

new religious movements

# up-date

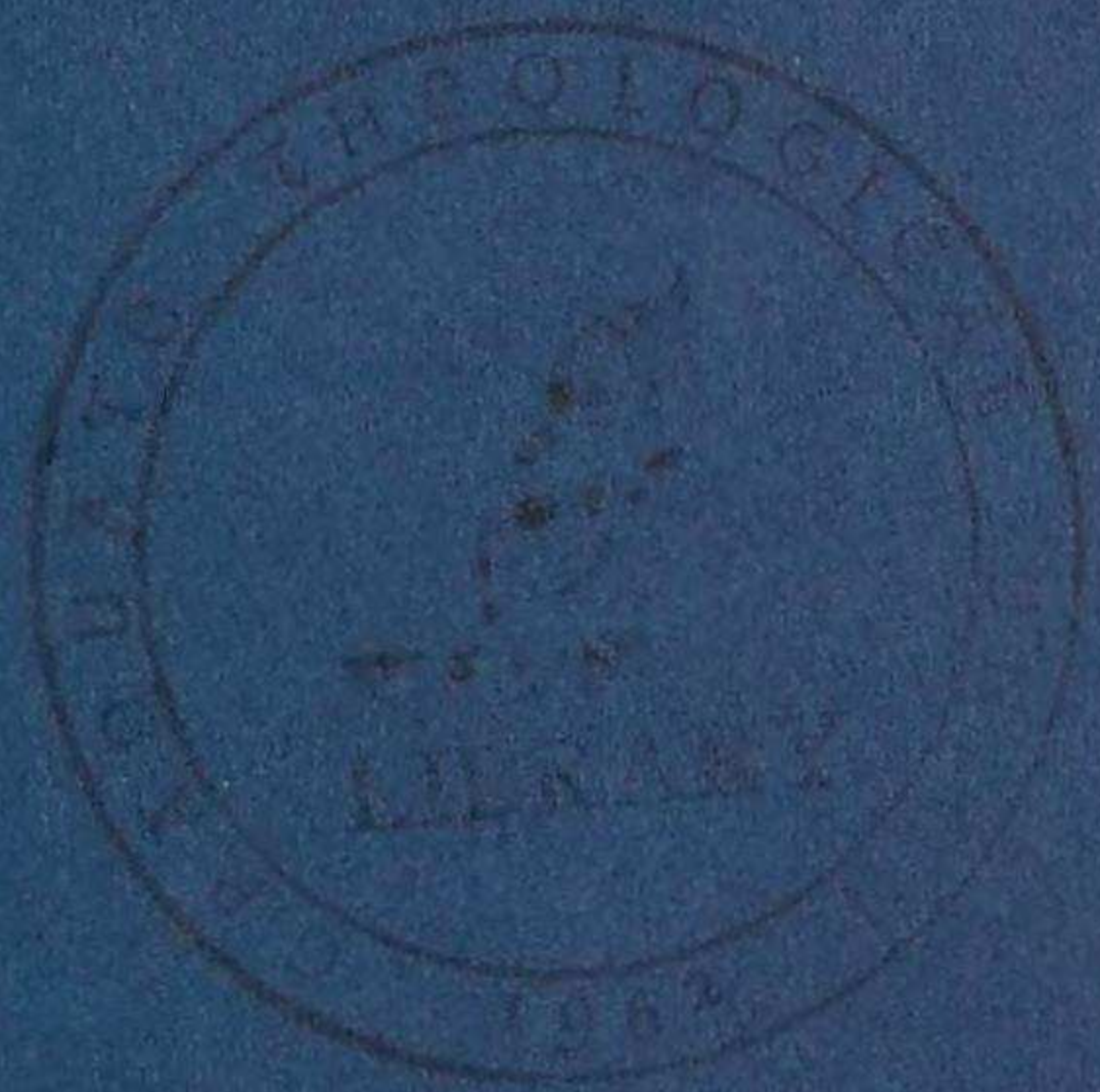
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EDITORIAL.

In this issue of Up-date we present a variety of new-religious movements, the majority of which are of Tantric, Hindu origin.

Johannes Aagaard in his article "What Yoga really is" shows that Hatha-Yoga, which in the West is presented as an art of life, in reality is an art of death developed to help first of all elderly men with the end of their lives.

With the kind permission of ISKCON we reprint from the journal "Back to Godhead" the article "Tantra - can sex be yoga?" by Acyutananda Swami, one of Prabhupada's intimate disciples.

In this article - and the following by R.T. Crowley, who is also a member of ISKCON - the historical tension between Vaishnavism and Shaivism comes to life.

With the kind permission of the author Agehananda Bharati, we publish his article "Fictitious Tibet - the Origin and Persistence of Rampaism". In this article Agehananda Bharati shows that Lama Lobsang Rampa alias Mr. Hoskins is a fraud, and presents a historical sketch of pseudo-Orientalia into Europe and America. The article, which raises a number of questions also important to the readers of Up-date, was first published in "The Tibetan Society Bulletin", No. 7.

Eckankar is a new-religious movement of growing popularity. The staff of Spiritual Counterfeits Project in Berkeley has made a competent research into this movement, the result of which is summarized in the article by Mark Albrecht: "Eckankar - a classic study of a New religious movement".

The Family of Love, which did some years ago call the public's attention to its practices, isn't much heard of today. Yet the movement still exists and in the article "Children of God - Update" by Joseph M. Hopkins information on this new-religious movement is up-dated.

Finally we bring a comment to the editorial of "Religion and Society", published by our close Christian colleagues in Bangalore.

## WHAT YOGA REALLY IS

BY JOHANNES AAGAARD

### Everything is Ashes

The philosophy of yoga can be expressed as follows:

"Ashes are fire, ashes are water, ashes are **earth**, everything is ashes, mind, sight, and the other senses are ashes."

(Atharva Siras)

All things in life are transitory, and pain, suffering, and death lurk behind everything. All of life with its omnipresent suffering and death goes on and on in an eternal cycle (samsara or the reincarnation cycle) from which no one escapes. Life is an endless wandering through relentless and insurmountable suffering. The future holds only further rebirths, and whether one is inching towards a better life or sinking into worse life makes little difference. For all life is ashes.

Hinduism in all its various forms is first of all an attempt to escape from this relentless cycle of rebirth. It is not simply a death wish because the aim is to escape death as well as life. Hindus wish to escape from life with good reason - for life on the Indian subcontinent is hard. Sickness of every kind, famine due to drought or flood, war and oppression make life an unbearable succession of suffering and defeat. The religious faith of the Hindus which grows out of their painful experience of life finds its foremost expression in the god Shiva and his consort Kali.

### Fear of death

The various Hindu techniques for liberation are attempts to be free of both life and death. Even those who fail to reach the ultimate goal can at least reduce their involvement with life. This is the aim of yoga. By practising yoga one can reduce suffering and defer death by reducing or completely halting the normal life processes.

An important text of hatha yoga expresses it this way:

"91. As long as prāna remains in the body, life (jīva) does not depart. Its departure (is) death. Therefore, one should become proficient in restraining the prāna.

92. As long as prāna is held in the body, so long consciousness (cittam) (is) free from disease. What cause is there for fear of death so long as the sight (remains fixed) between the eyebrows?

93. Therefore, from the fear of death, Brahmā (is) intent on prāṇayāma, as are also Yogīs and sages. Therefore, one should restrain the prāna."

(Goraksa Sataka)

As expressed in this text the source of yoga is the fear of death, and the way to avert death is to hold back breathing. The same hatha yoga techniques will hold back and immobilize other life functions.

### Hatha Yoga Techniques

Hatha yoga breathing exercises (pranayama) are not intended to lead to better breathing, but to the reduction or complete cessation of breathing! In the same way hatha yoga body postures (asanas) are intended to immobilize the whole body. Practising them will enable the body to become completely motionless and hardened in fixed positions. Meditation words (mantras) serve to immobilize the consciousness. Mantras are usually the names of gods used for worship. Symbolic body movements (mudras and bandhas) in yoga are designed to close all "nine doors of the body", so that no sense perception from the outside penetrates into the mind. When all outer sensation is shut off the body itself will create as compensation sense perceptions of an inner kind, an inner light, an inner sound, an inner smell, an inner pleasure.

So the objective of yoga is not to affirm people's lives, but to create another inner life as a substitute for the life one wants to escape. A whole inner new universe, an internal new dimension awaits those who meditate, those who are willing to become a disciple and follow the path of a guru. That is the ultimate aim of the techniques taught in all yoga schools and yoga classes throughout the world.

In yoga there are no neutral techniques. The entire discipline from beginning to end is intended to lead toward an escape from life and death and to serve the higher aims of yoga.

### Tantra Yoga

This higher yoga has many names. Distinctions can be made between the yoga of the emotions (bhakti), the yoga of action (karma), and the yoga of knowledge (jnana). However more important than all of these is the greater or higher yoga called Tantra yoga. Tantra yoga itself can be called kriya yoga, laya yoga, kundalini yoga, and raja yoga. The three classic yogic disciplines of bhakti, karma, and jnana demand many reincarnations for training in order to break free from the cycle of life and death. In contrast, tantra yoga is the direct but also the most dangerous path. Most yoga schools teach that mankind is in a state of decay (kali yuga) and our desperate situation requires a desperate remedy. Tantra yoga is the desperate remedy, and most yoga schools and gurus are tantric in one way or another.

While the classic yogic systems either reject or play down sexuality, Tantra does completely the opposite. Along with the classic systems Tantra desires to escape from the samsaric cycle and perceives life as a poison, but Tantra intends to drive out evil with evil, poison with poison. This is where sexuality enters into tantra yoga. This is not immediately apparent to a newcomer, because like many other oriental religions yoga functions at two levels showing one face outwardly and a completely different face inwardly. This is why yoga is couched in what Hindus call "twilight language" which hides as much as it reveals, and is deliberately ambiguous. Thus the key concepts in yoga, such as bindu (semen) and prana (life force) have both a physical and a symbolic meaning.

