separated from me. I didn't think, my mind thought; I didn't do, my mind and my body did, I remained a non-doer. Bhagwan says, "whatever you do, remain a non-doer"; be, don't

act. I think now that this split can be very dangerous for the western man or woman, who is brought up to think and act - it is hard to die to the ego, and if you are not very careful, it can end with disaster instead of enlightenment.

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NEWS.

BHAGWAN SHREE RAJNEESH SANYASINS

Last year two young English women were arrested in Paris for smuggling drugs, and awaited trial for a considerable period of time. It now transpires that one of them, the 24-year-old daughter of a business advisor has been sentenced to 8 months imprisonment in Paris, a fine of £ 10,000, followed by a suspended sentence of 16 months if she goes home to her parents care. Apparently she had undergone "treatment" in the "serenity tank" at this Rajneesh ashram in Poona - 3 sessions of 6 hours, floating in warm salt water, in total darkness. She admitted that she had agreed to carry the suitcase carrying the cannabis, but that she did not know what it contained. She had been promised payment for taking it so that she could buy herself a room at the ashram. The suitcase contained 11 lbs of cannabis worth £ 15,000. The psychologist called in to the case told the court that those who left the sect were found to have regressed to the mental age of 12.

A SCHOLARLY TRANSLATION OF THE TM-RITUAL

In Up-Date Vol III, Issue 3/4, December 1979 p. 21ff we published the TM initiation ritual in the English version, which is known and used by the TM teachers who initiate. On p. 25 in the same issue we published a transcription of the Sanskrit ritual. Since TM teachers normally do not know Sanskrit, even if they reproduce the ritual in Sanskrit, they are only to be held responsible for the contents of translation, which they know.

Still it is of general interest to get the real meaning of the Sanskrit version, and we therefore asked the scholar C.G. Diehl from Lund, Sweden to give us such a translation. We are happy to publish the translation in this issue.

Hail Worshipful Teacher !

Constantly I am respectfully saluting Narayana, Padmabhava, Vasista and Sakti and her son Parasara, Vyasa, Suka, the Great Gaudapada and then Govinda Yogindra his disciple Padmapada and him, whose teaching is clear from every point of view (Hastamalaka), that Trodaka, exponent of rules and other Gurus of ours.

I bow to the abode of the sacred words, the tradition and the puranas, the abode of grace, the most glorious foot of the Lord, conferring happiness to the world, the Propitious Sankaracarya, Kesava, Badarayana. The Venerable Ones who have accomplished the Sutra commentary, I salute You again and again !

The Lord who is the soul of the guru in a form free from disunion, Hail ! Daksina Murti, He whose body is spread like the sky, Hail !

Through whom all the assembly of divinities bring about imperishable perfection, having paid respect to the foot of the World Guru, with whom the glorious Laksmi has appeared and thus obtained the soul's satisfaction, the leader who is splitting the cloud of worldly ignorance, the venerable Sankara who gives happiness, on him, Brahmananda Sarasvati,, I meditate, the best of gurus, having the light in fullness.

Whosoever, impure or pure or in whatever condition he may be, may reflect on Vishnu - he is indeed inwardly pure.

I present bathing, hail the lotus feet of the guru !

I present garment, " " " "

I present sandal, " " " "

I present grains of rice, " " "

I present flower, " " " "

I present incense, " " " "

I present light, " " " "

I present water for rinsing the mouth, "

I present eatables, " " " "

I present water for rinsing the mouth, "

I present areca nut and betel leaf, "

I present bilva fruit, " " " "

I present the waving light, " " "

The Camphor white , the Incarnation of Mercy, the Essence of Samsara, who wears the king of serpents as a garland and always dwells in the heartlotus, arising in union with Parvati, to him I bow ! I present the waving light, hail the lotus feet of the Guru !

Salutation of Presenting Flower

Guru Brahma, Guru Vishnu, Guru god Mahesvara, Guru who is visibly the supreme Brahma, to this venerable Guru hail! Through whom the aggregate of all things was created in the world , movable and immovable, through whom this footmark has become visible , to this venerable Guru hail !

The glorious Brahmananda who gives the highest happiness, the perfect manifestation of wisdom, who goes beyond everything like the sky and is recognizable by "That Thou Art" etc. the One everlasting , spotless and immovable , having become a witness to the all-intellect, going beyond existence, endowed with three qualities, the true Guru I worship. Hail the venerable Guru through whom the eye is painted with the stick which creates wisdom to the one who is blind and darkened by ignorance.

I present flower salutation, hail the lotus feet of the Guru !

Some comments on the translation :

LINE 1. The word GURUDEVA does not necessarily imply divinity. Cp. PATIDEVA used by a wife to her husband. I chose the word "worshipful" as a term of the most deep respect.

LINE 3. "Her" son is motivated by the fact that SAKTI is always feminine.

LINE 6. HASTAMALAKA is (according to Winternitz, "Geschichte der Indischen Litteratur) not the name of a person, but of a philosophical poem reputed to "clear all doubts".

LINE 9. It seems reasonable to classify the VEDA as "sacred Scripture" as different from the SMRTI.

LINE 12. The commentators of the SUTRAS are mentioned in dualis.

LINE 17. The plural form TRPINGATA causes problems. I have tried to make the translation as literal as possible, without any efforts of emendation of the text.

LINE 25. I believe my interpretation of the difficult SAVAHYABHYANTRA can be defended as SAU AHYA ... but I am in doubt and have tried SAVA and AHI : "sun and earth". An emendation of the text may be necessary here.

LINE 8 FROM THE BOTTOM. I agree to the translation as of TAT TVAM ASI.

Generally speaking the text causes some doubts as to the meaning intended. Sanskrit words do often permit different interpretations. My intention has been to be true to the common translation given in dictionaries.

C.G.Diehl

"SOMETHING GOOD IS HAPPENING"

12th January, 1975, was an important date in the history of Transcendental Meditation. The Age of Enlightenment was declared, and a World Plan was published. This event, taking place on Maharishi Mahesh Yogi's birthday, should be celebrated extraordinary, or - it could not be bypassed without contributions from the world of music and poetry.

"Something Good Is Happening", an LP-album, was produced in the honour of this glorious threshold to a new era, but for reasons not known to us the record was withdrawn by TM without any plans for re-release of the songs.

However, the Institute of Missiology and Ecumenics in Aarhus has the record on tape, and from this tape the lyrics of 3 songs from "Something Good is Happening" are presented especially to the readers of "Up-Date":

MAHARISHI

Fourteen years ago a gentle man came out
to help the world enjoy ... Oh boy!
Starting from the East
He travelled onward to the West
Where he began to show us how to dive
into pure consciousness
Sailing round the world
He's spreading waves of happiness
You all know his name ... Maharishi

CHORUS: Maharishi, Maharishi, Maharishi Mahesh Yogi
Maharishi, Maharishi, Maharishi Mahesh Yogi

Working with the scientists
He came up with a plan for S.C.I..... Oh my!
With a firm foundation
Every student really learns
And with the fuel of pure intelligence
the fire of knowledge burns
When ignorance is burned in knowledge

Living truth returns

His name is aflame ... Maharishi

CHORUS: Maharishi, Maharishi, Maharishi Mahesh Yogi
Maharishi, Maharishi, Maharishi Mahesh Yogi

Now we've got the World Plan

It strengthens every man in every land ... How Grand!

