



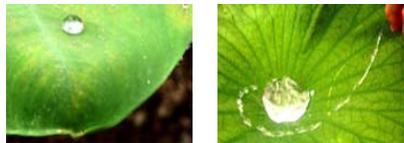
„Defending our worldview and assisting the poor! - Test all things; hold fast what is good! With: Mahatma Gandhi, Bruno Gröning, Jesus Christus, Niklaus von Flüel, Hermann Hesse, a.m.o.

*Inter-Cultural
Inter-Age*



*Inter-religious
Inter-Faith*

MANIFESTO OF SPIRITUAL AND SOCIAL SANITY BY THE ETHIC PARTY OF YOGAPSYCHOLOGIE.CH



All-embracing love is our path of transformation towards world peace, prosperity, well-being, environmental protection and our own self-realization.

Compiled by Chris K. Früh

Revised Version: April 13, 2017

Dedicated to all who have worked on this manifesto



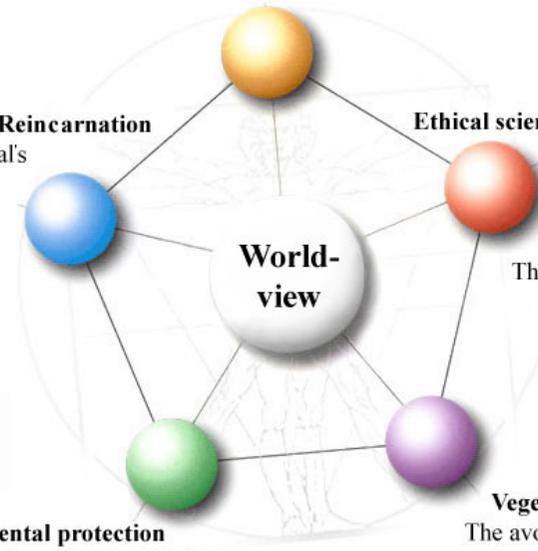
Freedom of press and freedom of opinion
The value of human society



Karma and Reincarnation
The individual's evolution in ethics

Ethical science & spirituality

The rights and duties of intellectuals



Environmental protection
The principles of a natural balance

Vegetarianism
The avoidance of unnecessary violence

The six Glass-Beads and the Symbol of Healing
The realm of the institutional and the realm of the individual

Overview and contents summary

The contents of this book are arranged according to the principles outlined in Ancient Indian (Vedic) rhetoric:

1. Sambandha - Relationship (Topic 1)

How everything is connected i.e. our world-view, position, inspiration, perspectives and the universal and timeless ethical standard

2. Abhidheya - The Way (Topics 2 - 5).

The problems we have to solve i.e. intellectual corruption in journalism, science and in the world's monetary system; our false identifications and our unhealthy lifestyles

3. Prayojana - The Goal (Topics 6 and 7).

The targets we need to achieve i.e. ethical science and spirituality at the head of our society as an organised body of ethical intellectuals. These people are fixed on serving truth and they visibly uphold the value of all-embracing love in their own lives (Sat, Cit and Ananda). The more we delve into the seventh topic of healing and liberation, the more we have to leave the institution of the Ethic Party behind and step into the non-institutional realm of all-embracing love. The seventh topic is included to clearly define what is within the limits of the institutional and what is not. All-embracing love is without limits and it is the source of energy which pushes our ethical evolution forward. The Ethic Party is now the beginning of a new global education system which acts as a modern and international version of Mahatma Gandhi's ashrams, and is a real-life version of the Castalian Province in Herman Hesse's "The Glass Bead Game". The novel illustrates Ancient India's Brahmas in a modern European dress. We apologise for repeating ourselves now and again but the glass beads of the seven topics have to sometimes reflect themselves (that is what glass beads do).

Lets start with a short ynopsis of our worldview and ethics our Methodology for the liberating and healing proof of God's existence:

Synopsis of our worldview and ethics

Reincarnation is spiritual evolution and YogaPsychology.ch is meditation, contemplation and (with old-indian astrology) Transformation!

“The place of fearlessness and spiritual happiness can be reached by pure virtue (“Sattvam” = Divine healing energy). The Yogi of devotional love considers this mode to be a DIRECT manifestation of Your personal Divine, but they never consider (Raja-Guna; exploitative passion or Tama-Guna; destructive ignorance) as Your direct energies, but to be the material INDIRECT manifestation (for free will in the temporary material nature) of Your Divine.” (Bhagavad Purana 12.8.46, and see also for further studies the purport to this Verse by Jiva Gosvami in Bhakti Sandarba, Anuccheda 103/38)

For healing of body, mind and surroundings we don't fight with our mind in theistic Yoga-Psychology – we simply tune into the uplifting thought-transmitter (Sattva) and we receive uplifting thoughts, positive inspiration and transformation. The use of this world ethos is, regardless of cultural or religious background, possible for any person, because it has its origin in the three modes of material nature; emergence, existence and decay - or actively expressed, creating, maintaining and destroying.

The universal natural and timles ie spiritual scale of ethics:

Sattva-Guna, Raja-Guna and Tama-Guna are the energies that drag us higher or lower within the ocean of material existence. This is the matrix of the three Gunas (with many synonyms), which are always mixed in this world, but one of them has a spiritual source: Sattva. In order to leave the ocean of the cycle of birth and death we have to leave behind the waves of Raja and Tama-Guna and reach the state of pure - unmixed Vishudda Sattva. All-embracing Love is the highest expression of Sattva In God / Visuddha-Sattva everything is saturated with All-embracing Love.

But love requires free will: So choose wisely among the binding energies of the three Gunas (Source: Bhagavad Gita 2.45 (Nitya-Sattva, eternal Sattva), an the chapters 14-18):

EXISTENCE, maintaining: Uplifting thought-channel of Radio Sattva (derived from Sat, eternal, God's nature, energy): Synonyms of divine Sattvam: Maintenance, goodness, virtue, health, truth, knowledge, peace, patience, love, happiness, purity, clarity, cleanliness, beauty, aesthetics, light, illumination, charity, cheerfulness, equanimity, empathy, altruism, the greater ability to differentiate, control over the mind, control over the senses, control over the tongue, tolerance, patience, fulfilment of duty, love of truth, forgiveness, care, satisfaction and positive thinking (even in adverse situations), generosity, honesty, mind-, self-control, equilibrium, trust, feelings of responsibility, modesty and ease, simplicity, trust, fearlessness, contemplation, meditation, self-realisation. Result: Healing / Salvation / All-embracing Love (avoidance of unnecessary violence, liberation / Moksa in Sat, Cit and Ananda).

FORMATION, creating: "Man has to eat (work)": The marginal footstep of human mankind: Are we tuning our Raja (enthusiasm, activities) upwards or downwards; for what do we use our passions and actions or better; our life? Synonyms of Rajas: Creative passion, exploiting passions, hard work, unlimited desires, control-seeking, collecting of wealth, domination by physical impulses, lust, arrogance, dissatisfaction (even with gain), ego-mania, pride, augustness, vanity, self-glorification, impatience, impulsiveness, over hasten, restlessness, immodesty, greed, envy, gross identification with name, fame and glory, prestige, status symbols, high overhead in luxury goods, red Ferraris, jet-set, elitist-parties. Result: This one mixes or shifts always up or downwards. How we tune in (meditation & contemplation)

DECAY, destroying: The degrading thought-channel of Radio Tamas (which drowns us in the ocean of material existence): Synonyms of Tamas: Destruction, ignorance, anger, indignity, hatred, arrogance, aggressiveness, violence, corruption, hypocrisy, idleness, malice, cruelty, evilness, grief, fear, stupidity, megalomania, insanity, whining, madness, arduousness, disrespect, apathy, sadness, blindness, uncleanness, betrayal, impurity, darkness, destruction of the environment through pollution, war, violence and terrorism, miss leading propaganda, weapons of mass-destruction and mass-distraction (mass media) destruction of the mind and physical body through alcohol and drugs, free radicals from feelings of hatred, anxiety, and the consumption of stress- and anxiety hormones in meat products (unnecessary violence). Result: illness / suffering and restriction of the karmic radius of free will and responsibility, the way towards the life forms of animals.

It is important to understand that the balance of the three Gunas is not dominating the free will of the humans. As a sailing ship we can cruise up against the adverse tamasic and rajasic winds.

The balance of the Gunas on this planet is shifted according the collective desire and Karma of the humans. In other words the balance of the Gunas is a reaction of our collective performance and behaviour. Action equals reaction, and free will is one of the highest laws in the universe. Without (the karmic radius of) free will there is no love and pure spiritual love is the reason of our universal existence (don't be a robot).

We will perform from time to time a Maha-Yajna, a meditation sacrifice for world peace and the spiritual upliftment of all mankind. We request your presence at this occasion to render a message of peace and harmony amongst the diverse cultures of the planet. Man made disasters have turned our planet susceptible and vulnerable to chaos and commotion. Unrest is widely prevalent amongst nations, societies, families, and individuals. There is more necessity of peace than ever before or anything else. Because the magnitude of problem is enormous, so should be the treatment and hence we have taken upon ourselves the onerous task of performing this Maha-Yajna. It will give all participants the opportunity to get a glimpse of our enriched ancient Vedic heritage. It will create the environment of a Rishi's age-old ashram. The main purpose of this Maha-Yajna is to strengthen one's physical, mental, and spiritual power, which ultimately leads to universal peace, love and prosperity. The mental ingredients offered into the sacred fire of meditation have the capacity and power to purify the entire atmosphere.

The Conclusion ... For as you are now aware, the mystery of peoples future in fact lies in their past. Inhabitants of earth, you now have free choice of the direction in which you wish to go. With peace and tolerance, yoga and meditation you can change everything.

The future will decide... If we compare the material world to an ocean, then the Gunas are the waves that toss us around, until we learn the human art of purifying our consciousness in order to free ourselves from the entanglement of temporary material nature and the cycle of old age, disease, suffering, illusion, wrong identification, birth and death! Good luck!

The Mechrigobe-Formula:

(Die **Methodologie** nach **Chris K. Früh** für den heilenden und befreienden **Gottes-Beweis**)

Methodology according to Chris K. Früh for the liberating and healing proof of God's existence:

This is scientific proof of God's existence by a statistical test series for a world-changing way of thinking on the topic of quantum physics and "virtual holographic universe":

Welcome to a paradigm shift:

What have our lines and hills on our palms to do with the planets (millions of miles far away)? Take part in the static test series with the following questions:

- Is everything just coincidence, or do we live in a virtual reality and a learning-game, a Didactic Operating System (DOS)?
- Is the solar system a Karma-clock and do its movement have effects on the lines and hand hills of our palms?
- Is there an individual ethical evolution (or sometimes devolution) in many reincarnations?
- How can I hack this "Game" and Didactic Operating System (DOS)?

This experiment is something like a demonstration of the existence of karma and reincarnation and an operating system that records the action (as in an accounting computer) and converts it into a learning program (reaction)

1. We will take a snapshot of your palm, 2. compare these dimensions astrologically with the computer-calculated strengths of your planets, 3. and then evaluate these results scientifically statistically (only with an astrology software and no esoteric interpretation, etc).

► Name & (email) address is optional, birth place, date of birth and the exact birth time are required. Please check if you would like to participate actively in this series. Contact (SMS): +41 (0) 79 954 80 77 or

Topic 1: World-view

Our Position, Inspiration and Perspectives ...

Manifesto: What is the Ethic Party?

Ethical (R)evolution and all-embracing Love in the Age of Wisdom

- What is the essence of life in the world? - Political spirituality
- Science and true spirituality - Need for a new education system

Gandhi, Mohandas Karamchand, named Mahatma and his philosophical, spiritual inspiration

- The Bhagavad Gita - A true classic in world literature
- The battle between true and false in our minds

The Gunas: The natural and timeless ethical standard

A universal world-view of truth, beauty and all-embracing love

- The matrix of the three basic psychological factors

The ethics of modern, western science and society

Intellectual corruption and the dictatorship of relativism

Conclusions and perspectives

Our innermost, utmost duty: Our own evolution of ethics!

Topic 2: Freedom of Press & Freedom of Opinion

A reliable indication of the values in a humane society

Freedom of press against intellectual corruption

What are the printing houses keeping away from us?

Without freedom for food there is no freedom of opinion

Are genetically modified food products also Bio-weapons?

- The US-Military want a "full spectrum dominance"

The deception behind the world's monetary system

Private ownership and our freedom of opinion are in danger:

The coming "Economic Armageddon" is artificial and well planned

- What is money? - The leukaemia effect of interest.

- Money from investments: Interest money = Karma in money

- Exposed: The well planned Titanic effect of paper money

Non-violent opposition to the monetary interest system!

The call to buy gold: Save your money as long it is possible ...

- The gold vs. money war, - What is the gold standard?

- Gold und Hiroshima - From Wörgel: The antithesis to gold

Conclusion: The Architects of the world's new monetary system

- and: "Economic Armageddon" predicted by Morgan Stanley chief

Topic 3: Environmental protection

The principles of a natural balance

The global community and its common fate

What does the term "ecological footprint" mean?

The Ethic party's policies for energy and transport

Solar energy, No energy houses, Bio-gas cars, Fold-up bicycle

Personal responsibility for healthcare

Protection of the environment nearest to us

- Electrosmog and the side effects of electromagnetic pollution

Books on the topic: "The limits of growth"

What is the state of our scarce resources; A 30 year update

Global Holocaust: US & British Uranium-Ammunition

Terror with many hundred tonnes of Dirty-Bombs / -Projectiles

Topic 4: Karma und Reincarnation

The individual evolution in ethics

What is our individual, ethical evolution?

Karma and Reincarnation and how to use our human life forms

Are Karma and Reincarnation laws of nature?

125 years of scientific research

Dr. Ian Stevenson

The "Copernicus" of reincarnation research

Six realisations on reincarnation

Realisation nr. 1: The death rate remains at 100%

Realisation nr. 2: Karma "You sow what you reap"

Realisation nr. 3: There must be a cosmic intelligence

Realisation nr. 4: Karma and free will

Realisation nr. 5: Instant-karma: Direct karma

Realisation nr. 6: Stepping out of karma and reincarnation

Karma and Reincarnation in Christianity

Intellectual Corruption at 543AD: A pillar of Christianity was removed

Book: Reincarnation in early Christianity

An excerpt from the book "REINCARNATION" by Ronald Zürrer

- Origenes' doctrine - Erasing Christians instruction on reincarnation

- The synod of Constantinople (543)

- The council of Constantinople (553)

- Belief in reincarnation is not unchristian

Topic 5: Vegetarianism

The avoidance of unnecessary violence

Our ethical evolution to vegetarianism

Vegetarianism and today's world view

Click here for the Meatrix!