### Semen Mysticism

It is a basic tenet of Tantra yoga that normal sexual activity uses up the life force and exposes the individual to sickness and death. Consequently it is not

only prana in the sense of breathing that must be held back, but first and foremost bindu (semen) which must be conserved. The holding back of breath and all other techniques in Tantra yoga serve the ultimate aim of retention of semen. Retention of semen can lead to immortality or at least rejuvenate man in a way which holds off death. For this to happen semen must be transformed into nectar, ambrosia, soma, the elixir of life, the drink of immortality. This is the deepest core, the very center of all that yoga is concerned with.

### The Kundalini Serpent

The full details cannot be explained in a short presentation, but the culmination of yogic practise is ritual sexual intercourse (maithuna) using the various techniques of hatha yoga. Yoga uses the orgasm as the determining experience for both liberation from the samsaric cycle of life and death and for fusion with the divine. In reality what takes place is the divinization of the human.

This takes place through meditation on the kundalini serpent. Prana or life force is identical with sexuality and is portrayed by the kundalini or coiled serpent which resides behind the human genitals. She (the life force /serpent is seen as feminine) must be awakened and forced from her spot at the bottom of the spinal column into a canal within the spinal column and then up through this canal. On the way up she will pass through a number of points called chakras. At each chakra she receives more and more energy and becomes more and more divine.

This process of divinization should manifest itself in supernatural powers for the person meditating. For example the meditater could levitate, or walk through walls, or be in two places at one time. The acquisition of supernatural power is called siddha yoga and is found all over the world. Siddha yoga is represented by TM which promises its meditaters the power to levitate, but of course only upon the payment of a large fee.

### The Great Death - Immortality

After all the difficult hatha yoga techniques and exercises are put into practice, the serpent is forced to the top of the brain and a cosmic culmination takes place with a super-orgasm. What occurs in reality is an orgasmic experience which when coupled with strongly hallucinogenic feelings, has an extremely violent character. Symbolically the experience is explained as sexual intercourse between the god Shiva, who reigns supreme in the human brain, and his consort Kali, who is his potency and identical with the Kundalini.

This orgasmic experience is understood as the Great Death by which one escapes the manifold world, and by which one experiences the great freedom. From this experience only the "chosen" come back, as gurus who devote themselves to the liberation of others. Ordinary people according to yogic doctrine should die within three weeks of this experience of full liberation. This death - and no other - leads away from all life and all death, to total freedom.

### Escape from Death to Death

It is ironic that a religiosity so driven by fear of death should culminate in the Great Death. This is because yoga is founded not only on the fear of death, but on the fear of life as well. Yoga therefore seeks to go beyond life and death to what can be called eternal Death, free from sickness, suffering, and all that is transitory.

A thorough reading of the central texts of yoga reveals that the root of yoga resides in the problem of old age. Yoga was developed as an old man's attempt to stop the decay of the body, to put off death and at the same time to prepare the individual for death by a gradual withdrawal from life. This withdrawal is social, as an elderly man would leave his own environment to live in isolation in the forest or mountain. But the withdrawal is also mental and physical, as the individual draws back from ordinary life functions. The latter can even be accomplished while one remains in the same social environment. The truth of

the matter is that yoga was first of all developed for elder men. This sexist aspect of yoga is also seen in the centrality of semen mysticism.

### Yoga for health

Many people who practise yoga will object that they are not interested in such theoretical rubbish, for from their own experience they know that yoga does them good. They have become healthier with it. This attitude should be respected, but also correctly understood.

A comparison can make this clear. It is a fact that it has done many young men good to have been soldiers. They have been taught discipline and self-control and have become stronger and more healthy. This fact does not alter another fact, that the army itself has a completely different aim, namely to teach people to kill. In the same way it can be said that the aim of yoga is not identical with its side effects and it is a fact that many meditating people, after a period with positive results, experience extremely alarming "harmful" results. We call these results "harmful" but they are in fact the desired effect. What happens is that one gradually loses the ability to lead an active, open extroverted life centering on loving interdependent relationships with others. The meditator gradually withdraws into his self and is less able to relate with other people. Slowly the meditator accepts this as valid - for as time goes on the practise of yoga leads to an acceptance of the theory of yoga.

### One Is Taken Where One Does Not Want To Go

If a person practices yoga with the intention of becoming a Hindu this is of course perfectly all right, because freedom of religion is necessary and people ought to be able to practise their religion according to their convictions. However the vast majority of people who practise yoga are taken where really they had no intention of going. They are transformed into people with new values, they become Hinduized, and this was not at all their intention. They began to practise yoga because it was presented as an

art of life, when in reality it is an art of death developed to help first of all elderly men cope with the end of their lives.

If a person intends to escape from a normal life of social interaction and intends to "establish oneself as a God", then yoga is the way. If one wants to abandon one's Christian faith and its love for others and for life itself, then yoga is the best way. But most people are unsuspectingly drawn into yoga. Even some Christians defend yoga because they are ignorant of its factual reality.

It is, therefore, necessary to expose the facts concerning yoga, not in order to deprive yoga teachers of their livelihood or gurus of their disciples, but to provide guidance for those who cannot comprehend the real situation when they approach yoga.

For those who have a need to meditate, there are many methods of Christian meditation. Christian meditation is diametrically opposed to yoga. It will not make gods of us, it will not free us from life and death, but will bring us to the God who through his resurrection saved us from the dilemma of which yoga is itself an expression.

## TANTRA - CAN SEX BE YOGA ?

By Acyutananda Swami<sup>+</sup>

Ever since Hermann Hesse's Siddhartha first captured the fancy of Westerners, it has indeed caused a wave of thought and action, especially among young people. Though the book says nothing new, it seems to offer the best of both worlds. In essence, it promises that one can indulge his senses to the highest (and mostly the lowest) limit of enjoyment, and that in this way one can come to superconsciousness.

Of course, the ultimate material pleasure is sex, and genuine spiritual methods prescribe substantial if not total abstinence. So this new wave may seem like a pleasant alternative for people who take things superficially and want only profit with no loss - or, as a Bengali proverb says, for people who want only the back half of the cow, the part that gives milk, and not the front part, the part that must be fed.

Many so-called spiritual leaders who have ridden in on this wave call themselves "tantrics" and call their dubious process "Tantra Yoga". They teach what they claim is a genuine process of "burning out the mind" through sexual exhaustion - a sexual exercise called "tantra" that is supposedly found in the Vedic literature. As we might expect, in this way they meet a lot of women.

As followers of the Vedic literature, the members of the International Society for Krishna Consciousness want to expose this erroneous and abominable practice and save the naive from being exploited by cunning cheats.

First, let's take a look at the word tantra itself. Tantra means "a strict yoga system of injunctions, rules, and regulations". There are four progressive levels of tantras: (1) tantras for people who are in nature's mode of darkness or ignorance, (2) tantras for people who are in the mode of passion, (3) tantras for people in the mode of goodness, and (4) Vaisnava tantras, those for people who are devotees of the Lord and are thus transcending the modes of this world.

The Western seeker finds all this Vedic literature shrouded in mystery, and until he finds a bona fide guru, a genuine spiritual preceptor, he will remain in illusion. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has dispelled this mystery by teaching the Vedic literature purely and without divergent commentaries. "I have no secrets," said Srila Prabhupada. "I will give you everything as it is." Usually, the so-called gurus maintain a secluded mystery about themselves, a sort of "I-know-something-I-won't-tell" attitude that keeps the followers always groping for answers. Srila Prabhupada was never like that. He broke open the treasure-house that is the Vedic literature.

There are three Vaiṣṇava tantras: Narada-panacaratra, Panacaratra, and Vaikhanasa. These offer rules and regulations that free the mind from material attachments and fix the consciousness and the formes, names, qualities, and pastimes of Lord Kṛṣṇa. These tantras describe how a Vaiṣṇava (a yogi who is devoted to the Lord) should regulate his life: how he should use beads for chanting spiritual mantras, how he should worship the Lord's revealed Deity forms, and many other techniques of God realization. The Vaikhanasa and other panacaratric tantras are very rigorous, and to make spiritual progress one must follow their regulations flawlessly. So the members of ISKCON follow the Narada-pancaratra.

Basically, all the rules and regulations of the Narada-pancaratra are explained by Srila Rupa Goswami in his book The Nectar of Devotion. There are sixty-four main guidelines, of which five are very important: (1) accepting a spiritual master, (2) worshiping the Deity, (3) studying the Srimad-Bhagavatam, (4) chanting the Hare Kṛṣṇa mahamantra, both congregationally and individually (that is, softly, on chanting beads), and (5) living in a holy place like Mathura-Vrndavana (the area of Lord Kṛṣṇa's birth and childhood pastimes). To follow these guidelines properly, one must receive formal initiation from a spiritual master and observe four basic prohibitive principles: no illicit sex, no intoxication, no gambling, and no meat, fish, or eggs.

The Vaiṣṇava tantras quickly remove the illusory sense that the physical body is the self. In a short time the devotional yogi realizes that he is a pure, blissful, eternal spiritual soul, and he engages in the loving service of Lord Kṛṣṇa with full enthusiasm. Soon obstacles vanish, and he experiences a taste for hearing chanting Kṛṣṇa's names. This higher taste surpasses all material pleasures, and physical or mental circumstances cannot spoil it. The taste develops into pure devotion (bhava-bhakti), in which the yogi experiences every emotion at its peak in relationship with Kṛṣṇa. when the waves of bhava crash together in the heart, the devotional yogi experiences full love of Godhead, and this is the highest perfection of life.

The tantras for people who are attached to the mundane mode of goodness describe the process of karma-kanda, or sense gratification combined with some opportunity for spiritual advancement. This branch of the Vedic literature offers marriage ceremonies, birth ceremonies, funeral ceremonies, and ceremonies for worshipping various demigods and gaining material success. According to these tantras, if one engage himself in family life, obeys all scriptural regulations

and commits no sin for one hundred human births, he will go back to the spiritual world, back to Godhead. Clearly, it is a slow process - and to risk even one more birth in the material world is foolish, since the senses are so strong that at any time one could commit sins and ruin his chances for liberation.