S.C.I. is spreading fast to each community

starting with 3.600 stretching to infinity

When the world population finds eternal peace

Remember the name ... Maharishi

CHORUS: Maharishi, Maharishi Maharishi Mahesh Yogi
Maharishi, Maharishi Maharishi Mahesh Yogi
Maharishi, Maharishi Maharishi Jai Guru Dev

THE ARTIST AND THE SCIENTIST

Look at the artist painting his picture

Look at the painter painting his soul

Look at the artist creating a rainbow

Colors so soft you can see the room glow

I know an artist who paints with his heart strings

Filling the canvas with a golden glow

Everything grows within his picture frame

Like the universe we know

Look at the scientist searching for something

Something objective and hidden from view

Look at him piercing through life's surface shadow

Something objective is subjective too

I know a scientist helping his neighbor

Breaking the boundaries of Infinity

True understanding of the whole of life

Beyond diversity

Look at the artist painting his picture

Look at the painter painting his soul

Look at the scientist piercing the shadow

Shining within is a golden glow

Ah ah ahah ah ah ah

The artist sings in the song of life
The scientist studies in its moting
Two different roles will find their goals
In the same unbounded ocean.

PROGRESS AND HAPPINESS

Progress and Happiness
Says His Holiness
Maharishi

Progress and Happiness
Says His Holiness

Something good is happening
It's happening all over the world
Something good is happening
It's happening all over the world

The dream of everyone to live in peace
and harmony will soon find its fulfillment
Harmony will soon find its fulfillment
It's happening all over the world

The World Plan is in motion
Bringing knowledge of life to the world
Experience of fullness
For everyone all over the world

Every man is born to live in perfection
and Maharishi gives the right direction
Maharishi gives the right direction
It's happening all over the world

Progress and Happiness
Says His Holiness
Maharishi

Progress and Happiness
Through the World Plan
Progress and Happiness
Says His Holiness

TM MOVING INTO INDUSTRY.

By Mark Cantillon.

Reports from both England and France have confirmed that Transcendental Meditation are currently negotiating factory take-overs -the international cult. The movement puts forward its aim as being not primarily concerned with commercial success in any enterprise, but rather with a TM-meditating workforce such success "would be inevitable". A claim which in both countries appeals to government planners: TM assures jobs in stricken industries.

In Liverpool people speak now of "Meccano Maharishi" where Airfix Industries' troubled subsidiary Meccano (childrens toy manufacturers) has lost £ 4.14 millions in three years trading. In the seventh week of a worker sit-in, following the factory's abrupt closure, a company called "Age of Enlightenment" expressed interest. TM set up this company, announcing that it sought a state-aided factory in Britain as a model of labour relations, and also to show the productivity benefits from their meditation. His Holiness the Maharishi Mahesh Yogi will want Meccano employees to vary the monotony of work with some hours of meditation. After a few years Meccano will be phased out in favour of some new electronic product. The "Age of Enlightenment" will probably vouchsafe £ 1 million towards the project: the Government, Liverpool council and private industry the rest. Ralph Ehrmann, Airfix chairman, has been meeting Maharishi representatives, who paid £ 250.000 for HQ in Mentmore Towers, Buckinghamshire a year ago. Mr Peter Warburton, the sect's "Minister for Information and Inspiration" claims that TM owns Factories in West-Germany, Japan and in the U.S.,

but he backs off from detailed questioning from journalists. An advanced course in TM teaching would cost between £ 400 - £ 1,200 for an eight-week course, but Mr Warburton said this could be waived for any of the 900-odd workers recently employed who wished to stay at their jobs and meditate. Shop stewards in the now occupied factory are interested, but various sceptical voices have been raised at the top of the General and Municipal Workers Union, not least because of the "Age of Enlightenment" Company's ambivalent attitude to the closed shop (Restriction on trade union membership).

265 employees in a similarly stricken factory "Sapitex" in Rennes, Brittany (France) also have to contemplate the imminent necessity of meditating in order to keep their jobs. The company has subsidiaries in several French towns which could also be taken over, the TM representatives assure, under the same conditions. As in England, TM explains to the various authorities here that their meditation is the basis for the "dynamic development of a commercial enterprise". A secret ballot among all participants within the factory as it now stands is to take place before a final decision could be given to TM, because as a foreign concern buying a French business (TM is based in Switzerland), any agreement reached would have to be first cleared with the Minister for Labour in Paris. However the Socialist Mayor of Rennes, Edmond Hervé has been quick to emphasize the necessity of first assuring philosophical, religious, political and trade union freedom for workers in any possible TM take-over.

Interesting that both Breton and English people, who are in the places TM intends to "set up shop", are very concerned about His Holiness' ideas on industrial harmony, TM's orchestration of which is a none too ambiguous condition of employment.

SOURCES: "DIE WELT" 27.8.79
 "INVESTORS CHRONICLE" 18.1.80
 "SUNDAY TELEGRAPH" 20.1.80
 "FINANCIAL TIMES" 15.1.80, 21.1.80

From "The Hindustan Times", New Delhi, Dec. 4, 1979:

TEN THOUSAND YOUTHS INVITED TO DEVELOP THEIR FULL CREATIVE POTENTIAL AND CREATE AN IDEAL SOCIETY,

MAHARISHI'S UNIQUE PROGRAMME. His Holiness Maharishi Mahesh Yogi, founder of the World Government of the Age of Enlightenment. Founder of the Science of Creative Intelligence and the Transcendental Meditation and T.M. Sidhi Programme, who has brought to light the profound parallels in Veda and modern science, has decided to train ten thousand Indian youths to collectively gain mastery over nature, to radiate Sattwa and purify world consciousness. After the training these enlightened individuals will go to all parts of the world and maintain higher consciousness in society. Natural law will support life every-where, seasons will come in time, individuals will live in perfect health and prosperity will be enjoyed in every home, village and city. Life its own cultural integrity and will enjoy real freedom and invincibility. This will be the gift of India to the world.

The basis of Maharishi's blessing for the world is the infinite organizing power of pure knowledge, the Veda, which he naturally possesses from his tradition of Vedic masters.

This is a call for every ambitious youth who has faith in modern science and the ancient vedic wisdom of life. Parents who have the highest aspirations for their children should bless them and send them to participate in the programme to develop their full creative potential and adore the society as valuable ideal citizens to either assume administrative responsibilities in the World Government of the Age of Enlightenment in the country or abroad or choose to become industrialists and successfully lead the society in all fields.

The daily routine during the training will be based on the main principles of Veda, Science, Yagya, Yoga, Udyoga and Ayurveda.

Training of the youth in the agricultural, industrial, business, and management skills according to their aptitudes, while developing their intellectual genius and spiritual potential is a great nation-building educational programme which is unique and has arisen to fulfil the need of time.

The training period will be three, five, seven or nine years, depending upon the background of each course participant.

The opportunity is open for everyone regardless of their educational background—M.A., Ph.D. or uneducated. There will be separate categories of instruction on the basis of different levels of education.

Only young men over 16 years of age and in good health should apply.

Those coming should bring their own bedding according to their needs.

Boarding, lodging & tuition will be provided free for those who need help. Others will cover their own expenses according to their tastes.

After completion of training, opportunities will be open to the participants, according to their qualifications and achievements during the course, to work in India and abroad on a permanent basis.

Group meditations of 10,000 people will create a concentrated atmosphere of Sattwa and will thereby generate a powerful influence for the whole world consciousness. The world will rise to the glory of Satyam, Shivam, Sundaram.

To make this project comfortable for the participants, the construction of buildings has already started, but tents are being provided in order to begin this program immediately.

This endeavour of establishing a new age will enlighten the personalities of ten thousand people.

A similar opportunity for self-development will also be available for retired people as soon as we have more comfortable facilities.

The powerful influence of Sattwa produced by this project in national consciousness will create much awaited harmony in the country and is expected to greatly influence world peace. It will be a joy for the social scientists to study the changes during this phase transition.