An amusing short film as well as the "spirit" of the Ethic Party ...

Is a meat-free diet necessary?

- Ethical aspects - Negative karmic results on humanity

- Disappearance of food - Exploitation of the third world

- Destruction of the ecological balance - Vegetarianism and health

Do vegetarians have any choice over what they eat?

We want the green V-label, on packaging, menus and cosmetics

A frequently asked question:

If I eat vegetables, surely I am still killing?

Many quotations from renowned personalities

From ancient times to the present day: They are almost all there ...

- Founded by our member: www.spoonrevolution.com

Topic 6: Ethical science

The rights and duties of intellectuals

At the head of society - What is Ethical Science?

A modern, ideal state with an organized body of ethical intellectuals

- Today's problem is that the social body is ill

- Where is the ethical, healthy head of society?

How should this new kind of education system appear?

Hermann Hesse's Nobel Prize winning book: The Glass Bead Game

- Questions on The Glass Bead Game

Ethical science against religious war and terrorism

and against the institutionalisation of blind faith

Science and the universal cosmic intelligence

The Bacterial flagellum and the design of molecular machines

The "Darwinist" influence on ethics

Pseudo-science for colonisation, early capitalists, and Nazis

Scientists and their personal responsibility

Ecocatastrophes, nuclear-, nano- and biotechnology, etc

The Goal: A new education system has to take birth

It is the only solution for our many collective and individual problems

Topic 7: Healing and Liberation

The realm of individual all-embracing Love

Religion and the non-institutionalised world of spirituality

Without false renunciation towards the higher taste

Spirituality against religious fanaticism and terrorism

Realisations for overcoming oppositions

What is spirituality and why do we need it?

The solution for the real problems in the material world

Macrocosmos, Microcosmos and the liberation of the soul

The spiritual universality of ancient Indian literature

The personal and the impersonal world-view

Two paths of liberation which support each other

The necessary path of all-embracing Love

The sattvic characteristic of God's female Aspect

- Srimati Radharani by Walter Eidlitz

The transformation therapy of all-embracing love

The Absolute descending to our relative psychology

- Patanjali's Yoga-System in the transformation therapy

The school of yoga recommends the eight-fold guidelines of

Mahatma Gandhi's relationship with God

His personal quotes and inspiration (by the Gandhi-Icon)

Conclusion and Summary

Friendship with God

- 40 key statements towards all-embracing love

Appendix:

Contact and Participation

What does my participation bring?

Topic 1: World-view

Our Position, Inspiration and Perspectives ...

Manifesto: What is the Ethic Party?

Ethical (R)evolution and all-embracing Love in the Age of Wisdom

We, the members of the Ethic Party have decided to bring an end to today's habit of watered-down sweet speech and superficial cosmetic treatment. We analyse and seize our problems right at the bottom of their roots.

The Term "The Age of Wisdom" has been established by Stephen Covey "The 7 Habits of Highly Effective People" in his new Book "The 8th Habit". He describes the coming transformation of the present Age of Information into the new Age of Wisdom. The Ethic Party was founded in Zurich on the 1. August 2003 and is our humble contribution for the start of this Age of Wisdom.

Wisdom is in the service of truth (cit). If we are truly objective, we are not to fight against evil but to establish what is good. Goodness drives out evil in the same way that light drives out darkness. But we need to know how to establish this goodness.

All people and creatures are part of a universal whole and we need to constantly remind ourselves that we are all members of one and the same family, the family of all living entities. When we injure our "right" hand, our "left" hand comes to its aid straight away because both hands belong to the same body.

In this same sense of unity we must help all of those with whom we live, using our all-embracing love to undertake work which is not simply for our own material benefit. In so doing, we will be able to cleanse our consciousness of exploiting passions and we will become fully aware of the universal, effective whole for a better life.

Mahatma Gandhi describes all-embracing love in its perfect and complete stage in the following words:

"To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And anyone who strives to achieve this cannot afford to keep himself away from worldly life.

My devotional service has therefore taken me to the field of politics. And I can say without the slightest hesitation that anyone who claims spirituality has nothing to do with politics does not know the meaning of spirituality." - Mahatma Gandhi, My Experiments With Truth

This all-embracing love is the principle of life. It is the characteristic of the spiritual soul and arouses within us a source of inner satisfaction and strength which overrides every exploitative human urge. Its bliss is so potent, powerful and ecstatic because it is our one, true identity.

Unfortunately we lose sight of it all too easily because of our many temporary material coverings: our destructive ignorance and exploiting passions. These coverings lead us to illusions, false identification, blind faith and intellectual corruption.

The Ethic Party is an institution against blind faith and intellectual corruption. It is grounded on various sources which include Herman Hesse's Nobel-prize winning novel, The Glass Bead Game.

The novel is of high political worth and was inspired by the timeless world classic, the Bhagavad-Gita. Mahatma Gandhi was heavily influenced by the Bhagavad-Gita due, in part, to the work's in-depth look at human psychology and the structures inherent in human society. He used to say he read the Bhagavad-Gita on a daily basis.

The Ethic Party fully advocates the ideology behind the Glass Bead Game. We are an international organisation which believes in changing today's education system to solve our global political concerns.

We provide the solutions necessary to serve today's world. We also seek to make clear the difference between institutional ethics and free, personal spirituality.

Jiddu Krishnamurti, an Indian philosopher, explains today's intellectual corruption in a lecture:

"For this hour at least, free yourself from the background of your upbringing with all its traditions and judgements. This is necessary in order to contemplate, head on and with ease, the numerous human problems which we face today.

To be truly critical does not mean to be in opposition. Most of us are brought up to oppose something and yet not to criticise. When a person is simply in opposition, it is normally because he has a personal interest to defend which does not benefit from deeper insight through critical examination.

True criticism is about attempting to fully comprehend the meaning of what is being discussed, without the hindrance of defensive reactions.

We can see the extremes of rich and poor in the world (the gap between the rich and poor) by the excess of food in certain areas compared to famine in others. The richest four people are in possession of more money than one billion of the population.

We have class differences and racial hatred, the ill effect of nationalism and the devastating barbarity of war. We see fear, confusion, despair and disappointment.

We see all of this. It is part of our daily lives, trapped in the circle of suffering. If you think about such things you must wonder how it could be possible to solve these humanitarian problems.

You are either conscious of the chaotic situation in the world, or you are simply helpless, living in a fantasy, in an illusion. If you are conscious of these problems, then they must cause you concern.

If there is to be all-embracing love, peace, understanding and a lasting order in the world, then we need to wake up and free ourselves from the net of illusion, from the many illusions which we have built around ourselves due to fear."

Self-realisation and all-embracing Love (Ananda)

When Krishnamurti says we need to wake up, we have to find out who we actually are and this is termed self-realisation.

Self-realisation can only be achieved through all-embracing love. We need to adjust our mind-frame to concede that we share the same spiritual substance as all living creatures before we are ready to pursue an enthusiastic and continuous ethical evolution. Only then is all-embracing love in sight.

We need a closer look at spirituality, the source of our strength, before we can fully understand the Ethic Party's political objectives. All-embracing love gives us a higher taste of happiness which is far stronger than all the pleasure we can get from material objects (incl. intoxicants). We lose our fear of death once the spiritual soul, our true identity, has been realised. We then understand that we never actually die.

The daily inspiration for Gandhi was the ancient Indian scripture of the Bhagavad-Gita. It describes our inner being as different to our transient appearance. Our true identities are not as Europeans, Americans, Indians, Hindus, and Christians, presidents or manual labourers. These are only categories which have been formed for us by the material world. In fact we are spiritual individuals who cannot die; we are eternal, knowledgeable and enchanted souls (Sat-Cit-Ananda-Vigraha).

This constitution of the soul is the reason why our primary instinct is to survive and why we are constantly searching for experiences and happiness in the material world. We buy newspapers, run to the doctor and try hard to find pleasure in the way which suits us. Even the smallest ant wants to survive and it runs across the floor to snatch at happiness in the form of a small piece of sugar.

However the fact that we are eternal, spiritual souls (Sat) means that we will never die because our body was never actually alive. The body is only a machine made up of material elements but it is the soul which moves the body.

The body is just like a car made out of dead material elements but the spiritual soul is the person, the driver. And the car only has a limited existence, so the driver must give it up to find a new one. As soon as the soul, the life energy, leaves the body, we see what the body actually is. It is just a lump of dead matter. (Do you say that a car is "alive" simply because it moves around? Of course not, it is the person IN the car who is alive.)

We (the soul) are full of knowledge (Cit) but it is our material mind which prevents us from accepting the Ultimate Truth. We are covered and limited by our Bio-Filter, the superfine, neural network of our brain. There are so many false identifications; My identity is as man or as woman, as factory owner and so on ...

We are actually situated in the happiness of all-embracing love (Ananda) alongside our real spiritual nature. But it is hard to recognise this eternal joy because, as with knowledge (Cit) above, it is covered by the turbulences of the material mind and the gross sufferings of our physical body. The eternal form of the spiritual soul (Vigraha) has been housed by so many different sorts of living bodies for so long that our present life is determined and limited by the innumerable impressions (Samskaras) and Karmas which are all saved in our subconscious. These Samskaras and Karmas, false impressions and illusory reactions have shaped our mental and physical bodies.

We are limited by false identifications because we are wrongly defined by our varying degrees of intelligence, our perceptions, our ability to communicate, our charisma, our know-how, the size of our bank account, lust, our social tendencies, which have been borne through society, our families and our own natures, the bio-chemical processes in our brains. We are further defined by things which we are not even aware of.

All of the problems which exist and afflict us are outside of our souls, either inside our minds, or in the world external to us. The soul itself, the true living identity, is perfect Visuddha-Sattva and is complete, all-embracing love.

The soul can be covered in the material world by something as small as an ant or as large as a huge blue whale, but it remains the source of all vitality.

Once we have understood the difference between the soul and the body in our human form, then there is great reason for hope. There is an infinite source of energy available to us which will help us to solve our most difficult problems and tasks.

When someone claims that "the problem is inside you", then we have to dismiss this straight away. The problem is always outside of us but it can be tackled with the strength of the soul.

We have enough free will in our current human life forms to strive for an ethical evolution and increase our karmic radius of freedom in the future. Ancient Indian literature states that if we go far enough and attain pure virtue, we will lift ourselves out of our transient, learning bodies and return to the sphere without fear Vai-Kunta (Vai = without, Kunta = fear).

The important question now to be asked is: What is our Nitya-Dharma, the eternal and constitutional task of the spiritual soul?

Our eternal Dharma is to learn, to live and to spread spiritual all-embracing love, love for the universal whole and for everything which extends from it; mankind and all other living beings, the environment, nature and also for our real selves.

What does Spirituality mean for the Ethic Party ?

The Ethic Party is concerned with four pillars of society which are inextricably tied together. They are: the economy, politics, science (education) and spirituality.

Spirituality is the knowledge of our ethical evolution and our eternal identity as a spiritual being. Spirituality makes us understand reincarnation, Karma (action = reaction), and the matrix of the three basic psychological factors (the three Gunas). We will discuss these topics in the

following pages as well as the positive effects they have on our daily lives.

Spirituality is all-embracing and all-penetrating in itself. We cannot fully grasp the depth of spirituality with our limited minds and bodies. We safeguard it through institutional ethical standards on the one hand, and express it freely as non-institutional all-embracing love on the other hand. In short "spiritual" means eternal and timeless, "material" means temporary and changing. The materialist is absorbed in his many transient pleasures and desires. However the spiritualist is above these or has, in addition to these material characteristics, the desire to seek all-embracing love through his own ethical evolution. The materialist does not grasp this concept and we are faced with an ethical devolution in today's materially driven society.

Today's age is in urgent need of an evolution in ethics. We no longer understand how serious our fast-paced technological innovations are. We are playing around with science like an ignorant child in a pharmacy plays around with all of the different medicines, some of which could cause great harm.

Just a few years ago mankind was throwing hand grenades by hand out of double winged airplanes, but nowadays it needs to only turn a small key to give rise to a gigantic, devastating mushroom cloud from an atomic bomb.

We have not become more intelligent because recent surveys actually show that our intelligence ratings are sinking. However the chaos of what we are creating is increasing at an alarming rate. The world today is submerged by an ocean of horrors and cruelty, and yet we have the knowledge to push for change in our hands. The Ethic Party is the institution, based on this knowledge, which has had to establish itself to solve these global problems.

The effects of humanity's negative input to the world are now compared to a cancer which is spreading ever quicker through the planet's resources, and even our fellow human beings are its victims. In order to heal this cancer, a new kind of vaccination is needed.

What is missing in our day's society?

Well, not "bread and games" - good old Julius Caesar's idea is too simple. Ancient Indian literature describes that a well-functioning society must make it possible to achieve the following four basic human needs; 1. Dharma, 2. Artha 3. Kama, 4. Moksa.

1. Dharma means duties i.e. society must enable its members to carry out their differing social obligations - for example finding work which suits their capabilities or having the possibility to send their kids to school, and so on. 2. Artha means income or capital development i.e. society must enable its members to earn an income. 3. Kama (no r) means satisfaction of the human needs. This means that the members of society must be able to consume the goods that the body and the mind needs. 4. Moksa finally means liberation from the circle of birth and death. A civilised society should offer its members the opportunity to evolve in their own ethical values. This ethical evolution will nourish their soul and lead it to liberation from the circle of birth and death.

Unfortunately, however, today's age is only serving the first three needs. Moksa is the target of liberation and is what is mainly lacking in our society. If people are not seeking Moksa then the ethical behaviour attached to it is also lacking. Without Moksa, people are rejecting the actual meaning of life and material consumption becomes an illusory substitute:

"The man who dies with the most toys wins" or "Apres moi le deluge - After I'm gone comes the flood."

The Ethic Party is convinced that our actions have disastrous effects on the entire planet if we are unwilling to consider our death and rebirth. These consequences stretch out far beyond the individual level. It is the stubborn belief that we have only one life which has prompted modern-day man to draw the curtains over his long-term vision. Nothing stops us plundering the planet and its resources: humans, animals and plants. Even so the death rate remains at 100%. Death is not only guaranteed, it can occur at any moment. We need to think about what happens after our death, and, particularly, what happens to the rucksack of our soul: our Karma.