The tantras for people in the mode of passion offer methods of rectifying past sins through difficult and costly sacrifices or through long pilgrimages to holy places. But even after one performs all these rites, he may still have the desire in his heart to go on sinning. And although this process of worshiping minor deities can promote one to higher, superhuman planets, one quickly uses up his good karma and must soon fall down to lower planets and start all over again. It is a slow process without any lasting benefit.

For those in the mode of ignorance - those who are envious of Kṛṣṇa or too impatient to follow a spiritual path, or those who want magical powers, wealth, and quick liberation - there is the process called sri-vidya. (This is the yogic code that bogus gurus have perverted to the level of gross sensuality; it is what Westerners have come to know as "Tantra.") If one fails to follow sri-vidya rules and regulations flawlessly, he will experience not a quick attainment of mystical powers but a quick downfall and utter ruination. In many cases severe and incurable disease, madness, or sudden death has resulted from tampering with **this path.**

(As I describe the items in this tantric process, I hope the reader will be able to catch the thread of how each point has been misrepresented to appear fascinating, easy, and enjoyable.)

For success in the tantric path, the yogi tries to please the deity of destructive illusory energy, Kali (or Durga). And the process is rarely carried out to the end. The aspirant must completely control his physical organs by practicing the sitting postures or fasts of the hatha-yoga process, and this is simply the beginning. The yogi must meditate according to strict rules. He must sit atop a deer skin, kusa grass, and a cotton cloth, and must fix his eyes on the tip of his nose. Further, he must renounce all intoxication, gambling, and animal foods, and he must practice celibacy. yes, restraining the sex urge is most

important if one is to perfect the so-called yoga of sex. Contrary to much of today's advertising, physical pleasure is not the true point of hatha-yoga.

When the yogi has complete and utter control of all his external and internal organs, then he must gradually clear his mind of all attractions and repulsions toward material things. He must neither love or hate anything. Now the guru will advise terrible austerities that test the yogi's tolerance of heat and cold. If the yogi passes through these calmly, then he begins a still more grueling process.

First, the yogi must cook meat and eat it without relish and also without disgust (since, more than likely, he has been a vegetarian). Then he goes to a crematorium ground, where he searches through the ashes until he finds the one part of the human body that does not burn. This is a cylindrical piece of tissue about two inches long and one-half inch thick that is situated behind the navel. It does not get consumed in the flames, but glows with an eerie green light. The yogi must say the appropriate mantras and, without cringing, eat it. Then, at a time prescribed by the guru, he must cook a dead fish in a skull and similarly eat it without disgust. Then he must drink wine without being influenced by its effects. All of this prepares his nerves and emotions and makes him totally indifferent to the urges of the body. Then he kills five animals and makes their heads into a kind of seat. After the yogi sits down, the guru invokes the spirits of the animals, and they attack the yogi's mind. If he remains sane, he can go on to the next stage - sex.

A yogini (female yogi) who has been trained in the arts of the flesh is called a brahmacharini and under the guidance of the spiritual master, a kind of sex act is performed. During intercourse the yogi must control his mind and constrict his stomach muscles so that he doesn't lose his seminal fluid but instead removes the woman's fluid. The yogi keeps the mixture of these two fluids in the base of his spine. There it will eventually enkindle the kundalini (or "serpent power"), which will rise up the spine through the susumna nerve and actually rip the yogi's soul out of its situation in the heart and then out of the body and into the clear white light. (With their crippled minds, today's cheaters have misconstrued this severe discipline into a license for orgies.)

Now the yogi sits for meditation and begins raja-yoga. He raises the kundalini force in the spine to the six centers of psychic power. At each of the six chakras, or psychic centers, deities who reside there offer him material powers and pleasures of inconceivable dimension. These are all tricks of Kali (Durga) to divert the yogi from success. When and if his kundalini force reaches the center located at his eyes, the yogi may then prepare for leaving his body. He must

make "the long tongue."

With a sharpened goat's Tooth, the yogi cuts the septum, or cord of flesh, under his tongue. Day after day he cuts the septum again, so that the tongue can extend higher and higher. As it heals, the yogi cuts further. At last, he can stretch his tongue up to the middle of his nose, then to his eyes. When he can stretch his tongue to his forehead, he is ready. Then by the kundalini force the yogi raises the living soul up to the throat and inserts the "long tongue" in the postnasal passage. This keeps the soul from passing out the mouth, nose, eyes, or ears. Through mystic fire a channel opens, the top of the skull fractures, and the soul enters the clear white light. Once in this light, the yogi will probably make the mistake of thinking that he has become God. Completely forgetting his whole struggle with his body, he will fall immediately into a low form of life like that of a germ or stone. As Srimad-Bhagavatam (10.2.32) informs us. "Because of his impure intelligence, the yogi who would become one with God ultimately falls back down to the material world - no matter how severe the austerities he has performed."

Now we have viewed the real path of tantra in detail. The followers of the Vaiṣṇava tantras suggest that for genuine spiritual progress, you don't have to go to all this trouble. Instead you can chant Hare Kṛṣṇa, and your life will be sublime.

## TANTRA

From one of our readers we have received the following letter, which is a reaction to the article "Guruism - A Hindu Counter-mission" published in Up-date IV 1/2:

Dear Sirs,

Tantrism is a phenomena which is little understood by Western scholars, because tantrism is largely a "lost science", only a few rudiments of which are left to inspect. Modern tantrism is only a degenerate remnant of what was once a vast body of knowledge, of which only a small portion of books are now known and read (and very poorly understood). Different tantras are employed in different yugas and about 64 are applicable at all times. 108 main tantras are said to have emanated from Shiva, and mostly consist of philosophy and ritual meant to elevate living beings from the tama-guna, or mode of ignorance. In the tantras Shiva discusses 5 topics with Durga: 1) the creation of the world, 2) destruction of the world, 3) worship of devas, 4) mystic powers, 5) five kinds of liberation. There are only a few tantras which are applicable to vaisnava philosophy (e.g. Brhad-vaisnava tantra, brahma yamala, vishnu yamala, etc.), but none of these can be said to have anything to do with the sexeo-religious practices described on page 13 of Up-date.

Modern so-called tantrism as put forward by "gurus" like Rajneesh is simply good old-fashioned hedonism in the guise of spirituality. Hedonists like Hugh Hefner made illicit sex socially acceptable, and now Rajneesh is making it spiritually acceptable. But ochre robe or not, it all boils down to the same genital-consciousness. Yogis and swamis who teach this tantrism have not attained true rasa, or divine pleasure, from their disciplines. This is a malady which plagues the spiritual development of all members of the impersonalist schools of so-called Hinduism. Because they ignore the spiritualization of the senses in bhakti-yoga, or service to Hrishikesha (Krsna - the Lord of the Senses), and strive instead to merge into the brahman effulgence, their uncontrolled senses get the better of them in the end. They are impelled by nature to move from tyaga (renunciation) to bhoga (material enjoyment). To cover up their fall-down from the real path of advancement, they make a religion out of sex, and claim that their ordinary biological drives are somehow spiritual. A perfect faith for the sex-addicted Western world! No wonder Rajneesh has so many followers.

is modern tantrism is the necessary conclusion of mayavadi philosophy, made popular in India by Sankaracharya. The assertion on page 11 of the Up-Date editorial that tantrism has "penetrated into Hinduism at large under the cover of orthodox religion" is true, insofar as the mayavada (impersonalist) teachings have almost totally subverted Hinduism since Sankaracharya's time. It is maintained by Chaitanya that one of the results of Sankara's teachings is the gradual destruction of the family system, due to the increase of illicit sex. Ramkrishna, Aurobindo and others who declared themselves as God enjoyed the pleasures of maitunya with selected "Divine Mothers". The issue here is enjoyment, not procreation - the Divine Mother is not a vehicle for conception, but an object of enjoyment. Mayavadi philosophy, by denying a higher God than the self, denies the possibility of pleasure other than material pleasure. This pleasure becomes the goal of the Godless spiritualist, and to find it, he must take shelter of sexual enjoyment. But God's plan for sex includes reproduction of Godly children, as determined by the Vedic samskaras. Krsna conscious householders, therefore, are enjoined to preserve their sexual energies only for specific times of procreation in accordance with brahminic injunction. This sort of sex can be seen as service to Krsna - dharmasirrudho bhutesu kamo'smi, "I am sex which is not contrary to religious principles" (Bhagavad-gita VII-11).

So, in Krsna consciousness, sex life is allowed when it does not deviate from the Vedic conclusion, meaning that both partners must be married in the eyes of God and understand that they are but servants of God, and that sex is a facility given by God for natural procreation, and therefore should be engaged in as a service to Him. The tantrists owe no allegiance to God or God's laws of procreation - their mission is to deny God and supplant the natural spiritual pleasures of serving Him lawfully with unrestricted sense gratification. There is no question of "liberation" from maya on this path. The tantrists are surrendering to maya.

I hope the next issue of Up-Date, in which the article by Achyatananda swami is to be published, will clearly distinguish these two points of view on sexuality. As any self-respecting student of Hinduism knows, the personalists have a different point of view on everything from the impersonalists.

One point overlooked on page 5-6: I would venture that practically every sect of Hinduism considers Christianity to be a Western adaptation of the Vedic religion, and Christ to be a guru in the jnana-bhakti-mishra tradition (school of

devotion to God mixed with mystic knowledge). The so-called Hindu missionaries are not thinking themselves as driving out a heathen pseudo-religion by supplanting Christianity with their own, but as fulfilling Christ's teachings which have been neglected by the Westerners themselves. Many Hindus firmly believe that in Christ's "lost years" from age 12 to 33 - which are not recounted in the Bible, He journeyed from the Holy Land to India and Himself accepted a guru. Also, many Hindus believe, along with the Moslems and early Gnostics, that Christ did not die on the cross, but that rather His crucifixion was a mystic illusion meant to bewilder the envious. Christ is said to have later left Jerusalem and returned to India. There is a shrine in present-day Pakistan which is visited by thousands of pilgrims yearly which is professed by seers to be the actual samadhi, or tomb, of Jesus Christ.