LET THE GONE BE BYGONE. LET US ALL RISE TOGETHER TO DISPEL THE CLOUDS OF IGNORANCE AND BRING IN THE FULL SUNSHINE OF THE AGE OF ENLIGHTENMENT.

Applicants, with their detailed application, should come to the following address for selection. Last date of admission will be 12th December, 1979.

Dharma Pratishtanam
Department of Development of Consciousness,
B 4/59, Safdarjung Enclave, NEW DELHI-110 018.

THE REAL DANGER.

- An answer from ISKCON, West Germany

by Suhotra das Brahmachari.

In Up-Date Volume III, Issue 3/4 for December '79, the Reverend Friedrich W. Haack is stylized in the editorial section as "a pastor who simply cares so much for his flock that he reacts strongly against those who try to steal the will of other people." Elsewhere in the issue is reprinted a section of Pfarrer Haack's recent book which purports to discuss "The Real Danger" offered society by the new religious movements. Among the "sects" mentioned (all of which are established in West Germany) is the Hare Krsna Movement, headquartered at Kalkheim/Taurus, near Frankfurt. In the interest of free discussion as proffered by the Dialogue Center from where Up-Date originates, we would like to reply to the statements of Pfr. Haack in order to elicit a more complete understanding of their consequences in the light of current events in this country.

First of all it should be made clear that we are not at all interested in leveling a personal attack upon the good Pfarrer. But his arguments as a responsible authority of the Evangelical Church of Germany may have a wider and more profound effect than he is aware of, and could result in conclusions and actions which he may not be prepared to endorse. Certainly those who occupy positions as spokesmen for important organizations like the Church should not close their eyes to the far-reaching implications of their words, no matter how sincerely spoken. Therefore we feel the following thoughts should be considered.

As those of you who are familiar with recent developments in law, order and politics in West Germany may know, the Federal Government has recently established extreme "extra-legal" provisions for dealing with internal emergencies. Ostensibly, these emergency powers were brought into being to more effectively deal with the problem of terrorism, though as then-Minister-of-Interior (now Foreign Minister) Genscher is quoted in the Frankfurter Rundschau (June 14, 1975), that they are actually the result of a "lengthy, very thorough, objective and dispassionate discussion by interior ministers from

all the democratic parties" which had begun long before the Baader-Meinhof period - as early as 1949, in fact. These measures have created special organs within the police and state security departments with a wide berth of action allowed them under laws covering situations which threaten society as provoked by "dangerous" and "criminal" "anti-state" or "anti-constitutional" "movements".

Now, after reading Pfr. Haack's call to alarm, The Real Danger, one does not have to be suffering from the kind of paranoia which he sometimes accuses us "sect" members of having to understand that he has lumped all of the new religious movements together and unceremoniously labelled them as having potential dangerous political designs. Nor is the paranoid of us as members of ISKCON in Germany to conceive of being dealt with in the same controversial, heavy-handed and abrupt way as the terrorists, as a direct result of Haack's insinuations. No, because it has already happened.

In a 1974 edition of Der Kriminalist, Berlin Police President Gerd Meyer, after consultation with Pfr. Haack, described the Hare Krsna Movement as "potentially more dangerous than the Baader-Meinhof gang." A reporter from Bunte Magazine, Eberhardt Fuchs, after extensive interviews with Pfr. Haack, described (or rather slandered) a former ISKCON temple president as a "hired assassin from the German terrorist scene." These are only 2 samples of a file which we are keeping of some 2500 newspaper articles from the period of 1974 onward. The tone of these articles' descriptions of our movement assumes a shrillness shared only by similar editorilizing about terrorists, which has been succinctly summed up by Sebastian Cobler in his Die Gefahr geht von den Menschen aus (Rotbuch Verlag 1978): (these articles) "in the style of Der Stürmer . . . are a perfect example of the stereotype of public enemies. They are as revolting as their aims and methods: their behavior, their activities or idleness and their interests, the disorder and dirt which lings with them. They are not merely disgusting, but dangerously mad. One can no longer talk to them because they are hard of hearing. They are unpredictable and treacherous . . . They are not simply ill, but themselves a disease, a 'plague', a 'moral epidemic', 'freaks', 'a cancerous

sore' . . ." This sort of reporting resulted in the Hare Krsna Movement being added to the list of targets of action for the November '74 police manoeuvre "Winter's Journey" (see Frankfurter Allgemeine Zeitung, Nov 27 '74, pg. 35), an all-city move against 'problem houses' by the Frankfurt Police, which included a raid of our headquarters by some 50 armed troopers. Charges of fraud, kidnapping, forgery and illegal possession of weapons were brought against us in a criminal accusation which was prepared by a prosecutor who quoted liberally from material written originally by Pfr. Haack (Aktenzeichen 70 JS 475/74, Landgericht Frankfurt).

But what was our crime? Through the prosecutor labored for 4 years to prepare his case, the court would not accept one of his criminal accusations, save the weapons violation which was directed against one member of the movement and which resulted in a suspended sentence due to extenuating circumstances (namely, the callous display of lack of concern for the safety of ISKCON members by police on several occasions when their lives were threatened - this prompted the purchase of weapons for self-defense).

The only charge of any real substance was our violation of civil ordinance codes governing collection of funds in public areas like city streetcorners, which is not a matter for criminal courts, as pointed out by Judge Maul in his decision. For this, fines totalling several thousand marks were directed against the leaders of the organization. This decision was appealed on the grounds that, under the German constitution, state-supported religions are not restricted in their activities in their activities by civil codes. However, the Bundesgericht (Federal Court) upheld the lower court, finding that although Krsna Consciousness is a certified religion, it does not qualify for state endorsement, and is therefore subject to control. The decision affirms our fundamental right to believe as we do, and we may continue our preaching activities "im rahmen gewisser übereinstimmender sittlicher grundanschauungen der heutingen kulturvölker hält", or inasmuch as we do not create a disturbance in the modern day-to-day social framework (Urteil 2 str 791/78, page 7).

Our main purpose in interacting with the public at large is to distribute Krsna Conscious literature. We are not fishing for converts among the masses so as to swell our ranks to huge proportions - there has never been more than 75 full-time members of the Hare Krishna Movement during any one time of its entire history in West Germany. Our standards of dedication are high, and we follow rigid vows, so these factors immediately discourage large-scale recruitment. Those few who are accepted into the group engage in the selling of literature. So, obviously if our missionary work entails the distribution of books, there must be funds to print them.

The prices we ask are quite reasonable - DM 10.00 for hardback books of 300 pages with 6 color prints (compared to the DM 30.00 Pfr. Haack gets for his softback book of the same size, with no color prints) and DM 1.50 for small softback books of 150 pages (compared to the DM 10.00 for the same from Haack). Our accounts are open to official auditors - police investigators in Frankfurt were amazed to find that we spend only 5 percent of our income on personal maintenance. The bulk of the money earned goes for more books. There is no "black funnel" down which huge sums are disappearing.

The books we sell are considered by world-renown scholars to be illuminating translations and commentaries of rare ancient Indian texts. Dr. Alex Wayman (Columbia University), Professor Edward Dimock (University of Chicago), Professor H.H. Ingels (Harvard University), Dr. Harvey Cox (Harvard University), Dr. Gary Gelade (Oxford University) and Dr. P. Aithal (Heidelberg University) and many many more have all respectfully reviewed the written works of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, and their statements are on record, if anyone is interested. Not one of them claims to have found something "dangerous" or "satanic" in these books - the actual fact is quite the opposite. Many have cited these books as containing thoughtful, relevant answers to the problems of life facing us all. How, then, has reading them become "dangerous" for the West German public?