Blind Faith

The Ethic Party is not interested in presenting Ancient Indian literature or any religious text as the Absolute Truth. Instead it examines the concepts involved and makes known the effects on our lives. Our ethical evolution has nothing to do with blind faith. Unfortunately the battle between today's religions and cultures is based on blind faith. The divisions have been fuelled by generations of rituals, customs and dogmas. It is now our duty to question the truth behind our beliefs.

We, the members of the Ethic Party, are not against religion. The point here is not the principles of religion, but rather its role of leadership. There are certain priests who are behaving as some politicians do, agitating the masses in order to further their own interests. Such priests are institutionalising the people's blind faith and they are stamping their own ideological foot in the door of culture. They are designing empty rituals to maintain their influence on the people and they are creating a bureaucracy to preserve these rituals. Such priests are only too willing to go to battle against other faiths.

Religion and belief are certainly not bad in themselves. But the danger lies in institutionalising blind belief to the point that religions and cultures use violence as a means of expression.

All too often blind faith is abused for ulterior motives. Any powerful and attractive people who misuse our trust for their own monetary rewards and/or career aspirations are guilty of intellectual corruption. Intellectual corruption may be carried out at the highest levels of society. Governments, hierarchical religious institutions, academies, press houses have all been undermined by intellectual corruption, and it is difficult to control in the present day.

However we have to put our faith in something because we do not carry out any action without it! If we go to the cinema, it is with the faith that we are about to see the film we want to see. If we go to a restaurant, it is with the faith that the kitchen is clean enough for us not to fall ill.

Faith and trust are the essence of life.

So where should we put our faith? The name given to faith and belief in Ancient Indian literature is "Shraddha ". The Yoga-Sutras of Patanjali state that the spiritual progress of a Yogi is measured in Shraddha , and he acquires this with knowledge and realisations. Shraddha cements our trust in the spiritual process and it acts as the medicine against the disturbing influences in our environment.

The higher taste we receive from a Shraddha based on experience and realisation renders all material pleasures (satisfaction of the senses) dull and tasteless.

There are three kinds of Shraddha .

1. Faith from understood concepts (Tattvas and Siddhantas). 2. Faith from experiences (Rasa = taste, the chocolate tasted good so I want another one) and last but not least 3. Blind faith i.e. Faith which lacks the previous two.

These three faiths are like a concrete building. In such a building the iron rods which hold the concrete together are like the faith we acquire from understanding the concepts. The faith which we acquire from experiences is the cement to this building. Any blind faith is simply the air inside the concrete.

Every builder knows that the concrete structure will start to crumble if there are not enough iron rods inside it or if there is too much air. If this situation is not amended in time the building will collapse. In the same way that the builder has to reduce the air in the building by vibrating the concrete, we have to ensure our Shraddha-building contains as little blind faith as possible to progress without danger.

It is an absurd idea to believe that everything written inside one book is the Absolute Truth. Similarly how can every single word of one liberator, one messiah, one prophet or one devotee be the Absolute Truth?

Such beliefs are so unsubstantiated that they expose the blind faith on which they are based. However these beliefs have the potential to be very dangerous.

The clash of civilisations, the battle of cultures and the war of religions are all rooted on institutionalised blind faith. The adherence to generations of brainless rituals has fed these divisions between men.

If we are going to combat blind faith, we need to base our faith on concepts (Tattvas) with logical conclusions (Siddhantas). In this way we can construct a stable Shraddha building which fortifies our consciousness and truly transforms our way of life to non-violent, all-embracing love.

The three philosophical building blocks of the Ethic Party

We are concentrating on three Tattvas (eternal truths) and their Siddhantas (results) which relate to one another in the following order:

1. Karma and reincarnation (rebirth) are together one Tattva which can be largely verified by modern science. Objective scientific research has been underway for the past 125 years to investigate Karma and reincarnation. The Siddhanta is the acknowledgement of the difference between the individual soul and the temporary material body whereby the soul's goal is to free itself from all illusions. Karma and Reincarnation awaken a positive outlook to life as we seek to do well for ourselves and our environment.

2. Another Tattva is the natural, timeless and universally applicable ethical standard of the three Gunas which we see all around us. Its formula is explained in greater detail later on in the manifesto. If we orientate our lives according to the three Gunas then the Siddhanta is the path for purifying our consciousness and actions. We feel greater inner satisfaction the more we incorporate the principles of this ethical guideline into our daily lives.

3. Acintya-bheda-abheda-tattva is the simultaneous one and difference of the energy particle with the energy source (as explained in quantum physics) i.e. the one and difference of the individual spiritual soul with the Absolute. If we recognise this Tattva, then the Siddhanta is all embracing-love which is our constitutional eternal form.

If we have such a strong base of understandable concepts and conclusions, we can start to have trust and faith. We will then look beyond the blind, institutionalised messages of "only this book or only this liberator, messiah or prophet".

Karma and Reincarnation

Karma is one of the most important, fundamental laws in the universe. It is the most worthwhile possession we have because Karma is what we take on with us after death. Our current, material wealth can be used well for our next life if we spend it on good purposes before our death.

Karma and reincarnation have nothing to do with a particular religion or "institutional spirituality". If the laws of reincarnation and Karma are true to nature, they have to be universally applicable. These laws have an effect on all living creatures, and it is irrelevant whether you are Christian, Muslim, Hindu, eastern or western. We are all included.

Objective scientific research has been underway for the past 125 years to investigate Karma and reincarnation, and in the past 40 years particularly, the research has produced some crucial new discoveries. Hundreds of acknowledged scientists have conducted well documented investigations into reincarnation and have come out with definitive results. The best indicators for reincarnation are the inadvertent outbursts of small children between the ages of 2 and 6. Their statements have been researched and validated (see the website for the relevant publications).

Karma and reincarnation answer many of life's fundamental questions. As the religions of the East have long upheld; the material world is Maya, an illusion, a game of virtual reality. We see the reality beyond the game by training ourselves step by step to reach our goal. We learn how to access our goal through karma. Karma has far-reaching results, be it positive or negative. When we spread happiness we earn happiness for ourselves, and every person is in search of happiness. We are born into a particular family and a unique body as the result of previous Karma.

Karma is an ancient Sanskrit word which has many meanings. On the one hand it means "action" and on the other hand it means "reaction" to the action. Because every action will automatically lead to a reaction, essentially, the word illustrates that that action and reaction are basically inseparable. Newton calls this law of nature in physics: "The law of interaction." Even the simplest action, like pressing the button for a lift, generates karma. (See on the website "The cause and effect of an individual ecological footprint and of our circle of freedom").

Woody Allen puts Karma bluntly: "You don't get everything you want – but you'll get it all back"

Karma in Financial Economy

Karma has an effect on the individual but also on the collective unit, in the form of collective Karma. Today's minimal attention to Karma and reincarnation has had widespread consequences. Our irresponsible financial markets, for one, are now akin to a casino where the rich alone can become richer. The result is evident as the gap opens up between the rich and the poor at an ever quicker speed.

The richest 4 people now possess more money than 1 billion of the world's population. The amount of millionaires is increasing whilst the middle class, who do not live on interest but from their work, are sinking to the other end of the scale.

While the average Joe Bloggs is earning 2.500 euros per month and a top professional worker is earning, let's say, 25.000 euros, a 50x millionaire, who has invested his money at an interest rate of 6% will automatically receive 250.000 euros per month, and a 500x millionaire will receive 2.500.000 euros.

The danger with interest and interest on interest lies in a further, often unrecognised problem: Income which is generated as interest is produced Karma. The investment is the action and the interest is the reaction which equates to the action. "You reap what you sow ".

It is therefore important for every investor to make the effort to know exactly where his money goes after the investment has been deposited. In so doing he can see whether the interest he receives carries negative Karma, and he can avoid such an investment. On the other hand if Joe Bloggs gives his money to a bank in the form of a bank account or a fund, he loses any control over where his interest comes from. He is letting the bank's employees process his money (loans, investments etc.) in ways which are oblivious to him.

When Joe then receives the bank's interest payments, he has no idea what sort of Karma he has earned from the interest. He may unknowingly support many transactions which have negative effects on his future life.

When the above mentioned 500 fold millionaire earns his 6% interest per month, 2.500.000 euro, he assumes an enormous burden of Karma which is partly positive but mainly negative because of the environmental damage caused by today's markets and industries.

Money is the blood in the social body because it supplies the organs with the nutrients needed for them to function. But the circulation in today's society is blocked by interest and interest on interest. People have been hoarding money so as to make more money from the interest, and the majority of the world's population are not receiving the nutrients they are entitled to.

Interest and interest on interest have caused the world's entire money supply to be split between a small number of people who are becoming richer and richer and the vast majority of people who are becoming relatively poorer and poorer. If there is no change, the gravity of interest will push the majority of people to have almost nothing and everything else will be left in the hands of very few.

The joker characteristic of interest is that it makes the rich richer while the vast majority of people are working like ants trying to close the increasing gap. When a person plants their shoe into an anthill, the ants work furiously to fill the gap without knowing why they need to fill the gap. In today's world these "ants" are urged to work harder to rationalise and increase output levels. We call this "Economic Growth".

A continuous increase in output is physically unachievable in the long-term because the world is limited by human and land resources. A mathematical perspective shows us that this system cannot be sustained without revolution.

Today's interest system functions as it does because of an insufficient awareness of Karma and reincarnation. The results have led to an increasing gap between the rich and the poor, and feelings of rejection and anger are becoming widespread amongst the world's less developed communities. Whole cultures are now driven to the point of revolutions and wars.

If you are unsure how best to invest your money and are unsure which good purpose to donate it to, an alternative option could be to purchase Gold and Silver.

You do not need a bank account, fund etc for the investment. Instead the wealth is conserved within the physicality of the metals and so any untoward action from today's interest based financial economy is avoided. It must be stressed, however, that the best Karma-orientated solution is to invest or donate the money for good purposes.

In any case, we see how our ignorance of Karma and reincarnation has farreaching effects. We have to engage our minds in this topic because only we control our free will - therefore only we are responsible for our actions (Karma).

Karma and free will

Yes, free will. In order to overcome the seemingly contradictory laws of Karma and free will, the example of the horse tied with a rope to a tree is a good starting point. Is the horse free or not? The logical answer is: he is free inside a (clearly defined) radius of action. In our case, the radius of action is determined by our Karma which is the sum of our earlier actions carried out with our free will.

If we use this example further, the radius of action shortens when the horse walks around the tree because the rope is winding up, and it ex-

tends as the horse walks in the opposite direction. The radius of action gets larger and larger up until the point that the rope drops and the horse realises that it is not actually attached.

The moment the rope drops for us is the moment we are liberated from Karma. It is the pin nacle of our evolution of ethics and our exit from the circle of age, illness, birth and death. The direction around the tree reflects our good and bad Karma i.e. how we are acting in our lives. Are we spreading happiness or distress among our fellow living entities?

There are many options available for us to increase or decrease the radius of our free will along our life paths. The goal is to increase our radius for freedom and realisations to the extent that we eventually: free ourselves of the body and bring an end to all reincarnation.

We see how Karma and Reincarnation awaken a positive outlook to life as we seek to do well for ourselves and our environment. Let us therefore continue with our study of the three Gunas, the timeless and universal ethical standard, which is the central philosophical building block of the Ethic Party. The three gunas reject "the dictatorship of relativism" which governs today's ethical values.

Interestingly most people follow the ethical patterns of the three Gunas naturally without knowing its precise formula. The acceptance and application of this timeless ethical standard is possible for every person, regardless of his or her cultural or religious background.

This is easily explained because the three Gunas have their origin in the matrix of the three modes of all material objects: 1. Becoming, 2. Existence, 3. Decline.

The three Gunas: The universally applicable ethical standard

It is not so easy to get the exact meaning of the three Gunas across because there is no one English word which suitably matches the breadth of meaning in the Sanskrit term. A whole sequence of words is therefore needed to provide a suitable translation.

Becoming = Creating = Raja-Guna (exploitation, envy, pride, unlimited material desires, a control seeking attitude, arrogance, aggressiveness, lust, augustness, vanity, self-glorification, restlessness, immodesty...)

Existence = Maintaining = Sattva-Guna (Love, knowledge, wisdom, satisfaction, purity, cleanliness, beauty, enlightenment, modesty, cheerfulness, altruism, control over the mind, self-control, tolerance, patience, fulfilment of duty, love of truth, forgiveness, care, trust...)

Decline = Destruction = Tama-Guna (Anger, indignity, hatred, corruption, hypocrisy, idleness, evil, grief, megalomania, insanity, arduousness, disrespect, fear, apathy, closed -mindedness, ignorance...)

Just as the three primary colours mix on the television screen, so too do the Gunas change and vary their condition within the human being. These three Gunas control our ethical values - they are not created by mankind and cannot be manipulated, they are begotten.

Every living entity is influenced by the three Gunas and they are at the heart of our behaviour. Two of the three Gunas pinpoint why today's man is spreading the cancer of environmental, social and ethical damage throughout our society. These two Gunas are: 1. Raja-Guna which means exploitative passion and intellectual corruption, and 2. Tama-Guna, which means destructive ignorance i.e. hate, devastation, intoxication and false identification.

There is a positive pole on the opposing side which can neutralise these two negative aspects. This is Sattva-Guna; beauty, purity, wisdom, virtue and all-embracing love. It is our duty to purify our mix of the three Gunas by arousing all-embracing love within us and this process leads us away from destructive ignorance and exploitative passions. Visuddha-Sattva is the point of pure unmixed Sattva. It is the climax of our evolution of ethics and, according to Indian scripture, is the point at which we free ourselves from our material body. We rid ourselves of false identifications, illusions, intellectual corruption and mental coverings, away from the circle of birth and death.

If we apply the natural laws of the three Gunas to today's world situation then we are ignoring Sattva. The effect on our world is similar to a

plant wilting away once its root has been cut off. Ethical standards are missing all over; on the executive floor in the business world, in politics, in our consummative behaviour, in our contact with the environment, and even in our everyday encounters with our fellow human beings.

People who are lacking in spirituality, in the higher taste of all-embracing love, look high and low for a worthy substitute. They think they can find bliss in their greed and they end up exploiting their fellow human beings, living creatures and the entire planet. They are destroying the eco-system in their vain pursuits. Whether it is human beings in factories or in fields who are suffering, animals in animal laboratories, plants in the rainforest, the purity of the earth's water, the air, or the soil, so much is being exploited and ruined.

We are supporting this exploitation with our consummative behaviour and our Karma has to suffer because we are inflicting injustice towards our fellow beings. We must not let alone the fact that we all play a role.

Sattva-Guna: The avoidance of unnecessary violence

We have to take care not to cause any unnecessary violence (or environmental damage) through our consumption. Vegetarianism is therefore an important step in our ethical evolution.