The point of all this is that, if Hinduism became prominent in the Western culture, then Christianity would not necessarily disappear, but would become "Hinduized", much as other Indian religions have been altered by borrowings and adaptations from the Vedic tradition. Just look at Christianity itself in modern India! And is not modern Christianity a compromise between the teachings of the apostles and Germanic paganism? (It is, at least in a ritualistic sense). Some theological historians argue that Gnosticism as delineated in the fragments of the Lucian Bible may be the "pure" teachings of Christ, and that Roman Christianity is corrupted with Paganism, but is successful because by brute force it stamped out "heretical" forms of Christianity (including Lucian Gnosticism). Lucian Gnosticism is almost identical to the picture of Christianity we have gotten from Srila Prabhupada. Wouldn't the "Hinduization" of Christianity mean that we've come full circle at last?

P.S.

"Finding the thread" which links the various sects of Hinduism together can be fun, like piecing together an intricate puzzle, but in the interests of scholarly objectivity, I would warn Dr. Aagaard not to go too far in his assertion that "the many gurus are parts of one major countermission, connected with the 'order of the ochre robe' and with tantra as its major substance." The various sects of Hinduism are similar to one another largely because their teachings spring as different viewpoints of the mysteries of the Veda, and therefore terminology and ritual is sometimes interchangeable among them. But this is not to say, as insinuated by the merry portrayal of the Kumbha-mela gatherings and the World Congress on Hinduism, that all the-

se sects are consciously co-conspiring to somehow or other derail Christianity from the track of Western spiritual thinking and values.

For instance, as a senior member of ISKCON I can firmly attest that we have no bloody agreement with TM or Rajneesh to work in concordance. In our opinion, Maharishi is a charlatan and Rajneesh is something akin to an Indian version of Dr. Timothy Leary, (perhaps) without the drugs. Guru Maharaji's "Divine Light Mission" is a joke, and your own Swami Narayananda is sadly misguided, though perhaps well-intentioned.

Interpretation is one thing, but essence is clearly another. The essence of the Vedas is not tantra. Tantra is a specific system with specific intents and purposes for specific classes of men, which is included in the overall body of Vedic literatures. To argue that tantra and Veda are synonymous, or that yoga and tantra are synonymous, or guru and tantra are necessarily interrelated, is unscientific. As I have tried to show, so-called gurus like Rajneesh are charismatic opportunists who are dabbling in realms which they themselves cannot even explain properly, much less fully understand. Why do the disciples become mindless? Because they only reflect the consciousness of their master, who is too expert in foolishness that he has succeeded in making a living from it.

We vociferously deny that the Vedic teachings are meant to lead man to nothingness, or the All, or any other of the common impersonalistic voidistic expressions of their so-called truth. Maharishi's use of rituals and prayers is simply a charade to induce some sort of psychological dependence in his disciples, but they have no spiritual significance whatsoever. Who are these prayers addressing, pray tell? Certainly not any concrete conception of God. God is you, God is me, God is everything, God is Love, runs their childish prattle. This does not qualify as religion.

Yes, most of these sects do have one thing in common - they deny a Supreme Being, and elevate the self (yourself) to the status of God. The guru, they say, has realized that he is God, and if you follow him, you'll become God too. And, as Dr. Aagaard has noted, the hindu sects resemble Buddhism - but for precisely the same reason. The padma purana also points out this similarity - mayavadam asat shastram prapannam baudham ucyate - Mayavadi philosophy is covered Buddhism, and is therefore asat-sastra, or against scriptural codes, because like Buddhism, it denies the existence of the Supreme

Personality of Godhead. When I become God, then there is no need to follow the rules of religion. I am free to "use sex to conquer sex". Excuse me, but as I've pointed out, one should only use sex to have children. If one wants to conquer sex, then according to the Vedic sage Yajnavalkya, he must give up sex - sarva maitunya tyago brahmacaryam pracaksate.

Please keep in mind one thing - Chaitanya denounced the Sankarites, the Buddhists and the sahajiyas for their absorption in sexuality of different sorts. The so-called spiritualists of these orders are condemned to fascination with bodily pleasures because they disregard the adi-rasa, their original spiritual relationship with Krsna, which is the end-point of all Vedic teachings. alodyasarva sastani vicarya ca punah punah idam ekam sunispannam dhyayo narayanah sada - "After reviewing the sastras and judging them again and again it must be concluded that Narayana is the Supreme Absolute Truth and He alone should be worshipped", padma, linga and skanda puranas.

FICTITIOUS TIBET: THE ORIGIN AND PERSISTENCE OF RAMPALISM.

by Agehananda Bharati.<sup>+</sup>

Let me first of all stake my claim and explain some terms in the title: an apparently unexterminable tradition of sheer fiction taken as holy fact originated in Europe and America slightly before the turn of the century--the brainchild of some fertile writers and orators, a number of core tales about inaccessible Tibetan and Himalayan mystics took shape in contrivedly esoteric writings which gained steady momentum until its culmination in Lama Lobsang Rampa's, alias Mr. Hoskins', fantastically fraudulent output beginning with The Third Eye and its sequels. I call this whole phony tradition "Rampalism" after its phony consummator, Rampa-Hoskins, and his all-too-numerous followers in North-America and Europe. This depressing crowd of partly well-meaning, totally uninformed, and seemingly uninformable votaries holds something like this as its modal view: that there is, somewhere hidden in the Himalayas (invariably mis-stressed on the penultimate 'a'), a powerful, mystical, initiate brotherhood of lamas or similar guru adepts, who not only know all the mysteries of the world and the superworld, who not only incorporate and transcend the teachings of Buddhism, Hinduism, and Christianity, but who also master all the occult arts--they fly through the air, at enormous speeds, they run 400 miles at a stretch without break, they appear here and there, and they are arch-and-core advisers to the wise and the great who hide these ultimate links to supreme wisdom and control. In addition, they know all their previous incarnations, and can tell everyone what his incarnations were and are going to be. Geographically, the area where those supergurus reside is nebulously defined as "Tibet," "Himalaya," and it often includes the Ganges and India. This, very briefly, is the somewhat auto-erotic credo of a large, and unfortunately still growing, crowd of wide-eyed believers in the mysterious East, apropos which my colleague Professor Hurvitz at the University of British Columbia sagaciously remarked that "for these people, the East must be mysterious, otherwise life has no meaning." To put this somewhat less succinctly and more technically,

the enormous, pervasive alienation of Euro-American from the religious themes of the Western world, matched with the general disgruntlement, with the superciliously religious in the established churches, the surfeit with scientific models which seem to generate war and destruction, and most recently, the proliferation fascination with the exotic for its own sake--about which later in greater detail--all these contribute to the desperate quest for ideas, rituals, and promises that are different from those of the West, that are distant from the West, and that are easily accessible, without any intellectual effort, without any discursive input.

Let me now present an historical sketch of the increasing ingress of pseudo-Orientalia, and specifically of pseudo-Buddhica and pseudo-Tibetica into Europe and America. During my research into ideological change in the Buddhist clergy in Srilanka in 1971, I marvelled at a painting in a temple in the southernmost part of the island. In a long, subterranean corridor, some two hundred vignettes depicting the phases of the dharma from its inception under the Bodhi-tree in Buddhagaya to the foundation of the particular temple, the last one showed a white woman kneeling and bowing down before the image of the Tathagata and two monks administering sil (the five precepts of Theravada Buddhism) to her; behind her, several white men in tropical hats and western suits, one of them bearded. These, so the monk who showed me around informed me, were Mme. Blavatsky and Colonel Olcott embracing Buddhism. This is historically quite correct. The well-meaning American Colonel Olcott and the Russian-born Mme. Blavatsky, founders of the Theosophical Society, did indeed undergo that ceremony of initiation in that shrine in Srilanka. Annie Besant became a convert to Mme. Blavatsky, rather than to Buddhism, about a decade later. Leadbeater and other founding members formed the incipient caucus of the Society which still survives, albeit in highly modified and in a largely reduced form when compared to the initial thrust into the religious ideological world of the early 20th century. Now we must distinguish between the genuine and the spurious elements in the movement as it relates to Buddhism. Annie Besant was no doubt a sincere woman; one of the British Empire's most powerful orators, cofounder of the Indian National Congress, and a fine mind, genuinely annoyed at the inanities perpetrated by and constituted in the missionary scene.

Colonel Olcott was a genuine person, too, concerned with human affairs, and strongly cognizant of religious options other than those of Christianity. But I think Mme. Blavatsky and Leadbeater were frauds, pure and simple. My definition of a fraud or of a phony does not quite coincide with the usual dictionary meanings of these terms. A phony does not necessarily doubt the theses he or she propounds--in fact, they can be full believers themselves. But what makes them phonies is their basic attitude of refusal of matching their tenets with those of a genuine tradition, and of imitating lifestyles which are alien to them, by doing things that superficially look part of the lifestyle they imitate, or of imitational lifestyles which simply do not exist in any cultural body, except as idiosyncrasies. Leadbeater wrote about the kundalini, the secret serpent power, and a mêlée of things exoteric and other which he had picked up from Indian sources in early translations. He never learned any of the primary languages--Sanskrit, Pali, Tibetan; neither did Besant, Olcott and Blavatsky. Leadbeater was an aggressive homosexual, and there is no doubt in my mind that he used his esoteric homiletic to seduce young men--some of them very famous indeed in later days. Now I don't object to homosexuality--I think the Gay Freedom movement is well taken and should succeed. But I do object to utilizing bits of theological or other religious doctrinal material to support one's own aesthetic and sensuous predilections. Hindu Buddhist Tantric texts do indeed use sexual models and analogues in their esoteric tracts, so it is quite in order if scholars and practitioners use these texts in support of their sexual behavior, because the support is objectively there. But no Tantric text implies any but heterosexual relations in its corpus. The most recent authentic presentation of the place of sexuality in Tibetan Tantrism<sup>1)</sup> should suffice as a document for the rejection of the esoteric innuendos in Leadbeater's writings. H.V. Guenther, of course, is a valid empire of Buddhist Tibetan studies in and by himself, and it may not even be necessary to quote so exalted a source as his prolific writings in order to dismantle the Blavatsky-to-Rampa type fraudulence; a very average familiarity with Buddhism would do the job.