Now that the courts have placed our book distribution within a defined legal perspective, we have complied on every count, so that we can continue our work in a socially acceptable manner and avoid unnecessary controversy. All distribution is done only with legal permits, and in areas where the law allows. But still this has not stemmed the tide of propaganda from certain quarters whose objection to our activities is more fundamental than whether or not we are comporting ourselves within the strict letter of the law. Recently, we have noticed several newspapers (Siegener Zeitung of Feb. 13 and Darmstädter Tagblatt, Jan. 15) drawing attention to our book distribution and labelling it "criminal" and "cheating", and advising people to call the police if approached by a devotee. This is astonishing, for everything we do now is decidedly within the law, and we are having no problems with the police whatsoever. But we wonder of public opinion is being whipped up against us to provoke reflection in high circles upon the Federal Court's decision that we may continue as long as we don't create a disturbance among the people. Other newspapers (Grafenauer Anzeiger of Jan. 11 is one) have called for action on the part of the government to ban all collection by sects whether legal or illegal, revoke their tax-exempt status and appropriate all donations from private sources. Who is behind all this, we wonder?

Now Pfr. Haack inserts a political danger into the issue! He lumps us together with other youth cults who he accuses of "mixing Gnosis and fascism" to forward a "spiritual slave state" typified by "religious and political slavery." This deliberate mixing of the so-called "youth sect" issue with that of "political dangers" to the state paves the way for a complete disregard for normal legal patterns by authorities in dealing with minority religions, as has been seen with left-wing radicals. In this category, under current West German law, the criminally accused are deprived of their rights as human beings, for as Chancellor Candidate Strauss has put it, "the application of laws for human beings, is impossible because even with the (normal) criminals these laws depend on reactions characteristic of the human creature" (Der Spiegel, July 28, 1969). The same candidate has vowed, ". . . and when we get in, there'll be such a clean-up that for the rest of this century not one of these bandits will

dare open his mouth in Germany" (March 10, '75 *ibid*).

There is something disturbingly familiar about Pfr. Haack's role as the postulator of the "Sektenfrage" (sect question), and his mixing of that question with politics. The same was done in the last century with the Judenfrage (Jewish question) by Christian writers like Baur and Dühring. It was Hitler who brought the Judenfrage to its awful "Endsolution" "Final Solution" while the Evangelical Church of Germany looked the other way.

We have one question for those who so insistently beat the "Sektenfrage" drum - what is meant by the word "sect"? Strict dictionary definitions could result in the categorization of the Evangelical Church as a sect, as well as the Church of England, Scientology, TM, Hare Krsna, a political party like the SPD or CDU or a tiny nation like Liechtenstein, by logical reduction. Applying the term "sect" in those ways might be acceptable to all concerned if the word had a neutral connotation. But it doesn't, so if I were to call the Evangelical Church a sect I would expect to hear a hue and cry of outrage as a result. But yet one dictionary definition fits - "a schismatic religious body", which indicates that any subdivision of a broad religious belief such as Christianity may be correctly called a sect. So, just as the Evangelical Church is a specific unit with unquestionable ties of tradition as a church to the great religion known as Christianity, so the Hare Krsna Movement has definitely tracable, ecclesiastically, legally, scholarly and culturally documented ties with the world religion known as Hinduism. Therefore, it is a sect in exactly the same dictionary sense as the Evangelical Church.

Currently, there are about 60 full-time members of Hare Krsna in West Germany, a country with a total population of some 60 million. This means that, on the average, Hare Krsna is attractive as a religious commitment to one out of a million Germans. In our center in Copenhagen we have about 5 full-time members, which works out to the same proportion per capita. The Danish devotees are doing the same thing as the German ones - distributing books. Let us pose a purely hypothetical question to our Danish readers: would you expect the

activities of these five vegetarian monks to result in calls from the newspapers for drastic government action to put a stop to their "dangerous potential"? Would you expect them to be cast in the same journalistic light as, say, a Danish Nazi youth organization of the Second World War period? Should their temple headquarters be raided by police as they would a Christiania heroin center? Should these five celibate students of a recognized branch of Vedic religion, who don't drink, smoke or gamble, be held up for public mortification as an example of a danger which threatens the fundamental freedoms of every Danish citizen, a danger more insidious than terrorist extremism? Think about what your reaction would be if it actually did happen.

It has happened in Germany, and Pfr. Haack rendered valuable assistance toward that end. We are wondering what the final consequences of these trends will be. Germany, after all, has a unique place in history among the European nations. As German legal expert Sebastian Cobler points out, "The measures introduced by this state show typically German features. Their perfectionalism and rigidity reflect the fears of change which have always dominated political life in Germany and can be appealed to especially in times of crisis. It is not just 'the capitalist system' which is the origin of all these measures, but the German way of dealing with this problem by 'over-reaction' and 'over-retaliation'. The German version of political crisis management has a history, a history which includes lack of a bourgeois democratic tradition, of a liberal public and of an aggressive labor movement, together with a submissiveness and respect for authority, a historical legacy which weighs on the political behaviour of citizens of this country no less than the forms in which political contradiction are dealt with here. It is "free will of other people" threatened as much by a handful of Hare Krsna followers as it is by irresponsible accusations which may serve to set institutionalized repression into motion?"

SCIENTOLOGY AND CRIME.

By Johannes Aagaard.

In the last issue of Up-Date (p.62) we gave the account of "Scientology in Court" from the Washington Post.

In this issue we are in the extraordinary situation that we can give a description of the theme "Scientology and crime" on the basis of the text, which has been accepted by all the Scientology-leaders who are defendants in the case "United States of Amerika versus Mary Sue Hubbard, et al."

This text, called "Stipulation of Evidence" is "accepted by United States of America, all the defendants and their attorneys, as the uncontested evidence of the United States in the instant case."

The most important dimension in the case is indicated by the fact that the crimes committed are not just done by Scientologists, but by Scientology as such. A lot of crimes are done by Christians, but that does not make the Christian churches criminal. Scientology, however, directly issued the order that the Guardian's Office must:

"through infiltrators or clandestine agents obtain all details of any reports of requests for data on LRH (Hubbard), Scientology, OTC (Operations and Transport Company, the corporation set up by Hubbard which owned the ship Apollo, the flagship of the Sea organisation of Scientology) etc, from US Police and/or US NCB (Central Bureau of Interpol) to IP (Interpol) International or any other NCB or from IP International or any other NCB to US Police and/or US NCB."

Specifically, Guardian Program Order 158 directed the following:

1. Place an agent into the US Attorney's Office DC as a first action as this office should cover all Federal agencies that

we are in litigation with or may be in litigation with. AG
I DC

2. Obtain data on their intended actions toward Scientology,
LRH/MSH. AG I DC

3. Get an agent into the US Attorney's Office (sic) LA as
a simultaneous action....

4. Obtain data on their intended actions toward Scientology,
LRH/MSH. BR I DIR US

5. Place a separate agent into the IRS Office of International
Operations (OIO) (as this office has a case preparation
or investigative action going on LRH personally for income
tax invasion or something similar). AG I DC

6. obtain their files on LRH/MSH and Scientology and monitor
the line continuously of other actions against LRH/MSH. AG I DC

7. Continue to monitor tightly the DEA DC, IRS DC and LA, the
Coast Guard (soon to go to Immigration and Naturalization) DC.
Get any present time data on LRH/MSH. BR I DIR US

These orders are in accordance with established Guardian
Office procedure for the issuance of Guardian Program
Orders, and that must mean that Scientology as such
is engaged in criminal activities, and the Stipulation
of Evidence proves that beyond any doubt.