Eating meat and fish is certainly necessary for an Eskimo, who lives amidst a desert of ice, but this is not the case for us.

Vegetarianism is in fact very natural ... If we lock a child, a bunny rabbit and an apple in the same room, we can be absolutely certain that the child will play with the rabbit and eat the apple (it will not eat the rabbit and play with the apple).

Vegetarianism requires sensitivity to ethical issues because, more often than not, people need to take the decision to stand apart from the crowd of meat-eaters on the strength of their own moral conviction. In today's world most people eat meat without ever fully considering otherwise. They simply follow the masses and are oblivious to the abysmal quality of what they are chewing on and on and on and on on.

We must take care not to cause any unnecessary harm to ourselves when we impose artificial limits on what we consume. We do not need to force ourselves to renounce anything in order to realise our own evolution of ethics. We will not be able to make any progress if the mind finds itself battling to understand why it has "had to" give things up. We will only lead ourselves to swings between ethical and unethical behaviour which will eventually have negative consequences.

The "right" way to give up our negative tendencies is through a deeper realisation and a higher taste. For example when a baby is playing with a sharp knife, we take the knife away to protect the baby. But then a problem arises when the baby starts to cry. However if we give the baby a sweet bonbon or a lollipop instead of taking the knife away, it tastes the sugar on its tongue and it will put the knife to the side and lose interest in it without distress.

When we are fully aware of how delicious the culture of vegetarian cooking actually is, and we learn the joys of purity and virtue that go with it, our tastes have been incited so that we can enjoy a more stable diet. And when we are fully aware of the stories that lurk behind the packet of meat that we find ourselves holding in the supermarket, either in its growing conditions, transportation or in the slaughter house, and we consider what sort of material it is made out of (namely the same as our own bodies) then we have a deeper realisation.

Vegetarianism is important but it is simply not enough. The pigeons and monkeys are vegetarians, too. If we are searching for a real, lasting improvement to the situation in this material world then we have to go beyond just thinking about consummation and how we spend our money. We, as human beings, have to advance towards spiritual all-embracing love.

Spiritual all-embracing love means love for the universal whole which is the Absolute. To connect with this absolute knowledge, we have to leave all institutions behind, and embrace unconditional love for the Absolute's personal aspect. Perhaps the expression "the Absolute's personal aspect" is too abstract for many of us, so let's delve a little deeper into this subject.

What is the Absolute? Why are there so many different religions and so many wars between religions?

By definition the Absolute (God) is perfect and complete. Being the complete whole, He must contain everything both within and beyond our experience, otherwise He cannot be complete. Therefore, to be perfect and complete, God must be both personal and impersonal. Our souls are simultaneously at one with the impersonal aspect of God and different to His personal aspect (Acintya-bheda-abheda-tattva) which allows for love.

The Absolute Truth is inconceivable for a conditioned human being. We cannot grasp it from our position using our own strength but we have to understand that the Absolute would not be Absolute if it could not explain itself to the conditioned. In such a situation it would be limited by something it could not do.

We find the loving mercy of the Absolute in His personal aspect. The personal aspect of the Absolute is an embodiment of selfless love, so attractive, so appealing and therefore approachable. For every step you take towards this personal aspect of the Absolute, He comes ten steps toward you.

The personal aspect of the Absolute is interactive and introduces limitless paths into the material world so that we can access Him and realise our constitutional form. It is important to see ourselves in all different yoga-paths and to acknowledge the sattvic similarities of religions so that we do not fall into the pitfalls of dogmatic religion.

On the personal path to liberation, people are often prone to project their own material perception onto the personal aspect of the Absolute. Unfortunately this leads to stiff and mechanical religious institutions attempting to inflict their pseudo-spirituality onto others (often with force). See the history of Christianity, Islam, Judaism and so on...

Such spiritualists are known as "Sahajias" (sahajias = "simple" = those who do not recognise the depth of spirituality and take it too simply). Sahajias can be further divided into two extremes:

The first extreme are the anthropomorphic Sahajias who are hedonistic in their approach to spirituality, and they seek material and sensual comfort from their belief. The other extreme are the Smartas, the dry realists, who engross themselves with rituals and ceremonies without truly realising their inner selves. Although the ceremonies may be prescribed in the Scriptures, the Smartas carry them out without knowing why they are doing so. They become cogs in the machine of religious institutions.

Both extremes are based on blind faith and it is highly dangerous when they mix together e.g. the threat posed by Islamic suicide bombers who believe that there are seventy two virgins waiting for them after they die.

People who fix themselves on the impersonal path to freedom often disregard the personal aspect of the Absolute and the pure form of virtue (Vissudha Sattva) is then seen as an illusion. Such people are impersonalists. They may even arrive at the point of mental blockage where they think that that they do not have to be an active force for good in the world because the world, too, is an illusion.

"Neti neti - not this and not that!" The impersonal philosophers, the Mayavadis say that this material world is an illusion (Maya) where it is not possible to recognise the pure, eternal form of virtue (Visuddha-Sattva).

This ignorance has led to an unimaginably chaotic situation in India, for example, where the ecology is widely disregarded and corruption is rife in society. If you think that nature is just an illusion, then there is no need to protect it. Even the leaders of a well-known school of impersonalists from Calcutta have started to eat meat again to set an example that vegetarianism and the avoidance of unnecessary violence are illusions as well.

In order to avoid the pitfalls of religious dogmatism along the personal and the impersonal liberation paths, we have to know both of them. Understanding one path helps us to understand the other one better. We must now learn the different paths to freedom like an experienced mountain climber realises the differing ways of climbing to the top of the same mountain. There is only one mountain but it has different as-

pects and sides. All-embracing love contains knowledge of both the personal and impersonal aspects of the Absolute.

Science and true spirituality

The interdisciplinary network of science and true spirituality is the best remedy for regenerating ethics in our society. Whether we are confronted with American evangelical terrorism, Jewish or Islamic terrorism, this remedy confronts all religiously motivated terrorism and rids the world of wars between cultures and religions.

Wars of religion are completely unnecessary. Everything which you had previously considered to be contradictions between religions falls apart once you are familiar with the three different aspects of Absolute truth (explained in "Healing and Liberation") . Coincidentia oppositorum (Latin: The coincidences of opposition or the end of all contradictions).

Religions are connected to one another by their sattvic similarities which arouse our spiritual essence within us. The only purpose and aim of all religions and the different paths of Yoga is for us to understand our spiritual identity. Indeed the latin Religare and also the Sanskrit Yoga simply mean "reconnection with the self" (namely with the divine in us all).

The target of religion is the realised knowledge of all-embracing love, the transience of the body, the spiritual identity of the living being, the inevitable increase in freedom which results from good actions, our individual evolution of ethics and our liberation from the world of matter.

Spirituality without science can lead to sentimental or fanatical bigotry. Science without spirituality can lead to irresponsible intellectual corruption without any possibility of an ethical evolution. Both situations are lacking in genuine ethical principles.

For all people whose professions enable them to impart knowledge onto others - from teachers to media personalities to journalists - it is time to publicise today's intellectual corruption and bring an end to it.

"Religion without science is lame, and science without religion is blind"
(Albert Einstein)

Conclusion: A new system of education

The Ethic Party does not advocate the communist idea that every person is the same within a classless system. It is natural for classes to exist which correspond to the differing tendencies and abilities of the people within that society. "Birds of a feather flock together."

The Ethic Party's policy lies in a kind of spiritual communism. On a spiritual platform we are all the same (Sat-Cit-Ananda-Vigraha, as described in the manifesto earlier) and no person should be exploited by another nor exert an ecological footprint which exceeds the average individual amount for sustaining the earth (see on the website).

Gandhi himself described how the daily work of each person in society is of equal worth to that collective whole. On the material platform, however, our minds and bodies differentiate us from each other.

The higher a person's professional status, the more that person is obliged to administer an evolution of ethical standards in his or her own life. Such standards should be made visible in their consummation and lifestyle which are the external manifestation of their inner peace and spiritual self-realisation.

It is in the nature of things for there to be very few people who are driven by their intellectual and ethical pursuits. However it remains the duty of every individual to pursue his or her own evolution of ethics for a collective wellbeing.

The creation of an education system which nurtures the world's ethical intellectuals is the only long term solution to the grave problems which are afflicting humanity. These ethical intellectuals are to be the consultants to those in power, not in power themselves, because this is the only way to avoid corruption. They will provide a voice for everyone who is eligible to vote to ensure that even those outside the sphere of

power can still have their say. We will finally be in a position to realise a truly democratic system.

There are three main dangers facing humanity at the beginning of the new millennium:

1. A wider opening of the gap between the poor and the rich.
2. Blind, religious fanaticism and a world embroiled in wars between religions and cultures.
3. The demolition of the Eco-System and the destruction of humanity through the wrong application of science.

The Ethic Party is now an accessible path for us to overcome these dangers. We put forward the following nine key statements:

1. The Ethic Party draws a line between ethics, which can be institutionalised, and spirituality or all-embracing love, which cannot be institutionalised.
2. We are an institution for recognising natural, timeless and universally applicable standards of ethics. We seek to promote the application of such ethics in the everyday lives of individuals and for the effects to be realised in society at large.
3. We highlight the non-institutional concept of all-embracing love. Our ethical evolution is energised by tasting the higher happiness of all-embracing love and it strengthens us to purify our lives.
4. We are hoping to orientate an ethical (r)evolution in society. There needs to be a collective improvement to our everyday actions which will enable the individual person to free him or herself from the circle of old age, disease, birth and death. In this way - participation with the Ethic Party is called Karma-Yoga (the yoga of selfless work) or Bhakti-yoga (the yoga of all-embracing love).
5. The creation of a new education system with specialised colleges to nurture the world's ethical, intellectuals is necessary for today's democratic system. It is the only long-term solution we have to combat the intellectual corruption which has beset journalism, science, politics, the economy and the world's monetary system.

6. In the past, scientists had their freedom of opinion suppressed by the institutionalised Church. But the pendulum has now swung in the opposite direction and modern day scientists are largely unwilling to listen to the voice of spirituality. Institutionalised blind faith, theistic and non-theistic, has caused the clash of civilisations, the battle of cultures and the war of religions. All of these must be replaced with a new education system which has at its core the universal, natural and timeless ethical standard of the three Gunas.

7. The new education system of ethical science must be as free from corruption as possible. It must be free from: 1. state dirigisme 2. industrial concerns 3. the pressure of military influences 4. institutional blind faith from both theistic and atheistic sources 5. a collective suppression of individual spirituality.

8. The Ethic Party is the beginning of this new and global education system. It is a modern, international counterpart to Gandhi's ashrams and is similar to the "Castalian province" which Hermann Hesse depicts in his novel "The Glass Bead Game". The "Castalian province" tends to the state's requirements for education. It provides teachers and searches out the ethical intellectuals who are still studying in schools and universities. An important aspect of this new education system is in helping the students to build their characters. The students should be developing their characters from their earliest years because anyone with knowledge but bad intentions is poised to harm others.

9. The Ethic Party has set out to be a development project for ethical intellectuals e.g. ethical scientists, ethical journalists and ethical authors etc. This organised body is independent of, and protects against, all negative capitalist and military influences. The Ethic Party finances its own research away from the State's glare. It advocates free expression of opinion and schooling by means of independently owned laboratories, libraries, printing presses, schools and accommodation with natural and modest living conditions.

The Ethic Party is organised into two groups: the "Friends of the Ethic Party" and the "Ethic Party Education". The first group promotes the goals of the Ethic Party in the public sphere. The second group supplies solutions for the education system. The members of the second

group are not allowed to run for or accept any political office. The split into two groups is needed so that corruption is avoided.

The Ethic Party turns away from all blind, corrupt, narcissistic leaders, whether they are chief executives, State Presidents, religious leaders or others who use their power for their own selfish gain.

The Ethic Party realises that all living beings are part of the universal whole. The way for us to find genuine and constant happiness is by becoming a part of this universal whole. We can all use the fruits of our labour for its good e.g our money or whatever we have available.

The Ethic Party is a breath of fresh air for the collective, but it is also an opportunity for every individual to rise above their selfishness and the Illusion of I, I, I, me, me, me and my, my, my.

The Ethic Party is the house in which the whole world can work, live and breath freely, where every person can taste the supreme pleasure of all-embracing love. Thank you very much for your future active participation in the service of our individual and collective ethical (r)evolution. We would like to end this manifesto with our summary and conclusion:

All-embracing love is achieved by spreading all-embracing love. The universal and all-pervading Spirit of Truth goes hand in hand with all-embracing love.

Please study the website carefully and spread its message far and wide.

Thank you very much!

The members and Karma-Yogis of the Ethic Party

Gandhi, Mohandas Karamchand, named Mahatma

And his philosophical, spiritual inspiration the Bhagavad Gita

Mahatma Gandhi was a politician who recognised the natural, timeless and universally applicable standards of ethics and the possible effects and application of such ethics in everyday life. We find this ethical standard in his philosophical, spiritual inspiration the Bhagavad Gita, described below.

Gandhi's policies were based on non-violent battle, passive opposition and his refusal to cooperate with British Empire authorities. He developed these policies thanks to the impressions of his experiences as a victim of violence. He was deeply influenced by Leo Tolstoy, the Bible's Sermon on the Mount, and Henry David Thoreau's famous essay Civil Disobedience.

Gandhi himself did not think that the terms " passive opposition" and "civil disobedience" were suitable descriptions of his actions, and he preached that "Satyagraha" (Sanskrit: The power of truth) was his motivation. "Satyagraha" means an unconditional adherence to that which is recognised as truth and a non-violent opposition to every injustice.

Mahatma Gandhi was the pioneer in combining spirituality with politics. We do not know of any other politician with such a developed sense of ethical values. He was inter-confessional and he placed eternal, spiritual truths above cultural dogmas. Although he would refer to himself as a Hindu, Gandhi distanced himself from Indo-cultural dogmas in an almost revolutionary way. He tried to always appease both Hindus and Muslims, and many Hindus excluded him because of this. This exclusion ultimately led to his death.

Gandhi was renowned for being a Karma-Yogi, one who searches for self-improvement and finds it in his own selfless deeds. It is important to realise at this juncture that we too can all change the current world climate through our own selfless deeds and by seriously attempting to accept all-embracing love. We alone are responsible for our actions and they take us along the path of spirituality.

Martin Luther King, who like Gandhi was highly influenced by the Sermon on the Mount, considered him to be an idol:

"Gandhi was unavoidable. If humanity wants to make progress, Gandhi's presence has to be there. His vision of humanity inspired how he lived, how he taught and how he behaved. We ignore him to our detriment."