Mme. Blavatsky's Secret Doctrine, a multivolume work, is such a melee of horrendous hogwash and of fertile inventions of inane esoterica, that any Buddhist and Tibetan scholar is justified to avoid mentioning it in any context. But it is precisely because serious scholars haven't mentioned this opus that it should be dealt with in a serious publication and in one whose readers are deeply concerned with the true representation of Tibetan lore. In other words, since Blavatsky's work has had signal importance in the genesis and the perpetuation of a widespread, weird, fake, and fakish pseudo-Tibetica and pseudo-Buddhica, and since no Tibetologist or Buddhologist would touch her writings with a long pole (no pun intended, Blavatsky is a Russian name, the Polish spelling would be Blavatski), it behooves an anthropologist who works in the Buddhist and Tibetan field to do this job. I don't think that more than five per cent, if that many, of the readers of Lobsang Rampa-Hoskins' work have ever heard about Blavatsky, but Lobsang Rampa-Hoskins must have read them, cover to cover or in excerpts--his whole work reeks of Blavatsky-isms; and of course, he doesn't quote sources--fakes never do. Long before Rampa, the whole range of quasi-mathematical spheres, diagrammatic arrangements, levels of existence of consciousness, master- and disciplehood, hoisted on a style of self-indulgent, self-aggrandizing rhetoric, was more or less created by Blavatsky. Medieval Christian writers, the Hermetics and a large number of kindred thinkers and their products had indeed presented a wide vista of quasi-mathematical, impressionistic, imaginary structures; earlier, of course, Jewish mysticism with kabbalistic, Talmudic, and earlier medieval Rabbinical moorings might have set the example for the medieval Christian writings of this kind, unless the Christian writers were--or were also--inspired by whatever filtered through to them from the Greek and Hellenic esotericists, the Pythagoreans and a large number of neo-Pythagorean writings spread through the Hellenic world. Medieval Christian scholars did not read Greek, and whatever they did know about those esoteric systems they obtained through Latin translations. Nobody knows to what degree Blavatsky was familiar with any of this. As an anthropologist, I believe in the perennial possibility of indepen-

dent invention--people get similar ideas without necessary mutual communication or diffusion. Be that as it may, Blavatsky's Secret Doctrine and all the subsequent writings of the Esoteric section of the Theosophical Society, later on rechristened "Eastern" to forestall criticisms of mystery-monging and the pervasive tendency to identify the esoteric with the erotic, rested heavily on such quasi-structural schemes.

I do not doubt that in her earlier years, Blavatsky must have been a highly eclectic, voracious reader. But as with all non-scholars in the field of religious systems, she did not unmix the genuine from the phony; she obviously regarded all sources as equally valid. Not knowing any of the primary languages of the Buddhist-Hindu tradition, she had to rely on whatever had been translated. And, as an epiphenomenon to the awakening interest in oriental studies, a large number of unscholarly writings emerged, produced by people who thought, or pretended, that they could get the meat of the newly discovered wisdom of the East by speculating about it in their own way rather than by being guided by its sources, or by seeking guidance from authentic teachers in those eastern lands.

Blavatsky, Besant, and the other founders of the Theosophical movement were of course familiar with other translations then available. The I Ching had just about then been translated into French for the first time, though Richard Wilhelm's classical translation into English was published after the Secret Doctrine. This whole quasi-mathematical, highly self-indulgent speculation, of course, was part of the emotional packet of the Renaissance and the late Middle Ages in general. There is no doubt that esotericism was, always is, a reaction against the official ecclesiastical hierarchy and against the official doctrines. In India and Tibet, esotericization never took to this kind of pseudo-geometrical-mathematical model, since those models were already part of the official, scholarly traditions available. In these two countries, esotericization used what I call psycho-experimental models, including the erotic, as instruments of opposition and criticism of the official religious establishments. It is quite obvious that Mme. Blavatsky very much identified with this

European tradition of opposing the occidental religious belief system by esoteric, i.e. quasi-mathematical, pseudo-scientific speculations and by writings that encompassed diagrammatic representations of a secret universe. The Secret Doctrine and much of the older "Esoteric" (later "Eastern") sections of the Theosophical Society generated a welter of phantasmagoria of a spherical, cyclical, graphic overlay type; the vague acquaintance with mandala paintings in India added zest to these creations.

I am just not sure whether Mme. Blavatsky read the serious Hindu and Buddhist literature in translation and commentary available in her days, particularly the Sacred Books of the East, created by Max Mueller in the 80's of the last century. If she did, little of it showed in her writings. One of the most annoying features in the "M Letters" (M for Master) is her use of semi-fictitious names, like "H Master K" (Koot Humi). There is, of course, no such name in an Indian language or in Tibetan. But in the Upanisads, there is a minor rishi mentioned, by the obviously non-Indo-European name Kuthumi. Just where she picked it up I don't know, but I suspect she might have seen R.E. Hume's Twelve Principal Upanisads, which was first published by Oxford University Press in the late 80's of the 19th century. The silly spelling "Koot Hoomi" was probably due to the occidental mystery peddlers' desire to make words sound more interesting by splitting them into a quasi-Chinese series of letters. The Master Letters signed "K" are quite clearly Blavatsky's own invention; no Indian or Tibetan recluse talks or writes like the European feuilleton writer of the early 20th century. In a passage, "K" (for Koot Hoomi) criticizes a writer for saying that "the sacred man wants the gods to be properly worshipped, a healthy life lived, and women loved." "K" comments "the sacred person wants no such thing, unless he is a Frenchman:" The inane stupidity that must have gone into the early converts actually believing that an Indian or Tibetan guru would use these European stereogibes, is puzzling. Yet again mundus vult decipi, and if the average Western alien feels she or he can get the esoteric goods, she or he tends to lower the level of skepticism to a virtual zero.

The works of Swami Vivekananda appeared at about the same time as

the Secret Doctrine. Vivekananda knew of, and heartily detested, the esotericism of the Theosophical Society; he pronounced his disdain at the Parliament of Religions in Chicago in 1892--at which convention the Theosophists were well represented. But while the followers of the Ramakrishna Vivekananda movements as well as the followers of most other neo-Hindu or neo-Buddhist movements officially decried the esoteric, they and other groups marginal to them either blurred that relatively parochial rejection of the esoteric, or, much more commonly, they blended both the esoteric of the Blavatsky type and the Hindu-Buddhist reformist of the Vivekananda-Anagarika Dharmapala types into the kind of broth which is now solidly ensconced in the wisdom-seeking kitchens of the Western world.

Let me now proceed to the arch-paradigm of esoteric phoniness of the latter days. In the mid-fifties, Messrs. Secker & Warburg, a perfectly respectable publishing firm in Britain, sent me a manuscript for evaluation. The author's name was Lama Lobsang Rampa, the title The Third Eye. I was suspicious before I opened the wrapper: the "third eye" smacked of Blavatskyan and post-Blavatskyan hogwash. The first two pages convinced me the writer was not a Tibetan, the next ten that he had never been either in Tibet or India, and that he knew absolutely nothing about Buddhism of any form, Tibetan or other. The cat was out of the bag very soon, when the "Lama", reflecting on some cataclysmic situation in his invented past, mused "for we know there is a God." A Buddhist makes many statements of a puzzling order at a time, and he may utter many contradictions; but this statement he will not make, unless perhaps--I am trying hard to find a possible exception--he is a nominal Nisei Buddhist in Seattle, Washington, who somehow gets into Sunday school at age eleven and doesn't really know what he is talking about. Even if we apply a very lenient scholarly defense for the statement "there are gods (lha) in Tibetan and North Indian Buddhism; by courtesy, the numerous Buddhas and Bodhisattvas of the highly diffuse Buddhist pantheon could be, and sometimes are, referred to as "gods"--the statement "there is a God" is and remains impossible for any Buddhist. The lha (deva) are gods because the European language translations of

deus in Christian usage do not distinguish between God and gods on the lexical level. The capital "G" is a very late attempt to remedy this, since there were only capital letters in Roman script at the time the Christian theological notions were conceptualized and codified. There may be thousands of gods, then, in Buddhism, but there certainly is no God. The ontological and the affective status of the Buddha in Srilanka Buddhism, and mutatus mutandis, in other Buddhist areas, has recently bothered a very fine British scholar. <sup>2)</sup> I concur with his result: though the Buddha is indeed worshipped like a god in many ways, he is not seen as a god, or as God. The semantic entailment of "God" is that of creatorhood, control, power, etc., which the Buddha obviously cannot have, since he has passed into mahanirvana and is hence extinct: in fact, only Buddhas are extinct--men, gods, demons, etc., are in samsara; they, or some of them, have power, up to the power of creation like Brahma the Hindu demiurge, or the Judaeo-Christian God.

But this was only one of the inane impossibilities of The Third Eye. Every page bespeaks the utter ignorance of the author of anything that has to do with Buddhism practiced and Buddhism as a belief system in Tibet or elsewhere. But the book also shows a shrewd intuition into what millions of people want to hear. Monks and neophytes flying through the mysterious breeze on enormous kites; golden images in hidden cells, representing earlier incarnations of the man who views them; arcane surgery in the skull to open up the eye of wisdom; tales about the dangers of mystical training and initiation--in a Western world desperately seeking for the mysterious where everything is so terribly accessible to inspection, where the divine has been bowdlerized or institutionalized, where it speaks with the wagging-finger lingo of moralistic nagging, the less hardy and the softer will seek that which is the opposite of all these turn-off factors. In its extremes, this desperate quest for the impossible and the nonexistent is pathetic; at a seance of the Aquarian Foundation in Seattle, Washington few years ago, the "leader read from tablets presented to him blindfolded. During the coffee break, all but a little old lady had left the church hall. The reverend didn't notice her and began to pack and unpack equipment in a box hidden under the table draped with a cloth. The woman came up to him and said, "Reve-

rend K., I have seen it--but I won't tell." I think this episode exemplifies that tragical quest for consolation even if its instrument is fraudulent.