In this article we are not repeating all the stories about
job penetration, i.e. placing of agents in various
government offices, burglaries, thefts, forgery, false
evidence, bugging etc. etc. stories which are interesting
for persons who have suffered from similar crimes.
These stories are, however, told in many newspapers and
we shall not repeat them in this Up-Date.

More important than the actual crimes are the answer to
the question: why did Scientology issue the order to
commit these crimes? and what did Scientology do to
hinder the police in its efforts to disclose the crimes
and arrest the criminals?

It is quite clear that a major reason for the order and the following activities was the attempt of Scientology of California to get tax exempt status. The money which is so decisive a motive in all major Scientology-decisions is also an important motive in this case. Another motive, which in this case is at least as important, is LRH-Safety. The whole "Judy action" within the "Judy area" (code-names for the operations within the United States Department of Justice), aimed at getting information about the possible actions "in the area of deposition of LRH" (Hubbard)

The fact that Hubbard himself is not one of the defendants is justified from the fact that not a single letter was found by FBI in the Scientology archives (when the FBI made its raid in order to regain the stolen archives from Scientology) by which Hubbard himself was seen to be implicated in the crimes. But his wife played a major role. Mrs. Hubbard was not inhibited in her active role of inventing cover-up stories and other lies. Her imagination seems to very well developed, even if the stories she proposed were often not very convincing and never worked in practice. She was (proved by the letters found by the FBI) fully aware of all the criminal activities, and she even participated actively in the most amazing part of the drama, when Scientology tried to pacify Mr. Meisner, their own major agent.

Mr. Meisner was put under arrest by Scientology, was handcuffed and isolated and placed under guard and not permitted to leave the rooms in which he was kept against his will and was locked up without any outside contacts. This happened according to instructions by the defendant Henning Heldt who ordered that Mr. Meisner, codenamed Herb, "is to be restrained and guarded. He is not to be permitted to leave". And when this had

been done he reported to Mary Sue Hubbard that Meisner was now under guard and that he had "reacted violently to the arrival of persons to insure that he did not blow". The leaders was worried because Meisner in his isolation (which was necessary in order to escape FBI) was not at all happy with the clumsy way in which the Scientologists dealt with his case. He was thus getting out of their control, and they tried in many ways to "get control" over him again. At the same time they energetically tried to remove all the evidence connecting him to Scientology.

Mary Sue Hubbard herself wrote to Meisner and promised him that if he followed orders, the guards would be eventually removed. At that height of the conflict, when Meisner was to be moved to another department, from which he would be unable to leave, he was handcuffed, gagged and dragged out of the building, and forced into a car, in which he was held down by the feet of one of the guards. When Meisner finally decided to cooperate with his captors he had the guards partially removed and even "accepted auditing", the final "proof" of his putting himself under the control of Scientology again. This was, however, in order to cheat his controllers, and as a result he managed to escaping. He decided to give in to the FBI and was granted protective custody by the United States Marshall Service in which he has been since June 21, 1977.

Among the many criminal acts performed by Scientology during those hot months can be mentioned the fake handwriting samples in lieu of Meisner's true handwriting examples, the harboring of a fugitive whom they concealed and financed in order to protect their own interests and disconnect him from their own organisation, the production of false material declaration to the Grand Jury investigation and preventing the Grand Jury from discovering the actual facts about the involvement

of the defendants, and the working out of several cover-stories, the one more naïve than the other.

Since all the defendants are highly trained Scientologists and work for the master-mind of this world, Hubbard himself, one should expect to find at any rate some intelligence invested in their intelligence operations, but very, very little of that is found here. All the "super-human" beings appear less than human in this tragic and miserable story, the sad aim of which is "to use any method at our disposal to win the battle and gain our non-profit status" ("the over-all strategy", laid out in the "CSG" order of the 27th May 75.).

Nothing of this is new. We have an endless number of stories of the same type, describing experiences within Scientology by ex-Scientists. But this time the stories are signed by the top-leaders of Scientology as part of their evidence. They have admitted it!

That the reason for their admitting these hard facts is the juridical trick, called a Plea Bargain, only adds to the lousy character of the whole trial. It began as a bargain for power and money, and it ended as a Plea Bargain for minimal punishment. 5 years in prison as most of the defendants got, could however mean a period "out of control" during which some of the people could regain part of their human dignity.

P.S. Worth mentioning from the many inside pieces of information, given in the "Stipulation of Evidence" is the instruction about the "Red Box":

"207/ Government Exhibit No.219 is the directive regarding the 'Red Box'. It orders that 'all the Red Box material from your areas must be centrally located, together in a movable container (ideally a briefcase), locked, and marked." Appended to that document is the "Red Box Data Information Sheet" which defines 'what is the Red Box Data?' Under that definition 'Red box' includes:

- a) Proof that a Scnist is involved in criminal activities.
- b) Anything illegal that implicates MSH, LRH.
- c) Large amount of non-FOI docs.
- d) Operations against any government group or persons.
- e) All operations that contain illegal activities.
- f) Evidence of incriminating activities.
- g) Names and details of confidential financial acts.

Government Exhibit No. 219 was seized by Special Agent Aldrich from the defendant Willardson's office at the Cedars Complex."

SCIENTOLOGY AND THE LAW

By Peter Jensen, Church of Scientology.

In lieu of recent UP-DATE articles on the subject of the Church of Scientology it has become relevant to comment upon these. It is obvious that the Church of Scientology has become a target for the U.S. Intelligence Community. Recent events, reported in UP-DATE, and also an article in this issue, would indicate, that this is of recent origin. There has in fact been a campaign going on against Scientology for 29 years, and the only new development, is the international aspect, where the American Intelligence Community has activated "puppets" to mouth the criticism against the Church overseas.

It was in 1977, from information gained through the United States Freedom of Information Act, that the Church of Scientology in the United States filed a 750 Million Dollar suit against United States government agencies for damages caused by the spread of false information, infiltration, bugging, harassment and conspiracy against the Church.

A major aspect of the US intelligence campaign against Scientology was the use of the media. Just as the FBI used derogatory information spread to journalists to smear Dr. King, it enlisted the aid of governmental agencies such as the US Internal Revenue Service (Tax Office), and non-governmental agencies such as the American Medical Association, as well as "friendly" journalists, to spread false and damaging reports against the Church of Scientology.

In the words of the former CIA-liaison officer for the United States Department of Defence, L. Fletcher Prouty: "The dissemination of such information seems to have as its end the production of indigenous agitators who are fed the derogatory information and then become a rallying point for the rest of the campaign in that particular area. This tactic can be very effective. It is of interest to note, that in widely separated areas, some of the people most influenced by these agitators against the church are connected to the police, newspapers, medical associations, writers and other media."

The response of the Scientologists over the years to this campaign, was perhaps remarkable. Rather than respond with like violence, the scientologusts went to the courts, becoming some of the most active users of the Freedom of Information Act in the United States, and pushing forward their suit against the agencies who were the source of the campaign. Their exposes of CIA Mind Control, psychiatric abuse, and abuse of the elderly continued, as well as their support of social help programmes. True, there were times of stress during the 70'es when individual scientologists may have felt forced to defend their rights, in ways that were far from their Creed. It has however always been Church policy, for Scientologists to uphold and abide by the laws of the land they are residing in. The actions carried out by individual Scientologists, when not in accordance with the Creed and established Church policy, are done on their own responsibility, and in 1979 the Church re-affirmed its policy, to detect and prevent even such abuses as did occur, from ever happening again.

About five months after the Church had filed their suit against the government, on July 8, in what one FBI agent described as "the most brutal raid in which I have ever participated," 134 FBI agents descended upon three Church premises in Washington DC and Los Angeles in California, and with sledgehammers, chain saws and battering rams broke into the Church's files of organization administration and carried away over a ton of documents for use in attempting to silence Church criticism of governmental abuses.