And Albert Einstein said about Gandhi

"In the coming generations it will be hard to believe that a man of flesh and blood as he has once lived on this earth."

Let's have a closer look at Gandhi's philosophical and spiritual inspiration:

The Bhagavad Gita

A true classic in world literature

The Ethic Party is, amongst other things, built on a philosophical and spiritual work of literature which Gandhi would read on a daily basis. The Bhagavad Gita is one of the most meaningful of Indian spiritual texts. Many followers of Indian religions assert that God presents himself in this book, explaining how life is to be led. The Bhagavad Gita means literally "The Song of God".

It is important to stress at this point that the Ethic Party does not wish to practise any sort of dogmatism with the use of such religious literature. It prefers to concentrate on an appreciation of intercultural and sattvic similarities which are set apart from cultural and institutional dogmas.

The Bhagavad Gita has continued to exercise an ever-fruitful influence on the Indian mind frame for over 2500 years. And it is also accepted by all traditional schools of Hinduism (Sampradayas). It has furthermore been commented on in many different Sanskrit texts and has been translated into every modern day Indian dialect.

Whether it is focusing on sociological, psychological or spiritual concepts, the Bhagavad Gita is a wonderful summary and explanation of many eternal and spiritual truths. As an example of the extreme depth of meaning that the Bhagavad Gita possesses, Gandhi himself said of the text:

"The Gita is a constant source of comfort for me. Whenever there does not seem to be any light, then I head directly for the Gita and always find a verse which can put me straight. Whenever the hands of fate do not leave a trace behind me, then I give complete thanks to the elevated teachings of the Gita".

"I am not able to see any difference between the Bhagavad Gita and the Sermon on the Mount. What the Sermon on the Mount teaches, the Bhagavad Gita turns into science".

The battle between true and false in our minds.

The verses and stories of ancient Indian literature often have several layers of meaning, one of which is a symbolic one.

Since time immemorial the Bhagavad Gita has been interpreted in a symbolic way. The Bhagavad Gita begins with the Pandava army on the opposing side of the battlefield to the Kaurvas army. At this moment the hero Arjuna is sitting in his chariot between the armies and his position can also be viewed symbolically.

The battlefield of Kuruksetra, on which the two great armies have assembled, illustrates the fundamental oppositions in every human mind: the battle between good and evil, love and hate, charity and selfishness. These oppositions are inherent within us and they are the starting points of our mental make-up just as they are presented in the opening chapter of the Bhagavad Gita. The Pandavas are representing the true and the Kauravas the false. The battlefield is the field of life and Arjuna is the soul, the self that sits inside the vehicle of the body.

Duryodhana is on the opposing side to Arjuna and he represents the selfish "I", "me" and "my" with its innumerable passions. When we find

ourselves in this situation in life, we are no longer in control. This is an unnatural situation and it means that the false perception of who "I" is has taken over control.

Duryodhana's eyes are blind and he is also metaphorically blind. The power of possession has no other vision than the short-term, the desire for self-satisfaction, and this is what Arjuna finds himself having to fight against. But Arjuna sees relations, friends and even his teacher Drona amidst the battalions of Duryodhana and he wonders "How can I fight against them?" (he is talking to Krishna)

Arjuna finds that he cannot hold out for the oncoming battle and in his bewilderment he puts down his weapons and says "I will not fight".

At this point the driver of the chariot, Sri Krishna, appears. The imagery is clear: The chariot is the body, Arjuna is the soul and the driver represents God, who drives everything, even our own bodies. God appears as a guiding force in this moment of genuine doubt and provides the courage for the soul to fight against the lower self.

The thinking mind wants to find a false belief to allow it to defend the things it has grown attached to. Now Arjuna turns to Krishna - he is in fact attempting to calm himself. He would like to present to Krishna the supposedly pure motivation of his deeds, but this is not tolerated by his inner guidance and Krishna tells him to over-come the "weaknesses of his heart".

At the beginning of our spiritual lives Krishna reveals our dark side (our attachments) to us. Many of us don't want to listen and so we run away with our attachments. The path to confronting oneself may appear too testing but it is necessary. We can postpone the now but we cannot put off the future.

It is an illusion to think that we can defeat an unknown enemy. Therefore we must be conscious of our own selves in order to overcome our faults. When we confront our dark side head on, then we begin to diminish the degree of influence it has on us.

And when we see our faults and we have identified them, the next question must be: do we want to fight them or not? Krishna drives the chariot of our lives but WE must fight. Are we prepared to give up what is nearest and dearest to us in this life if they are hindering us from reaching higher levels of consciousness?

Arjuna did not want to do this at the start. Most people do not want to either. Therefore they never get over the 1st chapter of the Bhagavad Gita. But Arjuna had enough honesty to put himself "right" in the middle of the question at hand. Although he initially wanted to fall at the way-side, he managed to get enough control of himself to listen to Krishna. By doing this he opened up his mind enough to accept transcendental knowledge.

A few verses of the Bhagavad Gita attached as a small taster:

"There has never been a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be" (BG 2.12)

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change." (BG 2.13)

"That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul." (BG 2.17)

This difference between the living entity, the eternal spiritual soul and the temporary and changeable gross body is also the subject of a modern film called the Matrix. Do you remember these quotes from the movie?

"Do you want to know what the Matrix is?" - "The Matrix is all around you" - "The Matrix is the world that has been pulled over your eyes to blind you from the truth" - "Unfortunately nobody can be told what the Matrix is you have to see it for your self" - "The answer is up there, it's the question that drives us" - "Welcome to the real world ..." So, let's see what the Bhagavad Gita tells us about the Matrix:

The natural and timeless ethical standard (Gunas)

A universal world-view of truth, beauty and all-embracing love

The Ethic Party draws the thin line between ethics, which can be institutionalised, and spirituality or all-embracing love, which cannot be institutionalised.

Ethics are the causal science (action and reaction) of our behaviour - the fact that every one of our actions has a consequence.

The word ethics is one of the most misused in the current day, mainly in politics but also in science. The word must be newly defined so that its essence can breathe afresh and revitalise.

The Greek word "Ethos" from which the word ethics is derived, means "inner thoughts, customs and way of life".

Ethics are a science which not only investigates living material, such as today's more commonly held notion of science, but also the meaning of life. And yet ethics are today treated as the stepchild to technological advances in schools and universities. They are simply not taken seriously any more. But without ethics, without questioning the sense and value of our actions, then every science and every human life becomes senseless and worthless. Ethics must be at the root of all human endeavour!

Our actions are, to a certain extent, conditioned by the world-view of material dualism. The traditional image of yin and yang is portrayed below. The world image of duality :

beautiful- ugly
attractive - disturbing
enjoyment - pain
gain - loss
day - night
summer - . winter
cold - hot
feminine - masculine
black - white

Ancient Indian scripture goes further into defining the word ethics. The natural ethical standard found in the Bhagavad Gita is timeless. Such a universally applicable ethical standard is not limited to the past but is actually urgently needed in today's world. Yes, the principles are old, but, as with all things timeless, they grow gently old whilst remaining as applicable to the present as ever before. This is how all eternal values in humanity behave.

Ethics are defined in ancient Indian scripture as something spiritual which mixes with the conditions of the material world - exploiting passions and destructive ignorance - so that they are no longer pure. The Bhagavad Purana and several chapters of the Bhagavad Gita, mentioned above, define the spiritual paths of yoga and deliverance as eternal, timeless, natural and universally applicable ethical standards. These ethical standards are a practical basis for life and are needed in everyday behaviour.

The three Gunas are mentioned as frequently in Sanskrit metaphysical texts as the term "natural law" is in modern physics texts. This word Guna is usually translated as "mode of material nature" or "rope", indicating the binding power of the Gunas. When one is aware of the three Gunas, it becomes clear how to lead a respectful, harmonious life and find eternal happiness.

The dualistic world-view of good and evil, God and Satan, now falls apart. What was previously considered "evil", is now analysed as two temporary material elements: Exploitive passion and destructive ignorance. We are leaving the concept of two opposing poles and we embrace the more complete world-view of three poles:

The three Gunas, these three modes of material nature, constantly influence the consciousness of living entities. An individual will see the world from an entirely different perspective depending upon how he is controlled by a particular balance of gunas. Even different kinds of animals have different ways of seeing things, what to speak of human beings. By carefully and consciously choosing the modes of nature we live by, we can actually direct the quality of our existence. The oft quoted idea in quantum physics that "we create our own reality" begins to make practical sense. .

Since the time of Einstein, scientists have continued to seek a Grand Unified Theory that will condense all "natural laws" to a universal formula which explains both matter and consciousness.

Compared to the field governed by metaphysical laws, the field governed by natural laws is relatively less comprehensive. While natural laws of gravity, entropy and electromagnetism are limited to the workings of matter, the Gunas affect the workings of both matter and consciousness.

The Gunas neither equate matter and consciousness nor reduce consciousness to a function of matter, but rather show how matter and consciousness behave as interlinear functions. Although the conscious living entity, or the soul, animates matter, the three Gunas are the underlying forces of material nature which irrevocably bind the living entity to the material world.

The matrix of the three basic psychological factors: The three basic psychological factors which govern this material universe are, as the graphics indicate, comparable to the three elementary colours in the colour spectrum. These colours make up all the pictures which can be shown on a television screen, whether for good or for bad.

Just as the three basic colours mix on the television screen, so too do the Gunas change and vary their condition within the human being. It is not so easy to get the exact meaning of the three Gunas across because there is no one English word which suitably matches the breadth of meaning in the Sanskrit term. A whole sequence of words is therefore needed to provide a suitable translation.

The basic psychological factor of Sattva-Guna triggers: Love, knowledge, wisdom, peace, charity, satisfaction, purity, cleanliness, modesty, beauty, aesthetics, light, illumination, cheerfulness, equanimity, altruism, the greater ability to differentiate between things, control over the mind, control over the senses, tolerance, patience, fulfilment of duty, love of truth, forgiveness, care, satisfaction (even in adverse situations), generosity, honesty, self-control, trust, feelings of responsibility, non-complication, modesty and ease. Positive knowledge and virtue is Sattva-Guna. Sattva stems from the root Sat = eternal

The basic psychological factor of Raja-Guna triggers: The exploiting passions, unlimited material desires, domination by physical impulses, dissatisfaction (even with gain), false pride, arrogance, aggressiveness, lust, augustness, vanity, self-glorification, restlessness, immodesty, control seeking, pride, exploitation, envy, gross identification with status symbols.

The basic psychological factor of Tama-Guna triggers: Anger, indignity, hatred, corruption, hypocrisy, idleness, evil, grief, megalomania, insanity, arduousness, disrespect, fear, apathy, blindness, ignorance, violence betrayal, impurity, madness, darkness, destruction to the physical body through alcohol and drugs, damage to the environment through pollution, through war, violence and terrorism etc

The acceptance and application of this universal and timeless ethical standard is possible for every person, regardless of his or her cultural or religious background. The three Gunas have their origin in the three modes of material nature:

Origin or creation, existence or upkeep, decay or destruction

These modes control our ethical values - they are not created and cannot be manipulated, they are begotten. They are therefore vital to understanding our patterns of behaviour.

All of our activities are influenced to some degree by these three basic psychological conditions. They affect our entire social behaviour and everything we work at e.g. music, fashion, art, literature, architecture. Even the food we eat can be ordered according to the three Gunas.

Here we see the position of four individuals in the matrix of the power grid of the three Gunas:

Our professions are a simple indicator of how the Gunas dominate our behaviour.

For example: 1. Learned teachers, academics and writers (sattvic), 2. Wall Street manager with red Ferraris (Rajasic), and 3. drug dealers (Tamasic).

But this is a very simplistic image of the world, and, of course, it does not mean that all teachers are virtuous or that all drug dealers are ignorant. But it does indicate how we choose to spend our time and, therefore, what is important to us.

All embracing Love is only possible with free will and free will is only possible if there are available alternatives. Raja- and Tama-Guna are the temporary alternatives to the eternal Sattva. It is very important to understand that the three Gunas are not what dominate our human free will, they only define the radius of the circle which is our free will. The Gunas are like the winds which approach us from different directions and we are the sailing boat that manoeuvres itself against or towards the wind.

We have enough free will in our human forms to be able to choose which Gunas we want to be more influenced by. If we strive towards Sattva-Guna then this pinpoints our own personal evolution of ethics, but if we head in the direction of Tama-Guna and Raja-Guna, this indicates a temporary devolution in our ethics.

According to the law of Karma, if we use our free will in a negative way then we will be more and more limited in our ability to exercise free will in later lives, until we are finally reduced to an animal life form. We may even go so far as to end up as an immovable object like a tree.

Tama-Guna makes us ignorant and static. When we are dominated by this Guna we are akin to dead, immovable material. Raja-Guna has a dynamic effect and it pushes us to hectic and exploitative ways of living.

And what is the effect of the third? Is Sattva-Guna static or dynamic?

Sattva-Guna is both static and dynamic, it is rhythmic. Rhythms remain fixed despite the movement within them. Sattva-Guna can, as well as rhythmic, also be labelled as "regulated, constant and measured".

It is sattvic when we have enough discipline in our minds to carry out routine. For example if we have a shower every morning, and we brush our teeth every morning and night then we are keeping the body in

good repair. Similarly if we are able to practise meditation regularly then we will be less prone to mental disturbances.

We are free to apply Sattva-Guna to our personal everyday actions and become the best person we can. However when we are driven by hectic and exploiting passions then we are heading straight towards mental distress. And when our behaviour turns to destructive ignorance, then chaos and accidents will ensue.

The three Gunas are everywhere. However they have a varying degree of influence on the majority of people as the day progresses: The morning is sattvic and it is the favoured time for meditation amongst those who do so. In the morning there are very few who will be "reaching for the bottle". As the day progresses Raja-guna takes the upper hand and life becomes more hectic as people are focused on maintaining their material living standards. Around evening and night time, people are dominated by Tama-Guna and some are prone to over-consume alcohol and destroy their bodies with drugs and red-light activities.

There is a famous saying by an Indian priest who was required to carry out his functions like clockwork on the altar: "Only when your life is fully regulated can you see the possibility for cleansing the mind of its inconstancy. If not you are forever floating in the current of your own mind and you will even fail to recognise it."

Passion is situated between the two other Gunas in the order of ethical standards. When it is regulated it transforms itself into Sattva and if it is not well regulated then it may slip into ignorance and cause damage to the individual and society.