I do not know how many of the readers of The Third Eye and the books that followed it, by the same author, actually believe in these cretinistic confabulations. But this is beside the point--for even if a reader tells us that he or she does not really believe in these things but that they serve as an inspiration, consolation, edification, and what not, this does not reduce the tragedy of the situation; far from it, it enhances the pathetic quality of the whole set. We cannot take our emotional cues from things, events, and persons whose nonexistence we know. Taking instruction from parables is a different thing, it is morally and intellectually admissible. But the tales contained in The Third Eye do not even qualify as parables, since no moral qualities attach to mystical surgery and kite-flying and the whole lot of events the author has generated in his comic strip. We cannot admit the aesthetical argument either; the operation to open the third eye, the mystical apparitions, etc., may not be true or morally important, but they are pleasant to contemplate. If this were the only reason why people read The Third Eye, we could dismiss it with a shrug. But it isn't; for even where the aesthetic quality of these story is praised, it is not done with a view to obtaining esoteric knowledge--and esoteric knowledge cannot be had from esoteric lies.

Within about half a year from the time I read the manuscript, and reported to the publishers that the book is a fraud and should not be published, Messrs. Secker & Warburg evidently also asked other Tibetologists and people who know the subject matter, among them Hugh Richardson, the last British and the last Indian Government Resident in Lhasa; Marca Pallis, the British scholar-traveler; and Heinrich Harrer of Seven Years in Tibet fame, whom Mr. Richardson had once put under arrest in Lhasa. All of these people concurred, and gave the publishers independ, identical reports: the book is a fraud, the man is a fake. However, publishers are not harbingers of authenticity, but businessmen. They published the book in spite of the negative reports, anticipating its sales potential. And they were right. I understand that six British edi-

tions sold close to eighty thousand copies. The German translation, wouldn't you know it, sold close to a hundred thousand, and comparable numbers of copies were sold on other European languages.

Mr. Richardson and some other irate scholars then took the initiative into their own hands, to trace and subdue the writer. It didn't take long: the Tibetan Lama turned out to be Mr. Hoskins, an Irish ex-plumber, who sat it out in various libraries in London, reading science fiction, pseudo-orientalia including, no doubt, Blavatsky, and concocting this amazing book. These findings were published in the British Press, and booksellers were warned about the matter so as not to be involved in fraud. E.J. Brill, the famous oriental publishing house and book agent in Leiden, Netherlands, circumvented the issue by advertising the book and adding a note in small print, indicating that the book was no genuine study of Buddhism or Tibet, but that it was interesting for the experiences it conveyed.

Now one would have thought that the disclosures about Rampa-Hoskins and Lhasa-Hyde Park might impede, if not stop, the production. Far from it. Most of the millions who kept buying the book and its follow-ups did not know about the facts--they simply hadn't read the statements in the British press. Quite a few, however, did read or hear about these disclosures, and remained followers, no less ardent, of the Lama; to wit, two Canadians, who called me long distance from Toronto one night, saying: "Sir, you are a wicked person. You say Lama Lobsang is an Irish plumber; well, he may be in the body of an Irish plumber, but the soul of a Tibetan Lama lives in him." "Well, then I can't win!" I admitted, and they hung up. Reactions to this incredible situation are variegated and, to the cultural anthropologist concerned with ideological change, highly fascinating; and they are far more complex than the Canadians' effusions. Less than a year ago--over a decade after the publication of The Third Eye, a colleague of mine, a historian with perfectly respectable academic credentials, visited and told me about the wisdom of Rampa, with glowing eyes. When I told him the facts in straight, brief words, he was visibly shaken, but said something like: okay, maybe the man is not Tibetan, but he grasps the truths of Buddhism. He does nothing of the sort, I said and proved,--but I did not convince the man. He (the histori-

an friend of mine) had gone into Raulfing, Macrodiar, Yin and Yang, Hatha Yoga, and half a dozen of other things eminently available in America. To him, the question of genuineness or spuriousness did not pose any problem, and I have a strong hunch that his blurring of the possible distinctness between the genuine and the spurious is very much part of the total pattern of eclectic attraction to the esoteric.

Hoskins moved to Toronto and founded an ashram-like place with a medium-large following up to date. This is in the way of things on the lunatic fringe: but astoundingly, he wrote sequels of at least three more books after the exposure of The Third Eye, starting with Doctor in Chungking. All of these have been out in paperback for years, and they are visible on all sorts of shelves--bookstores of course, drugstores, airports, even Greyhound bus stations..Since publishers are no charitable organizations, this means that the books sell, in great numbers. Saying what I say about Lobsang Rampa, and mutatis mutandis about most other pseud-Asian cults in the Western world, I have, of course, made many more enemies than friends. People simply cannot stand the idea that there is no abominable snowman, that there is no white brotherhood somewhere in the Himalayas, and that people do not fly through the air except in planes; least of all can they suffer the idea that religious specialists in Tibet are scholars, tough theologians, and down-to-earth monastic leaders, with lots of hard political know-how, and with the measure of cruelty and strategy that seems to be common to all ecclesiastic leaders who also have secular powers; and this, of course, was very much the case in Tibet before the Chinese take-over.

But matters go deeper than that. We have to investigate the extreme dislike of hard theological, scriptural, commentatorial argument, a dislike that characterizes all followers of the neo-Hindu-Buddhist, and the pseudo-Asian movements of a millennial type. In the first place, anti-scholasticism is one of the hallmarks of millennarian movements at any time. Since Tibetan Buddhism is something very different from millennialism, I do not discount the possibility that the more highly esoteric churches like the Nyingmapa, Karmapa, and the minor

groups might have been classifiable as millennarian at the time of their inception, not on the top echelon of their scholarly leadership, but more probably in its populist parameters. But for the last hundred years or more, Tibetan Buddhism, even in its most highly esoteric forms as in the Nyingma, has been very much an ecclesiastical, establishmentarian affair. The Fifth Dalai Lama might have been a maverick in his days, but he is now certainly as canonical as the milder and more domestic figures of Tibetan hagiography. By the same token, many if not most of the religious founder figures in the world were marginal to their coreligionists, on the fringe, rejected by the establishment. But the process of ascent, plateau formation, and descent as virtually certain consecutive phases in the development of any religious movement, millennial or other, has been studied by anthropologists during the past decade. <sup>3)</sup>

At this time, there are roughly three hundred institutions in North America which claim a Hindu or Buddhist or, to a lesser extent, a Taoist background. Numerically, the Buddhist reference prevails; this is natural, since it includes Indian, Chinese, Japanese, and Tibetan sources, or alleged sources. The guru business is good business, and this has been shown in some recent writings. <sup>4)</sup> But this does not detract from the fact that Buddhism, Hinduism, and the other Genuine traditions of the East are misrepresented, and that an image from Tibet is created, and perpetuated, which cannot but be harmful to the future interface between Tibetan culture and the West. It is to these misrepresentations which I now turn, in my concluding assessment.

The first and foremost problem, oddly enough, has a very simple answer. How can the millions of intellectually enert, but good-willed seekers after the mysterious East be informed about the actual traditions of Buddhism, about the actual Tibet? The Answer is that the reading agents--libraries, booksellers, and publishers--have to put in some additional effort to market authentic works on these topics, along with the Rampaesque trash. Until a decade ago, good works on these to-

pics were indeed available only to scholars, published by not too handy publishers, and in expensive editions with small circulation. But this is no longer so. A basic library, in English, of works on Tibetan and other Buddhism is now available in any bookstore, and with no greater quest than the works of Rampa and other pseudomystics and gurus. Helmut Hoffmann's Religions of Tibet, E. Conze's paperback introductions to Buddhism, and for the more motivated, some of the works of Herbert V. Guenther, David L. Snellgrove, and perhaps my own Tantric Tradition (an Anchor-Doubleday paperback, if I may blow my own trumpet at this opportune moment), are items that can be had for the asking, quite literally. Now some might charge that mine is a naive assumption: that readers at large will choose good books over inauthentic but interesting books in the quest of truth. But I do not think matters are that simple, and the common reading public is perhaps less dumb than meets the eye. I would think that the initial reading of phony, interesting stuff (Autobiography of a Yogi, Lobsang Rampa, Castaneda, etc.) prompts most readers to continue with something more authentic in the same line, if what is more authentic is equally available. It now is, as I pointed out, but it is not known to most that this is the case. It has to be, and can be, made known by the book and publishing trade.