The result was a charging of nine Scientologists in the United States with conspiracy to illegally obtain US Government files on the Church. The Washington DC raid has been ruled illegal in a major precedential decision by Judge William Bryant, but similar ruling on the Los Angeles raids were delayed until completion of the case against the Scientology Nine. Rather than contest the charges, the nine US Scientologists agreed, in a non-unusual US legal procedure, to agree to be found guilty (without admitting the actual guilt - which was also described in last issue of UP-DATE) on one charge each, in order to contest the legality of the Los Angeles raids, on appeal. The Scientologists are currently free on bail, awaiting this appeal.

However, the activities of the US Department of Justice is not restricted to the legal arena. The tactics of media manipulation and disinformation are still in full swing, and perhaps are shown nowhere as well as in the case of Ms. Paulette Cooper, an american freelance writer.

From an obscure writer in a US "swinging singles" magazine, Ms. Cooper suddenly found her way into an international campaign, in her words, "helping government agencies expose Scientology" Her writing on the Church of Scientology was as inaccurate as it was fanatical, and within a few years, the Church had won sums for libel in three countries. In the settlement regarding one book alone, Ms. Cooper admitted to no less than 27 falsehoods.

It should not be thought that Ms. Cooper activities were confined to journalism; Ms. Cooper was indicted for a bomb threat against the Church of Scientology in New York, after an investigation by the FBI (not as Ms. Cooper has later claimed, as a result of accusations by the Church there), including two failed lie-detector tests. The indictment was mysteriously dropped in 1975 after a change of government attorneys on the case. She has also admitted to infiltration and stealing materials from the Church, and according to sworn testimony, in 1973 took out a "contract" with a member of the New York Mafia to have two members of the New York Church murdered.

What is still not clear is the motive for Ms. Coopers incredible devotion to helping the governments campaign against the Church. Conversely, Ms. Coopers usefulness to the government is too obvious, especially while the Scientology case is still in the courts.

Ms. Cooper has claimed the Church had "harassed" her from the day the Church had filed its first successful libel suit against her. In 1978, among the documents which were still sealed by court order, taken in the FBI raids on the Church, the FBI found documents which they felt might help Cooper with her campaign. In April 1978, the documents were illegally leaked, and found their way through Cooper, and with her own unsubstantiated

claims, to the Washington Post. Ms. Cooper openly admitted to a friend, that she was working with the FBI and the Washington Post to "smear" Scientology in a smear campaign "to end all smear campaigns."

Recently, the rest of the documents from the US raid has been put on open file in Washington, and it has been a chance for Mr. Raymond Banoun, an attorney in charge of the trial, to ensure visiting foreign media are "assisted" in their inquiries. Whether it was Mr. Banoun who was directly responsible for the illegal leaking of documents to Ms. Cooper in 1978, just before an important hearing in the case, may never be known, but it is certain that he has been pushing Ms. Coopers accusations wherever he feels he can create media against the Church.

The creation of "indigenous agitators", as Mr. Prouty styles it, has proceeded, apparently under Mr. Banouns guidance, in England where the documents were passed on to a major anti-religious figure. Four highly-slanted articles plantet in a British daily paper followed, one of them featuring a blatant forgery, just before an important UK legal hearing concerning the US case. Nearly identical articles have appeared in Toronto in Canada and St. Petersburg in Florida.

Now in Denmark, Johannes Aagaard has returned from the United States with virtually identical documents to those covered in other countries. The documents might well pop up in even other countries. This only helps to paint the picture even clearer; we are looking at an international campaign. Apparantly the US intelligence community is taking the law in their own hands, and aiming at getting the Scientologists tried in the press, before they get tried in court.

AN ANSWER TO PETER JENSEN WHO DID NOT ANSWER.

By Johannes Aagaard

Having studied the material from the court-case against the 11 - not only the 9 - leaders of Scientology the Up-Date put down the major findings in the article "Scientology and crime". Before publishing the article it was sent to Scientology Denmark, and its chairman Peter Jensen has written an "answer", which is also published in this issue. This answer is remarkable in many ways, but first of all because it does not answer the analysis at all. No single correction is found in it. Peter Jensen prefers to speak about something different. First of all he smears Paulette Cooper and communicates lies about her. We hope to be able to get Paulette Cooper's answer for the next issue of Up-Date, but in order to introduce her, a small presentation is added after this comment.

In a letter (with the official letter-head of Scientology) Peter Jensen informs us that our presentation includes a very important misunderstanding. He maintains that "an organisation as such never can do anything. It always has to be the individual members in the organisation who do anything".

This surprising viewpoint is made even more interesting, since his "answer" is sent to us as "an expression of the viewpoint of the Scientology Church". If his above statement is true then the answer could only be from the individual Peter Jensen.

It is, however, interesting that this interpretation is brought forward, for it obviously isn't watertight. All the criminal orders were given out officially by the Scientology organisation and by the top-leaders who most certainly did not act privately. And all the damaging material is found by the FBI in Scientology's official archives.

Apart from this comment we do not want to answer Scientology's - or Peter Jensen's - answer. He is not only lying concerning Paulette Cooper but also concerning many other points. The interesting point is: is he aware that he is lying or is he lying as a part of his drill ?

WHAT HAPPENS WHEN YOU OPPOSE SCIENTOLOGY ?

By Johannes Aagaard

The strange fact is that all people who dare attack Scientology thereby automatically enter into a long period of harrasment and suffering. No one who has not experienced it can imagine it. All human beings seem to suffer from an (instinctive) weakness which implies that they cannot believe the worst. But in fact the worst is often the truth.

In the case of Paulette Cooper - the author of "The Scandal of Scientology", A Tower Book, New York 1971) the following happened:

1. She was framed to the FBI, leading to her indictment, arrest and potential 15 years jail sentence (this was done directly by Scientology as a part of Operation Lovely - which was the code for actions against Paulette).
2. She was sued 14 times, and her book was brought into England where it hadn't been published in order that it could be sued there.
3. The Internal Revenue Service got a spurious tip that Paulettes father was evading taxes leading to repeated interrogations.
4. Her name and telephone-number were put (graffiti style) in public places.
5. Her name was put into pornographic mailing lists.
6. Her legal notes to her lawyer were stolen to get the advantage in ligitation.
7. Her parents' Rabbi was visited and told that "a terrible tragedy would befall the Cooper family" if Paulette did not lay off Scientology.
8. A Scientologist was sent to spy upon her, date her, befriend her, interview her, move into her apartment from where weekly reports were filed on her and large amounts of personal material were photocopied, e.g. even her diary from her late teens and her address - book.
9. A typist was planted on a psychiatrist she had once been to years earlier, and then from an anonymous source she as well as

others recieved the reports of the psychiatrist.

10. Her publisher was harrassed.

11. Her manuscripts were stolen prior to publication.

12. A large number of depraved, horrible, obscene and untrue anonymous smear letters about her were distributed. Among the recievers we can mention: the tenants in the building where she lives, her parents, governmental agencies, her friends, her boss.

13. Somebody attempted either to kill Paulette or to lead her to believe they would, but inadvertently they attacked her roommate.

14. Somebody burglarized her lawyer's offices.

15. She has recieved threatening, obscene and harassing calls for years.

16. Derogatory calls about her have been made many times to her friends.

During many and difficult years in which the churches and the civil rights organisations were passive, Paulette has been fighting a relentless struggle against the Scientologists. In the documents which were taken by the FBI from the Scientology - archives, she found the most surprising proofs that not only did Scientology do such terrible things to her, but they also reported and registered their doings in their archives, similar to the crimes committed by the Nazis against their victims and also carefully registered by the criminals themselves.