The ancient Indian Sanskrit word for virtue and knowledge is "Sattva" and it has its root in "Sat" = eternal = spiritual. In other words any behaviour which is Sattvic is actually a step towards eternity. (Spirituality = Eternal, Material = temporary).

However, we remain human. Even virtuous, selfless love can be sullied at any moment by passion and turn into lust. And then under the influence of destructive ignorance, the lust can turn into hate. This merely highlights how fickle we are as human beings.

Why do the three Gunas really matter to you and me?

We should always attempt to aim for Sattva-Guna in our everyday lives. Quality of character is not determined by one's profession, bank account, or class, but one's behaviour and actions, which are the effects of the three Gunas on the mind.

The three basic psychological factors are always mixed within us in a very complicated way:

Knowledge is sattvic and imparting knowledge is a sattvic activity. However imparting knowledge of war is sattvic-tamasic, and knowledge of the stock exchange is sattvic-rajasic, but knowledge of medicinal treatments is sattvic-sattvic.

When we give money to others this is sattvic. But if we give money to an alcoholic who then spends the money on alcohol which is to his detriment, then the action is sattvic-tamasic. But if we give money to a charitable institution then the act is sattvic-sattvic and the charity then provides food for a starving child, then the act is sattvic-sattvic-sattvic.

In this sense, every person has a complicated chain of the three gunas attached to their soul, similar to a DNA chain in our genes e.g. SSRTTSRSTTRRTTSSSTRSTSRTTSTRR.

We have to cleanse our Guna chains of all exploiting passions and destructive ignorance until all that remains is pure virtue and wisdom SSSSSSSS. This is the process of our ethical evolution and the goal of our human life

Our virtuous actions will lead us out of the circle of life and death. When one discovers the strength of his or her spirituality this is the beginning of the path to pure happiness. Our exploitative actions and our destructive ignorance cause a reduction in our freedom to exercise spirituality in later lives, and therefore, our ability to find happiness. We may even go so far as to assume the form of a plant or an animal.

According to ancient Indian scripture, he who raises himself to the level of Visuddha-Sattva lifts himself out of the circle of age, illness, birth and

death. This is the purest form of Sattva, when it is not mixed with the other two Gunas.

The Bhagavad Gita describes further:

Virtuous actions increase the soul's radius of freedom. The soul will be housed in ever higher human life forms up until it reaches the path to deliverance from the circle of birth and death. Free will has been put to good use.

Exploiting and destructive actions reduce the soul's radius of freedom and lead the soul to be housed in plant and animal life forms. In this condition the soul must wait until it is cleansed of its previous body. It will then receive a new human form and begin the game again from scratch.

Interestingly the Guna differences can even be found in the differing animal species e.g. 1, a graceful swan glides on water 2. a nimble eagle pierces the skies 3. The black crow is attracted to foul rubbish mountains, or amongst the insects e.g. 1. a butterfly 2. a wasp 3. a cockroach, and amongst the plants e.g. 1. a fruit tree 2. a cactus 3. a poisonous plant.

Whether or not you believe this is your point of view. In all cases we know that actions which are influenced by destructive ignorance and exploiting passions e.g. lies, robbery etc. lead to distress and sooner or later to a reduction in the radius of our freedom.

Conclusion:

1. Visuddha-Sattva is the pure, unsullied form of Sattva. Sattva has its root in Sat = eternal and it is spiritual and eternal in its purest form. est form.

2. Exploitive passion and destructive ignorance are temporary material conditions which can repress the eternal, spiritual soul. Even though they are only temporary conditions in our mind, the actions which they influence can have effects which last years after death.

3. The material world is like a giant training ground for conditioned souls. It's "Grand Unifying Theory" is :

For conditioned souls:

$$S = Vs + R + T + Z$$

$$Vs = S - R - T - Z$$

... and for liberated souls:

$$S = Vs$$

$Vs =$ Visuddha-Sattva,

$S =$ Souls,

$R =$ Raja-Guna,

$T =$ Tama-Guna,

$Z =$ Time (as the mixing element)

4. Visuddha-Sattva is also the "place" or the state in which the different aspects of cultural and humane life meet: Truth, beauty and love

Tattva = truth = knowledge = science = philosophy etc.

Rasa = taste = beauty = art = music = poetry etc.

Yoga = spirituality = self-realisation = liberation = religion etc.

(Sanskrit: Yoga = Yoke = to connect, Latin: Religare = to connect)

The true Yogi, the true artist and the true philosopher are all seeking the same essence in their own way, the essence of Visuddha-Sattva.

Self-realisation and the highest stage of perfection are achieved when the Yogi understands and realises the principle of Rasa-Tattva.

All-penetrating truth, untarnished beauty, and all-embracing love ...

(more in Healing and Liberation)

The ethics of modern, western science and society

Intellectual corruption and the dictatorship of relativism

Can we really combine ethics with spirituality?

Today's take on ethics is focusing on "specialised ethics". The encyclopaedia of philosophy states that all of the following are a part of ethics: industrial ethics, scientific ethics, sport ethics, animal ethics, genetics, environmental ethics, subjective value ethics, ethics of virtue, Kantian ethics, existential ethics, responsibility ethics, love ethics, consumer ethics etc. etc.

This list shows that ethics are today relative to their "subject". Ethics are no longer deemed to concern collective values so the Ethic Party would like to assert.

That the use of the word "ethic" in the Ethic Party has nothing to do with this "specialised" self-image of ethics in the modern day. Ethics have developed through history (Western history) alongside the ethics of boundaries, and discourse ethics are only indicators of the different ways of behaving. Many people who focus on specialised ethics would feel out of sorts if asked for a general, collective understanding of ethics which offers positive indicators for living life. (From a reader's letter)

This modern interpretation of the word "ethics" has gone hand in hand with the disintegration of values in social, scientific and intellectual fields.

So much of today's scientific progress is not progress at all but is actually pushing our sense of values further and further away from what is "civilised" behaviour. A plant wilts away when its root has been cut off, and so too does society degenerate without ethics. And the disintegration of ethical values is causing repercussions in the highest positions of authority: in industry, politics, and in the state of our environment.

"Testing does more than studying" "It's all relative" "Every person decides for himself what is "good", "Science and scientists are neutral, so they are exempt from responsibility for their actions".

This is the grave, intellectual corruption of scientists in the modern day. Those who concern themselves with purely subject-related ethics argue that scientists do not have to assess what is good or bad behaviour. This very idea is rooted in intellectual corruption and points to today's "dictatorship of relativism".

This dictatorship of relativism has its origins in the old yet lasting trauma which the scientific world suffered at the hands of the Catholic Church. Scientists were all too often scolded and punished if their theories went against the church's dogmas.

Even so the dogmatic rejection of a universal, cosmic intelligence is as equally unscientific and absurd an idea as suggesting that the earth was created in seven days.

It is unscientific to reject theories without first proving them to be wrong e.g. through experimentation. There are four or five areas of particular note which need to be clarified, all of which suggest that the existence of a universal, cosmic intelligence is more likely than mere coincidence.

If you wish to cling to the theory of coincidence as the source of truth, then this is your decision. But the more you distance yourself from this theory the more you realise how unlikely it actually is.

The famous golden ratio of 1.618 in mathematics may well be down to coincidence. This is the most common number which relates to the body's proportions, to the proportions of spiral muscles, and also to the ratio of male to female bees etc. etc.

The creation of molecular machines may well be down to coincidence e.g. the bacterial flagellum or the highly complex strands of DNA which carry the data to replicate these molecular machines.

The diversity of species in biology and zoology may well be down to coincidence. No one can intelligently deny that one species is related to another i.e one stems from the other or exhibits a whole sequence of similarities to the other.

Furthermore, the universe's "fine tuning" may well be down to coincidence. "Fine tuning" has been described by the cosmologist and astrophysicist Sir Martin Rees (Professor in Cambridge, member of the National Academy of Science in USA, and member of the Russian Academy of Science) in his book "Just six numbers".

And last but not least the existence of natural, timeless standards of ethics which are applicable to us all may, just as simply, be put down to coincidence.

We can put all of the above mentioned phenomena down to coincidence if we so wish, and also much much more on top. However the problem arises when we lose sight of coincidence as the reason behind our ethical values and we sink into the ethical values of a dictatorship of relativism. We are then faced with disintegrating ethical values amongst individuals and society and this, according to the laws of karma, leads us towards animal life forms in later lives.

Now we have to be clear that explaining one thing by coincidence makes it more and more improbable to explain something else by coincidence. In fact we have to multiply the improbability of the one phenomenon with the improbability of the other phenomenon. And then if we want to claim that some other phenomenon is also due to coincidence then we have to multiply this with the sum of the previous multiplication.

In the end the probability that all of the phenomenon which surround us are explained by coincidence becomes so small, that it is practically a complete impossibility.

However everything in the universe can still be put down to coincidence, and such a claim is even deemed to be scientific.

But let's understand that as coincidence becomes more and more improbable, the existence of an intelligent designer who is universal, cosmic and the creator of our environment becomes more probable. It is this intelligent design which has formed the natural, timeless and universally applicable standards of ethics within us.

The cause of today's intellectual corruption and the widespread loss of responsible values in western science go together with the disregard for ethics in our society. But the underlying reason behind all of this is the incomplete philosophy of Impersonalism.

"The man who dies with the most toys wins!"

"Neti neti -neither this one nor that one!" The impersonal philosophers are those who regard this material world as an illusion (Maya) and do not recognise the pure, eternal form of virtue (Visuddha Sattva).

Of course we have to agree with those involved in specialised ethics when they say that we all have to choose what is good for us and what is not good. But we are ourselves conscious that there are natural, timeless ethical standards which we simply cannot change. We cannot create them; they are begotten and cannot be manipulated.

This is exactly the point at which the scientific and pragmatic spirituality of the Ethic Party breaks away from "Darwinist", mechanistic and, ultimately, destructive materialism.

These Darwinist scientists may attempt to comprehend the eternal existence of spirituality and the positive Divine, but they cannot find any logic to it. Darwinism has undermined human trust in a higher order and this loss of faith is inflating man's ego to a size beyond anything it merits.

There are only two types of living creatures on our planet which behave according to Darwinist principles, human beings and cancer cells. Both are highly destructive and both cause harm to their surroundings.

Even human beings in positions of power are behaving without an appreciation of the universal whole of humanity which they are, incidentally, a part of.

(See also by the red glass-bead: The "Darwinist" influence on ethics - Pseudo-science for colonisation, early capitalists, and Nazis)

Conclusions and perspectives

Our innermost and utmost duty: Our own evolution of ethics.

This world is not our amusement park. It is more like a virtual reality machine in which we are in constant training along our ethical evolution. There is no possible stagnation in our evolution of ethics, we either rise or sink.

One of the most famous Vedic scriptures, the Vedanta Sutra (literally: the end, the conclusion of all the Vedas) begins with athato brahma jijnasa:

Now where you have received human life, it is time for you to ask questions and seek the Absolute Truth (brahma jijnasa).

This means to actively search for answers and solutions to the fundamental problems of life in the material world. According to the Bhagavad Gita 13.9 these fundamental problems are age (Jara), illness (Vyadhi), death (Mritu) and rebirth (Janma).

"In attempting this there is neither loss nor regression, and even a small step in the "right" direction can be a protection against the greatest danger." Bhagavad Gita 2.40

We are conscious that our human bodies are made up of a mixture of good (Sattva-Guna), exploitative passions (Raja-Guna) and destructive ignorance (Tama-Guna). We cannot therefore be purely good (Sattva-Guna). But we should nevertheless strive to achieve this as our innermost and utmost duty.

"When you let a little of your selfishness go, then you will be a little happier. And when you let a little more of your selfishness go, then you will be even happier. And when you completely renounce selfishness, then you will achieve complete happiness, and you are free from transience: Age, illness, death and birth." (Siddharta)

The most important thing that we can do on earth is to learn to spread our spiritual love. Love is the most important foundation of humane society; ethical, spiritual and all-embracing love for the universal whole,

for the personal aspect of the Absolute and for everything which extends from Him, all people and living creatures, for the environment, for nature and for our own selves. This all-embracing love is the highest happiness which we can experience and this is what we are all looking for.

Spiritual love is the necessary foundation of every human society and we believe that it should be at the root of collective political interests and collective social responsibilities.

The Ethic Party would like to make it quite clear that every person and every living being is a part of the universal whole. The path to genuine, spiritual happiness is found by becoming a part of the universal whole and offering the fruits of your actions to it.

If you wet the leaves of a tree and not the root, then the tree will dry up in time. However if you pass water over the root and then to the whole tree then every single leaf is full of life (Bhagavad Purana 4.31.14)

Perspectives

We have to accept that the Ethic Party is not going to be popular straight away due to its holistic vision of collective leadership based on pragmatic spirituality and political philosophy.

The implementation of our ideas for permanent well-being and world peace may come about quickly or after a long time, but this is of no concern to us "The true meaning of life is to plant trees, under whose shade you do not expect to sit." (Nelson Henderson)

This is the attitude which motivates us, we are not searching for egotistical, short-term success. People have helped to build cathedrals without ever stepping foot in the finished product. But they had a dream which changed the landscape of the future.

This is how the present is for us. Today we are being constantly fed by an overflow of information which is driving us towards superficiality and even to a loss of values. And we are being forced into the corner of

idiocy from where we cannot see the bigger picture and embrace the important values of human life.

This age of overflowing information, superficiality and loss of values is named "the age of the feuilleton" in Hermann Hesse's novel The Glass Bead Game.

An appreciation of ethics means to understand the eternal values of life!

When you work together with the Ethic Party , then you will feel inner joy because you are using your soul, your body and your mind for the prosperity of the universal whole. Your evolution of ethics is taking you in the direction of Vai-Kunta, to the place without fear.

The Ethic Party is now a forum for upstanding, serious people who are conscious of their responsibility. We are not only conscious of ourselves but of those around us and the environment in which we live. We not only want to inform those around us, but to change the situation for the better!

We therefore begin by reinstating the importance of All-embracing love, the foundation of every humane society ...

Topic 2: Freedom of Press & Freedom of Opinion

A reliable indication of the values in a humane society

Freedom of press against intellectual corruption

What are the printing houses keeping away from us?

The Ethic Party is fully behind all attempts at quality journalism and news articles which are indifferent to the sales figures of printing houses.

Journalism is not only undermined by the state, but by the economical and political motives of the printing houses, and the career perspectives of the publishers and journalists.

The suppression of freedom of speech and the "right" to report are linked to the abuse of many other fundamental human "right"s. The freedom to inform and be informed is a fixed and reliable indication of how well our human "right"s are respected.