Secondly, and perhaps much more importantly, there are now in North America at least two, possibly more, authentic Tibetan Buddhist centers, viz. Chogyan Trungpa Rinpoche's Karma Dzong in Boulder, Colorado, and his Tail of the Tiger in Barnet, Vt.; And Lama Tarthang's Nyingma center at Berkeley, California. In Britain, there are another two, and I understand something of the kind has recently been created in Switzerland, possibly by the Tibetan refugee settlers in that country. Now what the inmates of the Tail of the Tiger, etc., do is authentic--it is tedious, serious, yet perfectly positive Buddhist meditation, and a certain amount of basic Buddhist learning, probably not less than for the lower clergy in Tibetan monasteries before the Chinese invasion. Tarthang in

Berkeley even teaches Tibetan language and literature to his students. Now here is the main argument for the augmentation of these centers and institutional sequels: since literally thousands of Americans, mostly young, keep thronging to spiritual, mystical, quasi-Eastern centers of meditation, and since they do not know the difference between the genuine and spurious, why not generate more of these genuine centers with a better apparatus of spread, diffusion, and propaganda? An analogy, which I found in a totally different context a long while ago, immediately comes to my mind: during the beginning of the hippie counter-culture, Ravi Shankar and Ali Akbar Khan, two of India's best classical musicians, became very popular--marijuana and LSD, unbeknown to these masters of the string, helped the sales of their LP's in this country, for the sitar and the sarod sound magnificent under these drugs even if you know nothing whatever about the music. Then about three years ago, under the spell of the pathological artistic eclecticism of the rock era, some Indian film music also became available in American record stores. Now to the bying public, the wide-eyed rock lovers and the denizens of the counter-culture under thirty, the content of these records makes no difference at all, and the time has come, unfortunately, when you hear less Ravi Shankar and more and more Lata Mangeshkar (the Hindu Doris Day, so to speak) at rock and hash sessions all over the country. But this didn't have to be so. Everything Indian was welcome, equally welcome, so if the rubbish could have been screened out, the genuine stuff could have remained intact. Similarly, since the wide-eyed, sickening, gullible public cannot distinguish between phony outfits along the Coast and in New York or elsewhere, and genuine institutions like Tail of the Tiger, etc., why not channel it to the genuine? For this to happen, the genuine has to be more accessible, better known, and of course, better organized. The main reason for the 15-year-old 19-year-old (the latter being his real age, the former his official age) guru from India, for Maharishi Mahash Yogi and Transcendental Meditation, for Prabhupada Bhaktivedanta and his hopping IKSCON Hare Krishna jokers being so popular and well

known is precisely that they have better P.R. services. I think this could be done for the few genuine Tibetan (and other Buddhist) organizations as well.

In summary, then, the answer lies in the enhancement and certification of genuine, and genuinely available, Tibetan Buddhist institutions in this country and in other parts of the Western world, and in the undermining of the phony, in a systematic fashion. The phony can be undermined only by pointing out the genuine and by comparing them with each other. I do not think that the dry orientalist scholars can do that, since the hungry public detests them, ranking them with the worst part of the establishment. But I think that the few lamas in this country who do know English can and must do that. Once the process has been set going, more learned and competent guides can be invited from the expatriate religious community in India. To get the true lama and his skills in, Lob-sang must get out. He may still be a good plumber, and that is a lucrative, honest job. Or, if he has learned some powers since he abandoned his tools, he could of course rightly set himself up as a curer, or even a teacher of meditation if it helps--but not Tibetan meditation. I never saw why Don Juan must be a Yaqui (which he is not) to teach something important, nor why a Hoskins must be Tibetan (which he is not) if he has something important to teach.

#### Footnotes.

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2. R.F. Gombrich, Precept and practice: Traditional Buddhism in the Rural Highlands of Ceylon. Oxford: Clarendon Press, 1971. Especially Chapter 3, "The Buddha."
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4. Khushwant Singh, "The Guru Business," in New York Sunday Times Magazine, April 30, 1973; A. Bharati, "Hindus Ignorant of Hinduism and Phony Swamis Abroad," in Illustrated Weekly of India, Bombay, March 18, 1973.

## ECKANKAR: A CLASSIC STUDY OF A NRM.

by Mark Albrecht

In 1964 another new religion made its appearance on our troubled planet. It was called Eckankar, The Ancient Science of Soul Travel. The story of Eckankar is really the story of Paul Twitchell, an American journalist and eccentric occult dabbler who concocted the philosophy by blending together a variety of Eastern-occult teachings and techniques, which he vigorously promoted via the Ancient Science of Capitalism.

Eckankar is largely derived from Radha Soami's modified Hinduism, a technique taught and practiced originally in Northern India. It is popularly known as shabda yoga, the yoga of the Audible and Visible Cosmic Current. According to this teaching, the chela (learner) attains an altered state of consciousness which enables the initiate to travel into the spirit realms, guided by the guru and/or various other spirit guides. Gnostic wisdom is thereby attained, leading to enlightenment and perfection, either in this life or successive reincarnations.

Twitchell was initiated by the "living master" Kirpal Singh into Radha Soami in 1955. Shortly thereafter, (1958) he was also involved with Scientology, and his later writings show the influences of Sufism and Madam Blavatsky's Theosophy as well.

In 1963, Twitchell had a falling out with his master, Kirpal Singh. Some years earlier, Twitchell had combined his journalistic flair with his esoteric experiences on the "inner planes" and wrote a book about his heavenly travels called The Tiger's Fang. He submitted the manuscript to Singh for approval, but his master replied sternly that the manuscript was "incomplete and inaccurate".

This blow to Twitchell's pride was the turning point in his spiritual odyssey - he gradually withdrew from Kirpal Singh's influence and began to strike out on his own, writing many articles for spiritual and psychic magazines, gradually establishing himself as an occult spiritual authority. By late 1964, he had begun to systemize his philosophy and came up with the name Ec-kankar (or "Eck" as he often called it) which he defined as "The

Ancient Science of Soul Travel". In fact, the name, like most of his teachings, came from the Shabda Yoga tradition, where the term is spelled Ekonkar and means "the one supreme all-inclusive God". The well-known Sikh Dharma Brotherhood, known also as 3HO, headed by Yogi Bhajan, also uses this word as their primary mantra. They spell it Ek-Ong-Kar - "Creator and creation are one". The Sant Mat and Radha Soami traditions and other similar groups which employ tantric yoga and the "Sikh-Hinduism" of North India have been very influential in spawning new religious movements in the West.

As it turns out, Paul Twitchell was in the right place at the right time - California in the mid-1960's. Culture and society were in turmoil as never before, and Twitchell's zippy lectures and mail-order courses on out-of-the-body travels, Himalayan gurus and easy answers to life's hard problems netted him many thousands of followers (and dollars) by 1970. As the money began to flow in and the number of gullible disciples grew, Mr. Twitchell jacked up the prices for his "esoteric" discourses and gave himself star billing. He claimed that Eckankar was the oldest and truest religion, the fountainhead of all other faiths, and had simply been "revived" to public status due to the crises of the times. Furthermore, he asserted that he was the only true God-man alive, having received apostolic succession from a fictitious Tibetan lama named Rabazar Tarzs, who passed the "Rod of Power" to him in a cosmic ceremony on the Astral Plane in 1965. Unfortunately, it was all too much for him in the end; Twitchell died of a massive heart attack at the age of 59 in a hotel room in Cincinnati, Ohio in 1971. His successor, "Sri" Darwin Gross was apparently picked out by Paul's widow, Gail Twitchell, after a short power struggle among the leadership. Sri Gross, who had a vocational background as a trumpet player, millworker and electronic technician, had only been in Eckankar for two years, but soon solidified his position by marrying Mrs. Twitchell. They were divorced in 1977, but Gross still retains ultimate power and authority as the "Vi-Guru" or Mahanta of the Eck movement. "

ECKANKAR'S TEACHINGS.

Eckankar teachings are very convoluted and self-contradicting, so a brief summary of their "belief and practice" will have to suffice. The basic scenario is taken from the eastern traditions, and Radha Soami in particular: The soul enters the world as a lower form of life, transmigrates up through the animal world and finally become human, spending many lifetimes and reincarnations before achieving enlightenment and saving liberation (through Eckankar, of course.) The final spiritual refinement is attained through initiation into Eckankar, whereupon the "Living Eck Master" (presently Darwin Gross) guides the chela through the pitfalls of the psychic and spiritual worlds, teaching secret occult wisdom and allegedly burning away much Karma. There are also interesting parallels with accient Gnosticism. The initiates (they call themselves "Eckists") must work their way up a cosmic ladder consisting of eleven levels or planes. An initiation is required for advancement to each level.

The theological grid which underlies Eck doctrine is a variation on Hindu monism; the godhead is called the Sugmad and each person and creature is a part of this semi-personal cosmos. One major difference in Eckankar doctrine as opposed to standard monism is that the liberated soul supposedly does not merge with the Absolute, but rather retains some vestige of personality.

THE SIGNIFICANCE OF ECKANKAR AS A NEW RELIGIOUS MOVEMENT.

While it has not yet achieved the public notoriety of such groups as Scientology, the Unufication Church, or TM, Eckankar is one of the largest international new religious movements, with an estimated membership of 50,000. A multimillion dollar corporation with satsangs (teaching centres) on all continents, its headquarters are in Menlo Park, California.

Apart from its large size and spreading sphere of influence, Eckankar provides us with one of the most interesting case histories of the evolution of a spiritual movement. It embodies almost all of the characteristics of a "made in America" religion - a recent vintage eclectic movement, combining occult philosophy and mystical experience, big money, misrepresentation of origins, rampant spiritism, manifestations of psychic phenomena,

virtual veneration of the leader as God, syncretism, indoctrination, and a form of attempted mind control - not to mention the standard "esoteric gap", that is, the difference between the image the group projects to the public and the inner truths revealed initiates. In fifteen short years, Eckankar has gone from (literally) nothing to a highly systemized belief system with a large corporate bureaucracy and an in-residence "God man" as its leader. In almost every respect, it is a perfect example of the phenomenon of spiritual mania which has so characterized the last two decades.

The Spiritual Counterfeits Project first began to research this group in 1976, and we were greatly aided by the acquisition of many of their esoteric texts. This information, along with interviews of former top Eckists and other investigative research, was combined with a superb paper on Eckankar written by a Berkeley graduate student in Theology, David Lane. The end product was a manuscript which was eventually published as a 53-paged Journal by the SCP.

When the first draft of the Journal was completed in June, 1978, we wrote a letter to Mr. Gross indicating that we were about to print a rather unflattering report on him and his organization. We asked for an interview and were assured by his secretary that he would reply, but we heard nothing from him until he arrived unannounced at our door eight months later with two corporate aides. Despite Mr. Gross' alleged omniscience (Eckankar claims that his characteristics "include the Trinity" and that he is also omnipotent and omnipresent, as well as being Allah, Krishna, Buddha and Zeus) he failed to perceive that we were having a staff meeting at the time. The encounter that took place in the next half hour was a true classic in ecumenical dialogue. He and his aides insisted on having a copy of our manuscript. We declined and many fervent accusations were exchanged. The Mahanta and his associates left empty-handed, although the debate over our manuscript continued to rage on for several months with their law firm and other corporate representatives.