How can it be that the churches, who from the "worst" acts of the Nazis should have learned that it belongs to the ministry of Christ to protect human rights, did not, and do not stand up and support the real heroes of this warfare, such as Paulette Cooper? How is it that a little Jewish woman is to fight the Goliaths of this time, while the churches stick to their agenda?

RON HUBBARD AND PSYCHIATRY.

From the exhibits, representing the documents taken by FBI from Scientology in the US, we are able to publish a very interesting and illuminating letter from Ron Hubbard, in which he asks for psychiatric help. The tragic fact that he probably never received such help may be an important factor in understanding Dianetics and Scientology.

RE: Lafayette Ronald Hubbard,
C-7017422
Lt.HSNP 113392

Box 297
North Hollywood, Calif.
October 15, 1947.

Medical
VETERANS ADMINISTRATION
Los Angeles, 25, Calif.

Gentlemen;

This is a request for treatment.

My residence is north of North Hollywood, but I attend school at Geller Theater Workshop, Fairfax and Wilshire, Los Angeles. It would be appreciated if any out-physician selected would be located near my school as I have a vacant hour and a half from 1 to 2.30 four days each week at school. I work at night six days per week.

I was placed on certain medication back east and have continued it at my own expense.

After trying and failing for two years to regain my equilibrium in civil life, I am utterly unable to approach anything like my own competence. My last physician informed me that it might be very helpful if I were to be examined and perhaps treated psychiatrically or even by a psycho-analyst. Toward the end of my service I avoided out of pride any mental examinations, hoping that time would balance a mind which I had every reason to suppose was seriously af-

fect. I cannot account for nor rise above long periods of moroseness and suicidal inclinations, and have newly come to realize that I must first triumph above this before I can hope to rehabilitate myself at all.

I cannot leave school or what little work I am doing for hospitalization due to many obligations, but I feel I might be treated outside, possibly with success. I cannot, myself, afford such treatment.

Would you please help me?

Sincerely,

L. Ron Hubbard.

RON HUBBARD IN MASSACRE INN, SOUTHERN CALIFORNIA.

In the last issue of Up-Date we asked if Ron is still alive. He seems to be, since both Rev. Haack in München and dr. Aagaard in Århus have received Christmas-greetings from him!

More important are the news from Charles Stafford who has written an important publication called "Scientology, an in-depth profile of a new force in Clearwater". In this publication he writes:

The people around San Jacinto are wondering why security is so tight around the complex. There is a guardhouse blocking the entrance to the resort, and armed men with snarling German shepherds have been seen patrolling the grounds.

The Riverside Press-Interprise thought all of this quite strange and began to check out some of the people who are living and working at the resort. After a bit of investigation, the newspaper learned that a number of the workers seen at the resort are members of the Church of Scientology.

And at least one law enforcement source in the San Jacinto area says he believes the church is using the resort as one of its havens for L. Ron Hubbard:

When a reporter from The St. Petersburg Times approached the guardhouse earlier this month to inquire about any links to the Church of Scientology, the response was unexpectedly intense.

"It's none o'your f--k--- business what's going on here," snapped a tall young man with a clipped British accent. "Who sent you here from Florida to ask these questions?"

When the reporter presented his press pass, the young man, who refused to give his name, was not mollified.

"Now let me tell you something," he shouted, shaking his fist in the reporter's face, "we've come here to do a job, and we won't f--k--- be stopped by some reporter from Florida."

Assured by the reporter that his only interest was in determining if the Church of Scientology is using the resort as a temporary home for Hubbard, the young men -who had now been joined by several other young men- turned red in his face.

"Listen," he said, "we're going to build condominiums here, and if you don't f--k--- like it that's too bad. We won't be stopped because there's big bucks involved here. You got that? BIG BUCKS."

L. Ron Hubbard

FOLO EU
Saxogade 78-82
DK 1662 Copenhagen V.



L. Ron Hubbard

15 February 1980

F. W. Haack
8 Munchen 50
Bunzlauer Strasse 28
W. GERMANY

Dear Mr. Haack,

I am indeed alive! And well. I was glad to hear from you again. The latest picture of me which is broadly available is one where I am standing near a cannon. Have you seen that one? In any case, I've been quite busy and you can see the results of my work in my books, bulletins and journals. I'm enclosing a copy of Ron's Journal 31 in case you haven't received one as yet. And you may be interested to know I'm currently doing a lot of film work. The finished products will start being released before long.

I hope you're doing well in life. Could you let me know more about what you've been up to these past years?

Sincerely,

L. RON HUBBARD

A STRANGE "VICTORY"

by Johannes Aagaard

All over the world Scientology has sent messages to the press that they were victorious in Paris, since the former chairman of Scientology in France Georges Andreu was set free by the court of appeal. He had in court been sentenced to one year in prison and had to pay 3,000 F.

When one looks at the factual court-decision this victory, however, changes its format. It is true that the young chairman was set free, but the reason for that was the fact that he became a chairman of Scientology at the age of 21 and hardly had any important influence on the policy of Scientology - that policy which is not at all "set free" in the verdict of the court.

In the statement from the court it is explicitly stated that sentences given to the other convicted persons are upheld, meaning that Lafayette Ron Hubbard himself got 4 years in prison and 35,000 F as a fine, Henry Laarhuis got 3 years in prison and 15,000 F as a fine, and Jacqueline Valentine got 2 years in prison and 10,000 F as a fine.

The obvious conclusion of the decision in court is that the verdict concerning the abuses of Scientology is upheld, but that the young chairman was set free because of lack of real influence on the policies of Scientology.

It is a well-known fact that Scientology prefers very young and inexperienced top-leaders, probably because the real leaders behind the curtains can then do their job without much interference from those who seemingly "run the show".

NEWS.USURY SUSPECTED IN "RELIGIOUS SECT"

Police in Malmö (Sweden) confiscated a mass of documents from a religious sect, in which certain leaders are suspected of usury. The police action came after a tip off that members of the sect planned to destroy financial accounts, receipts and registers of members, and the Malmö investigation is part of an international examination, since several similar cases have emerged confirming the charges. One of the 'managers' of the sect was arrested for usury, as was a 'female priest' on the same charge. The manager had offered a young man a 'psycho-course' to reach a spiritual balance (the tag read £ 3,000 but had a scholarship price reduction to £ 1,500), but the young man's father stopped the business. The leader of the investigation prosecutor, Bertil Josefsson, also spoke of families paying well over £ 10,000 to the sect in a period of a few years.

Source: "Dagens Nyheter" 10.3.1980.

This piece in D.N. did not mention the actual name of the religious sect in question, but from the nature of the controversy it is clearly Scientology (money, money, money).

MOON-CONFERENCE CONTROVERSY CONTINUES

The eighth annual International Conference on the Unity of the Sciences (ICUS), sponsored by the Unification Church, is still receiving hot and personal criticism. Delegates from the U.S.'s top universities are still defending their participation. The theme of the conference, which took place in Los Angeles before Christmas, was "The Responsibility of the Academic Community in the Search for Absolute Values. Scientists from nearly 60 countries made the all-expenses-paid-trip to the conference, which included 520 participants. But even before the conference convened, and with numerous public statements since, groups like the American Association for the Advancement of Science and the Coalition for Informed Choice, both of which are independent organisations of respected university scientists and concerned representatives, have all strongly condemned participation by scientists, saying that "legitimation by association" is Moon's aim. Participants include meeting

chairman Eugene P. Wigner, Princeton Physics Professor and Nobel Prize laureate, Walter Kaufmann, the noted Princeton professor of philosophy, and Sir John Eccles, Professor Emeritus of the State University of New York, Buffalo. Walter Kaufmann stated that he was "not persuaded" that the Unification Church was "dangerous" in any way. Indeed.