Ethical journalism needs to be free from the control of stately organs and economical concerns. Without true freedom of press and freedom of opinion, there can be no democracy, no prosperity and no justice.

What is ethical journalism?

The "right"s and duties of ethical journalists are further explained in Part three "Ethical science".

What are the printing houses keeping away from us: When mainstream journalists do their job well and are not too critical they are often richly rewarded. They may receive well-paid jobs and career perspectives from the publishers. They may have their requests for information answered by both public industry lobbyists and "hidden" lobbyists who use legal but illegitimate methods of corruption. Or they may be fed a piece of information under supposedly 'confidential' circumstances which will then be exposed in the next day's headlines.

There are also many 'secret service reporters' and terrorism experts from the journalist guild who let themselves be 'roped in' by media

whisperers. The role of such journalists is to spread controlled information - disinformation – relating to internal security and the Federal Intelligence Service. Such schemes lead to a network of interdependence between the political world, the industrial world, the secret service and the media.

These mainstream journalists are at the so-called top of their profession and occupy the public stage. But to stay there they have to abide by unwritten rules for suppressing information. They have given up their freedom to report what they could be reporting. Some may well try to expose the truth, but they then risk being cut off from the rest of the pack. For many it is fear of the illusionary pair of scissors which motivates their work.

Once mainstream journalists are near to the top, they tend to shy away from breaking the rules and from publically exposing the truth. Although they may struggle to comprehend why they have let themselves become pawns to the big talkers, human nature is such that they continue to swallow their mistreatment. Any other way and it could lead to their farewell from the dearly beloved public stage i.e. no more invitations to the key events and being struck off the important distribution lists.

Yes-men

When mainstream journalists refuse to expose their sources of information and reveal the story behind the tip-off, they do not merit the label of "investigative journalist". Their readers and colleagues have wrongly, or rather unknowingly, accredited them this term. And yet if no one knows the truth except those involved in the web of deceit, then the mainstream journalists receive the highest praise from their peers. In other words, to be a puppet to the authorities - or simply blank opportunism - will pay off in the end.

The dark side of the Internet

Journalists who are offended by this synchronisation between the media and the authorities can log onto the internet and find genuine news stories. The internet is a highly valuable source of information and provides genuine competition to the world of printed media. The internet is

not subject to the "unwritten rules" which control the symbiosis between politics, industry and media. However even the internet has its dark side. A handful of the major search engines may well have the power to gather together information within seconds, but they are also gross intruders of privacy. The main global data collectors (namely the market's major monopolists such as Google and Yahoo, and also book traders like Amazon) have been reported to have the "technical requirements to spy on any single user".

They are functioning in an area virtually without jurisdiction, outside of national protection laws. All of the files which they have collected from around the world are saved centrally in the United States. And this means that American "police authorities, institutions and secret services have access to comprehensive profiles on the majority of the world's population," which Professor Hendrick Speck and Frederick Philipp Thiele warn against in their investigation "Search engine politics - Google is watching you" (see www.ccc.de/congress/2004/fahrplan/event/153.en.html).

Google attaches a "cookie" to every user who enters their site, one which identifies him or her immediately. Once the catch-word for research has been typed in, the personalised cookie saves the catchword and has allowed Google to "build up for years now a detailed profile of your search results. Google knows the last time you thought you were pregnant, and what illness your child had, and who your divorce lawyer is" according to technology journalist Bill Thompson from the BBC. The cookie will only run out after 25 years and the google user's profile remains stored until then. The search engine is yet to answer the claims of anyone who has put forward an application to access the files. "I don't like the idea that Google's cookies will only run out after 25 years and that my search results, even the most embarrassing, are stored there," says technology author Chris Gulker of Google's invasion into his individual privacy.

"Google is the greatest intruder to our private lives on the planet. There is no comparison" says Richard M Smith, former head of the US Data protection agency "Privacy Foundation". It was with good reason that Google was nominated for the "Big Brother Award 2003" in the USA .

Google knows all of our accounts

Google has recently established another key instrument : G mail. This enables every one of the user's e-mails to be analysed and read for life, even though he or she was never asked for consent. Google possesses equipment which is powerful enough to create more and more exact profiles of its users. Google knows everything - whether it's your financial situation, political opinion or sexual penchants. The US firm has as much information at its fingertips as US Government spy organisations and it should, therefore, be considered to be as powerful as them.

The CIA had a hidden cookie on its website in 2002 which enabled it to identify every visitor to the site and to then spy on the surf tendencies of these visitors. When the US critic of Google, Daniel Brandt, discovered this, the US secret service was obliged to remove the cookie (see www.google-watch.org/krane.html). The apology which followed from a CIA spokesman was purely for the cameras, however, because a simple call from the US secret service to Google is all it needs to obtain an up-to-date profile of any Google user in the world. While Google claims to respect the Data protection agreements of its users, it refuses to answer questions on its role in the US Patriot Act. This Act was initiated immediately after the 11th September attacks to counter terrorism, and it compels Google to hand over all of its saved files to the US government whenever they are requested.

A suspicion is all that is needed - legal procedures are not required. The Google user is not informed if such a call comes from the Government. Google is obliged to remain absolutely quiet.

Interestingly the American secret services are bound to international agreements against false data collection and spying policies, however private companies such as Google, Yahoo, Microsoft and Amazon are not so tightly monitored. The great advantage of having private companies responsible for such a close observation of the world's population is that the state institutions and their representatives remain clean of any "dirty business" if criminal activity is found out. A similar trend is taking place in the military world where "private armies" are being deployed in the Iraq war. The German news magazine "Der Spiegel" re-

ported on this on the 28th March 2003 under the title "The private armies of the Pentagon."

What are we to expect from firms like Google and Yahoo?- Power leads to malpractice. It is not surprising that internet search engines such as Google and Yahoo are operating out-side of the legal controls for press censorship. It is already well-known that Google and Yahoo are imposing censors on their sites because this has been internationally criticised for years.

Several spectacular cases of censorship are wellknown: Google and Yahoo agreed with the government in Peking to censor sites which contain certain keywords e.g. "freedom", "democracy" or "human rights", after both companies had been shut down in the country. Yahoo realised that it was financially beneficial to remain in the thick of the Chinese market because of its huge potential for future expansion, and so the company now filters its sites to appease the Chinese Communist Party. (see: www.taz.de/ptT2005/06/15/a0150.nf/textdruck)

It is technically very easy for information to be regulated by censors and for the outsider to remain unaware of this. Just imagine how difficult it is to detect a censor amidst the software jungle of billions of saved files. In today's sea of overflowing information, the sheer number of files and websites is mindboggling, but companies like Google and Yahoo have enough financial resources to possess both the latest software innovations and, more importantly, to have control of legally unbreakable business conditions which protect their Orwellian technology from outside analysis. It is therefore a waste of time and a completely inefficient use of resources to investigate every case of possible censorship. In the end it is so rare that a censor is actually exposed, because the search engine can always claim that there was a technical problem somewhere in the global network, and this cannot be verified by an outsider. Google and Yahoo refuse to reveal specific items of information which they have control of, but yet they are at perfect liberty to manipulate the affairs of its users, the world citizens - under the approval of the US government.

In addition to the latest software developments and the legal contracts which are blocking transparency of the search engines' activities, these

firms are also indexing their search result listings, so that only a maximum of 1000 sites are viewable. It is irrelevant how many sites have been claimed to be found which relate to the key word. Our access to information is restricted and these "dirty tricks" are manifestations of an Orwellian system of censorship over our society.

It is often hard to find proof of websites which are censored if they contain extraordinary subject matters. This is because the specialised nature of the subject matter leads to a relative lack of interest in such websites. However two exposed instances of indexing and censorship due to subject matter concern the German independent newspaper SAAR-ECHO.

The first case of censorship is from the series "Von Clearstream bis Yukos" (31st April until 23rd May 2005) and the second is an article which appeared on 16th July 2005 "Why the atomic bombs really fell".

It seems that websites are censored when they carry the potential to spread ideas which might cause unrest for the government or secret services. The interest in the revelations of the series of articles "Von Clearstream bis Yukos" from the independent, liberal German magazine SAAR-ECHO was extraordinarily high come the end of March 2005, and so the sites were duly censored by Google-News.

Once censorship was imposed, viewer figures for the sites plummeted by 60%. Only when new findings were revealed in April and May 2005 did the figures start to rise again.

Censorship restrictions on more everyday subject matters are easier to prove. This is simply because a greater number of people are affected e.g. censorship of sites promoting freedom in China.

Other cases of censorship have been found out, not because of the content of the sites, but by the sheer number of sites which have been filtered. For example Google deleted a whole sequence of websites from its index which tackled the controversial Scientology organisation. (www.heise.de/newsticker/melding/print/25933).

Google has not had any problems censoring such websites, neither technically nor morally. Extreme "right"-wing sites and antisemitic sites have also been subject to severe censorship measures.

The suppression of freedom of speech and the "right" to report are linked to the abuse of many other fundamental human "right"s. The freedom to inform and be informed is a fixed and reliable indication of how well our human "right"s are respected.

Ethical journalism must be independent of state control and it must exist without the hindrance of economic concerns. Only when there is complete freedom of speech and freedom of opinion are we on the path to democracy, justice and wellbeing.

Without freedom for food there is no freedom of opinion

Are genetically modified food products also Bio-weapons?

"If you control the energy sources, you control the nations. If you control the food, you control the people."

What is the "blessing" of gene technology really? It is biotechnology which manipulates cell DNA to alter the genetic makeup of organisms. But its impact on the world is that of a Trojan horse opening the door to a new kind of biological war.

In June 2003 George W. Bush declared that it was a US priority of strategic interests to lift the 8-year European Union ban on genetically modified plants.

The current debate over the nature of biotechnology and the genetic modification of staple diet foodstuffs, such as corn and soya beans, seems to be missing the vital issue

The worldwide change in the farming industry is in the hands of a small elite of Biotech firms, mainly US firms. These firms are interested in steering the expansion of the world's population in the coming decades. The key point is therefore one of geopolitics or in simpler terms:

Bio / Gene technology has the potential to switch off the production of food in individual countries and then switch it on again later.

The "wise" policy makers in the US-Military want "full spectrum dominance".

The American plans for power is based on having key positions in strategic areas. Once this has been established it cannot be challenged by any group of nations. The "wise" policy makers in the US-Pentagon call this "full spectrum dominance".

What does this "full spectrum dominance" mean:

1. Full spectrum dominance includes military supremacy.
2. Full spectrum dominance includes control over Internet, Email and mobile phones. (To detect and position "Orwellian" thought-criminals, see chapter above)
3. It means control of the limited and rapidly declining levels of the earth's oil supplies.
4. It means control over a new and yet unknown worldwide currency backed by gold. (See next chapter)
5. It undoubtedly means the future control of farming with patented laws of genetically modified plants and genetically modified grains.

The way "full spectrum dominance" is progressing points to US global dominance, come the end of the decade, being based on a restrictive control of the planet's food supplies. This is far easier to obtain than control over military or energy sources.

Hunger as a weapon and as a means of control over the growth of the world's population!

The Ethic Party asserts that the ethical and geopolitical dimensions of these ominous prospects need careful investigation.

The deception behind the world's monetary system

Private ownership and our freedom of opinion is in danger:

- What is money? - The leukaemia effect of interest.
- Interest = Karma-Money - the paper vs. money war
- Exposed: The well planned Titanic effect of paper money

The Ethic Party here explains the stark possibility of an "Economic Armageddon", the mass deception underlying our world's monetary system, and why this is causing an increasing divide between the world's rich and the poor.

Why are we so intensively concerned with the topic of money on this website?

The Ethic Party's point of view is that freedom of opinion only exists if private ownership and the freedom for food are present. Private ownership is the guarantee of a democracy but it is more under threat today than we have rarely ever seen before. The topic of money is such a revealing factor. Would you not also like a licence to print your own money? Private American companies are printing the world's currency, \$US, loan it to the state and in return are getting interest, big interest...

In this section we are touching on the exposed lies and manipulation lurking behind the world monetary system. And we discuss the stark possibility of a massive opening in the gap between the rich and the poor prompted by a loss of trust in today's uncovered currency system and credit systems. In other words an economic Armageddon is to occur and it will be followed by a loss in services and the freedom of democracy.

Inflation has historically been a product of a governing body, be it of a kingdom or a country, having accumulated too much debt - particularly due to an excessive lifestyle or military pursuits in foreign lands. The governing body then prints more and more bills to increase the supply of money circulating in the economy, but this undermines the spending power of the currency as prices rise.

Today we are living in an age of the electronic credit system and we should not therefore limit our perception of inflation to that of "more paper" circulating in the economy. Wealth is generated through the so-called electronic printing press. It has become a 'virtual' phenomenon and inflation is now due to an increase in credit sums.

But we know that money is not made out of nothing. Essentially, therefore, "today's wealth is only a speculative bubble which may now appear pristine and shiny, but it could pop at any moment."

How is our world economy and our entire planet affected?

The coming "Economic Armageddon" is artificial and planned

This is how a very small group of the world's richest have understood the progress of the world to be destined. In our days of global pollution and climate change there is no possibility of building a "Versailles" and taking refuge there. So, when a ship is full of people and carrying an important load but it has a hole which we think is too big for us to seal, what do we do? We steer the ship onto land so that it does not sink.

In a similar way, the world's richest realise that progress cannot continue without their own living space being threatened, and so they are leaving the majority of the world's population behind and are continuing onwards.

The former central bank head Alan Greenspan flooded the economy with liquidity and he managed to initiate a gigantic "debt bubble" wave. In his first years of office, President George Bush has already accumulated as much in debt as the sum of his predecessors put together. Good bye, dollar! And when the dollar, the world's currency reserve goes, then a lot goes along with it.

Since most of the world's gold is located in the US (See also below: Gold and Hiroshima), the US will be the richest Nation on Earth after the global financial crash and the introduction of a new Gold-Standard, - and all its debts will have been vanished! When the Dollar is gone also the debts are gone!

Today we find ourselves on the brink of an artificial "Economic Armageddon" which will make the rich richer and will throw the development of the rest of the world back by approx. 200 years.

Maybe this is best for our polluted planet, who knows?

But the Ethic Party is against such a school of hard knocks. It is a breath of hope for the collective, where every man, woman and child is given an opportunity.

What is money?

Was there ever anything which, universally, had the power to grip the human mind as money does and yet remain so misunderstood? Even today we are treating the topic of money like an illiterate person who is leaving school to enter the big, wide world.

In the real world there are many blind spots which stain the topic of money, and in economics as well. There are definitely failing structures in our monetary system which are not being discussed, and likewise their effects on society and the ecology.