One particular sore spot for the Eckists was our documentation of Paul Twitchell's many plagiarisms from the works of Radha So-

ami apologist Julian Johnson, who wrote the classic books With a Great Master in India (1933) and The Path of the Masters (1939). In the meantime, Eckankar brought (and dropped) a number of lawsuits against various authors and publishers who had written about the movement. Yet, when our Journal finally came out in September, 1979, Eckankar kept silent. Several months later we sent copies of the Journal to most Eckankar centres in the United States, which caused somewhat of a spiritual earthquake in the movement. The head office sent out letters to all initiates world-wide, directing all Eckists to destroy the Journals, cursing us with bad Karma and admitting to a large number of defections. Our office received hundreds of requests from Eckists for additional copies of the Journal.

#### A THEOLOGICAL CRITIQUE

Finally, Eckankar has far-reaching theological significance, not because their world view presents any real challenge to the historic biblical Christian Faith, but because it is a very good example of the type of metaphysical bedrock that is common to the vast majority of NRMs.

Eckankar, as we have noted, is only a slight revision of eastern monism or pantheism. As such, the "God" of Eckankar (or of Hinduism or Buddhism, for the matter) is totally synonymous with creation. In any such closed system, the flaws, imperfections and evil inherent in the system is also of one essence with the system. Hence the God of the eastern mystics and occultists is irretrievably flawed. One can't trust this God to deliver, for his/its foundation is cracked by the first wave of karma (negative action), which had to have arisen within the "godhead" itself. At best, such a deity is whimsical and capricious; at worst, which is far more likely the case, it is inherently and incurably malignant.

By contrast, the Biblical revelation asserts that "the mystery of iniquity" arose in God's creatures through the abuse of free will. Consequently, evil does not emanate from God, as there is no imperfection in him. As part of divine plan he has allowed evil to "run its course", although only for a season. Furthermore, God has taken full responsibility for the demise of his creation, even to the extreme act of love when he gave of himself in Jesus Christ as the sacrifice for sin - "once for all" as The Book of Hebrews states. Thus, the God of the Bible can be

trusted to keep his promises and put away wickedness forever, as he is perfect and his perfection never changes or wavers.

"Every beneficent gift and every perfect present is from above; it descends from the Father of lights, with whom no variation occurs nor shadow cast by turning."

- James 1:17

Copies of the SCP Journal on Eckankar can be acquired by writing to: SCP, Box 4308, Berkely, CA 94704. Price is \$1.00 in US/Canada, \$3.00 foreign, postage included.

## CHILDREN OF GOD - UPDATE

by Joseph M. Hopkins

"Moses" David Berg cites persecution as the reason for strategy and organizational changes in the Children of God. "The system is out to get us, and they are driving us from the streets," complained Berg, 60, the founder-leader of the small, but international group.

In an "MO Letter" dated December 31, 1978, Berg told his disciples, "Beloved, we have had our good years! - our fat years and our famous years!... I believe that we're now entering into our worldwide persecution lean years! Jonestown is their excuse to attack all the cults, and the cults are their excuse to attack us! Because there is not one of them that preaches Christ like we do."

Berg, who two years ago renamed the group "Family of Love", has ordered COG members into newly-formed small groups - "for security, smaller families more difficult to find." His new strategy calls for door-to-door witnessing, peddling cult literature, organizing home Bible studies, and pushing the Worldwide Mail Ministry."

He also called for stepping up the "Flirty Fishing" outreach to older men who are lonely and sufficiently affluent. (Under the Flirty Fishing policy, COG members use sex to win a hearing for the gospel. Their sexual contacts are asked for money "gifts", which COG members give to their church.)

In a bitter blast at the news media last May, Berg revealed the firing in 1978 of 300 COG leaders. He said, "You (media) can't hurt us anymore! We've already disbanded.... Go to Hell where you belong! We're on our way to heaven in spite of you! Thank God."

### DECLINE IN MEMBERSHIP

Hundreds of family members have defected. From January 1978 to May 1979, total membership fell from 8,068 to 4,958; the number of live-in adults dropped from 3,650 to 3,259. (The number of

children increased slightly from 1,451 to 1,699.) Despite the exodus, Berg exulted, "Our worldwide Mail Ministry is absolutely booming at the rate of ... 300 new members per month." The October Family News reported 6,700 "workers" in 83 countries.

A former COG executive believes those figures are inflated. He estimates that only about 1000 hard-core disciples remain. Literature distribution plummeted from a high of 8 million pieces per month to 3 million by December 1978 and to 1,5 million by August 1979. Last May Berg chided his followers, "Our world income is off over 25 percent this year."

Casualties of the 1978 purge included Berg's daughter Linda ("Queen Debbie") and her ex-husband ("Jethro"), together with their present spouses Bill ("Isaiah") and Melissa (Joy). Deborah (now Linda's legal name) had pioneered a number of schools for COG children, six in Italy alone. Jethro has instituted and administrated the group's computerized accounting system. Isaiah and Berg's son Jonathan ("Hosea") had launched the sect's monthly pictorial New Nations News. Melissa, daughter of former senior vice-president John Moody of Mobil Oil, gained national attention when in 1971 she married David "Michael" Senek, a Newton Falls, Ohio COG convert. The two couples now are living in the U.S. Berg banished them from South Amerika. Barbara Kaliher Cancaro ("Queen Rachel") was their apparent to "King" David's throne until her defection several months ago. Mike Sweeny ("Timothy Concerned") assumed Rachel's leadership post, only to be axed a short time later when he refused to sign a "MO Letter" defaming Rachel. He and his wife Debbie ("Cornia") now are involved in social work in Europe:

Recent castoffs are Berg's legal wife Jane ("Mother Eve") and her consort Stephen Ferguson ("Stephen David"). Jane and a team of disciples spent the past few years ministering to Arabs in North Africa, southern France, and the Mediterranean island of Malta, where last spring she was granted an audience with Libyan dictator Muammar El Qaddafi.

In an open letter last February to Qaddafi, a long-time COG booster, Berg shared his pleasure over the ouster of the Shah of Iran. Berg is rumored to be hiding out in Switzerland, although

he wrote Qaddafi that he could be reached in Madrid. COG world publication headquarters has been moved from Rome to Zurich.

#### CHURCH ABERRATIONS.

Bizarre aberrations continue surfacing in the "MO Letters". The letters are extolled by their author as "God's word for today," and therefore of greater relevance than "God's word for yesterday," the Bible. In Berg's latest revelations:

The Trinity consists of Father, Mother and Son. The female member, the Holy Spirit, is described as the "Holy Queen of Love" and is portrayed by an artist as a beautiful, near-naked woman.

Homosexuality and oral sodomy are acceptable under certain conditions as being "within the limits of the love of God".

Children conceived through Flirty Fishing are called "Jesus Babies." Childhood sex is encouraged. A recent "MO Letter" contains an explicit photograph of the practice. Berg relates that he was introduced to the oral sex at the age of three by a "little Mexican girl" babysitter. (This perhaps is a clue to his early and lifelong obsession with sex.)

In an interview, Berg's daughter Deborah attested growing up in a wholesome Christian home. However, it is no secret that in recent years Berg became deeply involved with wine, the occult, and women (he has admitted in print that he and his mistress "Maria" have been inflicted with venereal disease). What went wrong? How did this apparently authentic Christian ministry get off track?

A former high-ranking leader theorized that Berg fell victim to delusions of self-importance, and power, of divinely conferred authority, and of messianic identity and mission. Like the late Jim Jones, Berg submitted to no higher authority, but forced his authority upon his disciples, while demanding total obedience.

#### POTENTIAL PEOPLE'S TEMPLE?

A former top COG executive says COG is not a potential People's Temple - mainly because cult members are dispersed throughout the

world. But there are many parallels, including: supplanting, biblical relevations with cult teaching; sexual and financial exploitation; manipulation of minds, bodies, spirits; stifling of dissent; paranoid hatred, suspicion, and fear of "outsiders";-and preoccupation with death. (In letters to Qaddafi and to his followers Berg has alluded to the approaching end of his earthly ministry and to "sweet release to a new world and a new life!")

Joseph M. Hopkins is a journalist who has reported extensively on the Church of God. This article appeared originally in the January 25, 1980 edition of Christianity Today.

From: The Advisor, April 1980.

WE HAVE READ ...

by the Editors

Our close Christian colleagues in Bangalore, South-India, edit the excellent periodical Religion and Society. Its June issue 1979 deals with Mental Health in India.

The Editorial has the following comment:

What then are we who seek Indian Christian models to do if we continue to reject the mindless importation of the latest from the west? Perhaps we should look closely at Transcendental Meditation, usually called "TM" - the very simple modified popular Hindu model introduced in the west by Mahesh Yogi and now reimported by him and his followers into India. Probably many in India are taking it up just because it now has the cachet of acceptance in the west. This is enough to make it slightly suspect to us. But let us not reject TM without testing and examining it. It does have Indian roots. Some Indian professors of pastoral care have found it good. Some of our close Christian colleagues in Europe are frightened by the Hinduishness of TM - especially Johannes Aagaard in several recent numbers of his new fine "New Religious Movements Up-Date". But then many of these same close colleagues have long been frightened by the Hinduishness of much of the best of our Indian Christian theology. So let us take a look at TM. We may reject it. But it might well lead us to other Indian models worth considering.

Playing on the text we should like to comment this Editorial by saying:

Why not continue to reject the mindless importation of the latest from the west? which obviously today in India is TM!

We are not "frightened by the Hinduishness of TM" and we never were "frightened by the Hinduishness of much of the best of our Indian Christian theology". We just know from experience what TM is doing to our young people, who without warning and guidance are sent into their own interior on a journey during which they only get Hindu gods and goddesses as guides.

Having been to hell with some of these young people we are not impressed by the easy approach: "So let us take a look at TM!" We have taken that look and know what it looks like.