Source: "The Collegiate Advisor" bimonthly from the American Family Foundation.

MOON-SPONSORED INTERNATIONAL STUDENT CAMP

"C.A.R.P. presents Florida: sun, fun, people, excitement, sports, inspiration" declared leaflets distributed on many college campuses around Christmas. However some of the students who paid the nominal \$ 20 for the bus trip to Florida and the "student seminar" talked after of the frightening introduction they received to the recruiting techniques of the Unification Church - all under the auspices of a Moon front group which calls itself the Collegiate Association for the Research of Principles (CARP).

A year ago Harvard University dean of students Archie Epps ordered CARP off the campus, saying that they were misrepresenting themselves, but they have continued to solicit members on city sidewalks nearby. Mel Haft, CARP recruiter here, said that CARP was not purely "theological like Moon's Church, but tries to apply Unification Principles to present-day issues". America's role in world politics, the place of ethics in the politics of the 80's, general awareness of social ills and "what should guide your life" were some of the come-on topics both in attracting students and on the seminar, but over half of the participants were already involved in **working for Moon** and the general schedule was tight, controlled, "like a prison" as students who left the camp with police described it. One of those who managed to leave was a Debbie Block, who said on a Boston T.V. interview that her mind had been tampered with. A press conference was called by Boston Unification Church officials who called Ms. Block's story "rubbish".

Chong Goo Park, a Korean who is National Director of CARP threatened to sue Ms. Block, denying her claim to have been deprived of sleep and food, and attacked the "media's murderous action against 600 CARP members". A handful of Ex-members against Moon and more supporters picketed outside. Steve Hassan, head of the ex-members, told reporters that workshops sponsored by U.Church were not themselves aimed to convert people, but to gain sufficient interest to participate in longer seminars in isolated places where round-the-clock softening up for spiritual experiences and an acceptance of Moon's theology could take place. He said that CARP encouraged students to drop out of school, even though CARP is usually registered on campus as a student club. Rev. Park, said to be called "The Tiger" in Church circles, came outside and said to Hassan: "You have betrayed God. You have betrayed Moon. You are Satan". Hassan replied: "There you have it, from the horse's mouth".

MOONISM - NOTHING TO DO WITH CHRISTIANITY

Moonism, more respectably known as the Unification Church, is active in Japan. Moon moves in mysterious ways and Moonism fulfils its mission through a variety of means. Often Moonist activities present a Christian front, and it misleads many.

Some time ago the National Christian Council of Japan made it clear why, in its view, the Unification Church is not a Christian Church. In a recent statement the Council says:

One of the aims of the NCCJ is to promote unity among Christian churches and to deepen cooperative relationships with other religions while respecting the autonomy of the churches and freedom of religion. Since the Unification Church in Japan promotes its activities under various names such as "The Universal Principle Research Group," Communism study or Bible study, these activities have often misled people to believe that they are within the Christian community. In order to prevent such mistakes, the NCCJ summarises here, in three points, ways in which the understandings of the Unification Church differ from Christian beliefs.

1. The Unification Church believes Mr. Moon Sun Myong as the revelation of God who solves all problems related to man and the universe.
2. The redemption seen in Jesus on the cross is only meant to save the spirit. The salvation of the body requires the second coming which will take place in Korea.
3. According to their interpretation of the Trinity concept, God formed the Trinity with the creation of Adam and Eve. However the fall of Adam and Eve created a trinity with Satan. In order to be saved from this situation, God created Jesus and the Holy Spirit, the true father and mother for human beings, representing the actual trinity. To become the true father and mother both physically and spiritually, it is necessary that the second coming materialize.

The above points clearly indicate the differences between the Unification Church and Christianity, concludes the statement.

Source: CCA News, March 15, 1980 p. 8.

COMMENTS ON THE CULTS BY CHURCH LEADERS

The Archbishop of York:

"There is a very thin dividing line between enthusiastic evangelism and the kind of manipulation which tries to achieve results by whatever means. We'll battle with these groups, but not at their level."

Lord Soper:

"The cults have profited from the materialistic, high pressure and violent society we have become. Many youngsters feel that too much is expected of them, and it is easier to contract out. When people turn from the difficulties of Christianity they may find themselves attracted to this kind of religious fascism, this totalitarianism. After all it is so much easier having your mind made up for you."

The Very Revd. John Gray, former Moderator of the Church of Scotland:

"What puzzles me is why so many reasonable and intelligent young people ... should swallow this pernicious nonsense. Has there been any study as to why this rubbish has gained ascendancy as it has in some peoples' minds?"

CULT-URE SHOCK.

Ronald Kotulak wrote in Chicago Tribune, Sunday January 6, 1980, the following interesting comments:

Religious cults and sects are rapidly increasing in this country in replacements for declining traditional denominations, according to a team of sociologists at the University of Washington.

A study of the nation's changing religious patterns revealed the existence of about 1,000 cults and sects, the team reported at the annual meeting of the American Association for the Advancement of Science.

Contrary the popular belief, people are not abandoning religion altogether, Rodney Stark said.

While people are drifting away from conventional denominations, they are flocking to the unconventional ones, he said.

The study showed that cults flourish where conventional churches are weakest, Stark said.

"Critics correctly have noted the crumbling of major Christian-Judaic organizations but have failed to see or appreciate the growing vigor of religion in less "respectable" quarters," he said.

The study dismissed the notion of a "Bible belt" along the West Coast, extending to Alaska. People were no more religious in the South than elsewhere the study found.

The states with the lowest rate of church membership, starting with the lowest, are Washington, Oregon, California, Hawaii, Nevada, West Virginia, Colorado, Maine, and Montana. Although California has more cults than any other state, it does not top the list.

The top ten cult states, listed by their ratio of cults per million population, are Nevada, New Mexico, California, Colorado, Arizona, Oregon, Hawaii, New York, Missouri, and Illinois.

Many cults, such as various witchcraft and pagan groups have reacted to secularization by a headlong plunge back into magic, Stark said.

ANALYSIS AND INTERPRETATION.

THE ÅRHUS-SEMINARS ON NRM.

Since 1975 seminars on the new religious movements have taken place at Århus University, sponsored by the Institute for Missiology and Ecumenics. From the beginning the task has been that of analysis and interpretation. It is necessary to collect data and analyse this data. But just to register and describe is only part of the task. It is necessary to come to the interpretation and the evaluation. This final task has to be performed as a theological task, taking a stand and consequently also exercising a critique.

In these days, when a sloppy positivist attitude is coming back everywhere, such theological critique is often considered "un-scholarly", but obviously it is quite the opposite. The attitude of a spectator or a voyeur never was and never should be the model of a scholar. One only pays respect to the living reality of religious life by entering to it and evaluating it from within.

The Århus seminars have been marked all the time by this combination of analysis and interpretation. Last year the seminar included more people than ever from more countries than ever. 12 European countries were represented, and the differences in approach were considerable. Still the theological dimension of the task kept things together, and the common will to get down to the real issues in the NRMs and the will to interpret the phenomena from the Christian perspective was the basis of the very lively discussion.

Again -as usual- our specific friends, the Scientologists, allied with the Swedish syncretist body, called Religious Forum, tried their best to interfere with the seminar. Although the dozen demonstrators (most imported from Copenhagen for the occasion) did receive press attention, the work continued uninterrupted and participants went home in directions from Dublin to Berlin, fired by the excitement of building cooperation in the field of NRM, both as individuals and in the work and research to be done.

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