Problems which are still to be resolved include unemployment, empty tills and enforced growth. There are failing monetary systems at work here and, many other mistakes continue to be made. Up until today, for example, it was still believed that interest was an advantage for savers and that the burden of interest payments was only borne by borrowers. Another false belief is that industry growth and globalisation are essential for society. And it is simply not true that money is a neutral means of exchange which has no effect on the process of exchange.

The definition of money includes three functions: money is said to function as (1) a unit of account, (2) a medium of exchange, and (3) a store of value.

Money is the blood which flows through the body of society, providing the "nutrients" of industry to all organs and limbs.

The idea of a social body is an old one: In Politeia, Plato compares the construct of the state to a "large person", one with organs, a skeleton and a brain. Plato's vision of the state embodies morals, justice, and ethical standards. For a state to function as a healthy body, the different organs of humanity must work well together.

But the problem is that today's social body is ill:

- The social body has overeaten on forced industrial growth, so much so that it will soon be suffocated by its own fat.

- Money, the blood in the social body, is also sickly. It cannot flow with ease: Interest and interest on interest are the leukaemia of the modern age.

Today's monetary system is running on debt.

Modern fiat creation and management has utterly destroyed money's store-of-value function and replaced it with - a legally enforced lie.

What goes under the name of "money" these days is nothing but debt piled on debt. The only reason people with money think they are "wealthy" is because the law dictates that you cannot refuse this debt in "payment of all debts, public and private."

The world's money supply is now a virtual reality. Less than 10% of the existing quantity of world money is managed by governments and/ or central banks in the form of printed bank notes or coins.

The remaining 90% of money in circulation is produced virtually through credit card organisations and/or trade banks. These financial institutions are then in the position to generate even more wealth for themselves (and we are talking about a tiny proportion of the population) by lending their money out and charging interest on the repayments. Even though they do not even possess this money due to the virtual nature of today's money transactions, they are at perfect liberty to distribute it.

When these financial institutions lend the money out, it is under the assumption that the debts which are owed to them will, one day, be repaid in the future. Many financial transactions are, therefore, based around "figurative" money and this pinpoints the fragility of today's monetary system. If everyone stormed into banks tomorrow and demanded less than 5% of their savings, the world's monetary system would break down and the banks would have to shut their doors.

Extreme global liquidities are flooding all classes of today's investment: shares, bonds, property, fine materials. The world's financial power-houses have been whittling down their savings accounts and have thrown their money at the stock market. But money is not made out of nothing. We must repeat our image of modern-day wealth as nothing more than a speculative bubble which may appear pristine and shiny, but could pop at any moment.

What are the latest figures? The debt mountain is enormous: In 1990 the entire burden of debt for all US households according to calculations from the Office of Federal Housing Enterprise Oversight (OFHEO) came to \$458.4 billion. At the beginning of 2004 it was \$3835 Billion. Moreover an estimated credit of up to \$7.5 billion is speculated for property investments.

Leading industry experts have warned for considerable time now of the excesses in the global property market. Morgan Stanley chief Stephen Roach is amongst those who are urging caution, having already correctly predicted the recession in the US at the beginning of 2001. He is joined by Robert Shiller who prewarned the crash in Hitech shares. Only no one is really listening.

Here are several money facts summarised from the books listed below:

Did you know...

- that one of the most stable currencies in the world, the German Mark, had only 5% more spending power in 2000, when it was replaced by the euro, than it did in 1950?
- that the debts of the German state cost 8 million euros in interest per hour.

- that the total debts of the USA (state and industrial deficit, private debts, etc) come to \$36 billion (2004), higher than the world's entire gross national product of around \$32 billion (here 1 billion = 1 million million).
- that the debt of the American state grows by about \$2.5. Billion per day?
- that the dollar has lost 80% of its purchasing power since 1971, but the spending power of gold has remained near to constant for two hundred years?
- that if the Gold standard had not been abandoned, the first world war could not have been financed? (British pound)
- that 70% of the world's money is in dollars outside of the US and the new borrowings of the US alone eats into 70% of the world's savings?
- that in the 20th century there were 25 hyperinflations (with inflation rates of over 50% per month) and a loaf of bread cost 1 billion Marks in Germany in 1924.
- that the volume of goods produced in the industrial nations has increased fourfold in the past 30 years - but the volume of money and credit has increased by forty times

Graphically, the devaluation of the dollar after the end of its gold redeem ability:

The leukaemia effect of interest

Because of interest and interest on interest, the world's entire money supply is now split between a small number of people who are becoming richer and richer, and a vast quantity of people who are finding themselves in debt, becoming relatively poorer and poorer.

Because of interest and interest on interest, money flows to the very rich, before being stockpiled in a tax oasis in certain parts of the world. Resources are then drained and depleted for the majority of people who work for money. The scissors between rich and poor is opening up at an ever quicker rate.

The richest 4 people possess more money than 1 billion people, the amount of millionaires is increasing and the middle class, which do not

live on interest but from their work, is sinking to the other end of the scale.

While the average Joe Bloggs is earning 2.500 euros per month and a top earner is earning, let's say 250.000 euros, a top 500 millionaire is earning 2.500.000 euros in the month.

The joker characteristic of interest is that it is making the rich richer while the vast majority of people are working like ants trying to close the increasing gap either by exploiting the planet more and more or by working harder to rationalise and have more output.

This effect caused by the interest and the flow of the money to the very rich is beautifully named "the necessity of industrial growth".

As the rich become richer and the poor become poorer, feelings of rejection and anger are becoming widespread amongst the world's less developed communities. This is leading countries to the point of revolutions and wars.

Moreover a continuous increase in output is physically unachievable in the long-term because the world is limited by human and land resources.

And yet today's financial system is dependent on the idea that future debts are to be repaid. A world which is run on interest payments is a highly unstable one, and is bound to crash time and time again.

A mathematical perspective shows us that this system cannot sustain itself without revolution. If not, the gravity of interest will push the majority of people to have almost nothing and it will leave everything else in the hands of one person.

Money from investments: Interest money = Karma money

The illusion and problem with interest and interest on interest lies in a further, often unrecognised problem. Money which is raised from investment projects is produced karma. To work means action and the action equates to the reaction.

Money which has been raised from investments is the produced karma of the person who owns the investment. "You sow what you reap". (See the blue glass bead: "Karma and reincarnation, our individual evolution of ethics.")

When Mr. Smith gives his money to a bank either in a bank account or in a fund, and other people are needed to process the money, then he is supporting both clean and unclean business.

He is letting the bank employee's work on his money in ways which are oblivious to him. When he receives the bank's interest payments from transactions which the bank carries out with its customers, he has no influence on where the interest comes from. And he does not have any say on where the money he has put into the bank's control goes. Consequently he has no idea what sort of karma he has earned when he receives the interest.

So when the above mentioned 500 fold millionaire earns his 6% interest per month, 2.500.000 euro, then there is a hugely positive but mainly negative burden of karma. He has invested his money in so many shares and funds which are bundled in all kinds of baskets. He is unknowingly supporting many transactions which have negative effects on his future life

The money from the millionaire's funds and the thousands of his shares may be supporting a Columbian goldmine which exploits children. Or perhaps the money is supporting a beef producer who cuts down the trees in a rainforest to create space for growing Soya. And the soya is then fed to animals to fatten them for the slaughter. Yes this is surmise, but the millionaire should not think in his ignorance that he has earned free money thanks to the interest system. The degree of negative karma in this day and age is so great that it is simply mind-bending.

Our fictitious millionaire may reincarnate one lifetime after the next as a goldmine digger as the way for him to rid himself of all the negative karma which he has accumulated in previous lives. He will then be directly responsible for what he was previously, albeit indirectly, supporting.

"Mr Millionaire, it is important to look after your karma account because it will always be with you, since it is the rucksack of the soul. Be conscious of your responsibility."

Of course it is not only millionaires who have to care for their karma accounts, this is something we all have to do. But we can pretty much count on not being a millionaire.

The Ethic Party suggests:

From a karmic point of view it would be best to avoid all of these interests and karmic reactions, and to take money away from the banks and e.g. to convert it into physical gold (there's no gold on paper). Only then can we be certain that there is no dirty business taking place with our wealth.

Put your gold away, but don't just put it in a bank locker in Argentina which simply means that it can only be opened in the presence of a state official. The banks are the first to break down in a financial crisis. It would be best to hide it away where it belongs, in the ground, and then watch as the price of gold rises in the coming years.

Wolfgang Engels, former editor of Industrial Weekly, writes in 1993:

"A world without interest payments would not only be possible, it would probably be optimal. Perhaps Jesus, Moses and Mohamed were the best money theorists."

Non-violent opposition to the monetary interest system!
The call to buy gold: Save your money as long it is possible

The war between paper and gold.

In today's society there is a war between paper and gold. More precisely, the war is between paper money, which is in essence nothing, and gold, the king of all metals.

This war has been going on for almost 100 years. But ever since 1994 it became a deadly war when Greenspan and his colleague McDonough took over the Basle BIZ. They had no "right" to do so, but it now means that the Basle BIZ is an instrument of the US Government like the World Bank and the IMF.

Since 1994, therefore, gold has been manipulated so that the lies covering the dollar can continue. The media is playing a tragically key role in this scandal and is spreading disinformation. The renowned gold market expert Frank Veneroso claims that gold would be worth so much, much more than it is today if it was not for such rife manipulation,

Under these circumstances poverty cannot be tackled. In fact we find ourselves at the other end of the spectrum where we are only allowing the rich to become richer. As long as we have a system which takes the world's fortunes away from the wide masses and puts it into the hands of the super rich, then there can never be an improvement. This system must eventually rot away as all previous high cultures have done.

What is the gold standard?

The gold standard is a monetary system in which the standard economic unit of account is a fixed weight of gold, and currency issuers guarantee, under specified rules, to redeem notes in that amount of gold.

The intent is to have a system that is resistant to runaway credit and debt expansion, and to enforce a system where currency cannot be created by government, and will, therefore be safe as a store of wealth against inflation. This is intended to remove currency uncertainty and keep the credit of the issuing monetary authority sound.

The gold standard was irresponsibly abandoned in the first few days of the First World War otherwise the war could not have been financed. The guns would have been silenced. And since then the world has been shifting through inflation and deflation, through economic boom

and bankruptcy. The final bubble will burst when the people lose their faith in paper money.

Howard Buffet, the father of Investment legend Warren Buffett says:

"Gold standard was a subtle watchdog for preventing limitless public expenditure. I am unable to find any proof supporting the premise that paper money will have a similar effect in other countries. The illness of paper will probably only materialise after several years thanks to our industrial powers ...but this critical phase may arrive sooner than we think. When this day comes then our political leaders could well discover that a war abroad is the glaring alternative to a secret financial crisis at home." (www.goldseiten.de)

The US dollar, the Titanic of paper money is sinking fast!

Since 1913 the dollar has lost around 95% of its worth and it has lost almost 45% since Greenspan has been in charge. The rest is rapidly on its way out. 80% of Americans do not have any savings or are in debt. The USA receives more goods and services from other countries than what all of these countries together receive from the USA. These trade deals are paid for with US dollars, the currency which is produced in unlimited amounts only by the USA.

The American household deficit will reach a record high of \$600 billion this year. This is the highest deficit in US history. The record was previously \$290.4 billion in 1992, during George Bush Sr's term as President. The USA needs \$1.7 billion daily from foreign savings in order to survive.

If there is no gold standard it simply isn't possible to protect savings from expropriation due to inflation. Without a gold standard there is no secure way of preserving the value of the currency. Government debt is simply a mechanism for "hiding" the expropriation of assets. However gold disables this 'undercover' process because it protects private ownership "right"s. A free society requires gold to play a key role in its financial setup.

The United States are today the greatest debtors in the world with more than \$3.7 billion dollar net foreign debts at the beginning of this year. Since then it has grown to over \$4 billion. When Ronald Regan was elected President of the USA in 1980, the USA was still the highest lender in the world with a surplus of \$1 billion.

Since the world economy has found itself in a recession, the market has been flooded by liquidities. Greenspan pumps and pumps, or better expressed, is putting more and more pressure on the economy. US economic growth is due to a combination of historically low interest rates, which we have only previously known in times of war or depression, and high levels of public expenditure. These two economic tools have driven the US household deficit to record highs while the supply of government loans has increased to finance the deficit.

A new law now also enables insecure mortgages to be allowed so that even the most dejected in society can build a house. But he or she will soon awaken from their dream to find that the interest on their mortgage repayments is rising. The US economy has been boosted on an illusionary basis, flooded with cheap dollars.

Since 1997 the complete sum of mortgage debts in America has risen by around 94% to a colossal \$7.4 billion. This corresponds to an average debt burden for a four person family of around \$120.000. And yet the American family has much more to pay in debt than what they have spent on their own private home. The files of the American central bank FED indicate that the size of private debt in the USA is currently at \$35 billion, which corresponds to an average debt of around \$450.000 for a typical four person family.

The last time there was such a high deficit was before the great world financial crisis in the 1930s. It seems that a similarly explosive financial chaos is being planned for the world markets; it is only the size of the chaos which is yet to be made clear.

Despite these sorry figures Mr. Greenspan is widely considered to have played a successful role in the economy. We can infer from this that a highly effective yet destructive propaganda campaign is at work, be-

cause one need only look at the figures to dispel the myth of today's US "economic success".

The truth will probably only be realised when there is a loss of trust in the world's monetary system.

We are at the beginning of financial history which no previous generation has seen. We are about to be drowned by a flood of liquidities. And this is a flood which has the power to shake the world.

We have experienced massive levels of bankruptcy since 2000 on the stock exchange. The current phase of positive growth is only temporary. In 1929 it was a similar story. We are now at the start of bankruptcy in the bonds market. The reserve currency of this world, the dollar has to be better protected.

What role is gold to play?

The dollar, the world's most recognised currency, is sinking in its value relative to gold. This means that the investors have made a fundamental decision, and one which affects the world, to leave behind the Titanic of paper currencies and to turn to tangible assets.

In this discussion about the future of gold or the price of gold, it must be made clear:

GOLD IS A POLITICAL METAL

Gold has historically been incompatible with our modern finance system when it is used as money i.e. a means of exchange.

The gold which is hidden in treasures around the world or is drooping from necks and ears, is only enough to fit a "cube" eighteen metres by eighteen meters in size.

This cube cannot be enlarged any more by political means (E-Banking, money printing machines etc.) and its industrial consumption is nowadays far greater than the rate at which it is being extracted.

But it is no longer economically efficient to spend the money needed to extract this all too cheap gold from the mines. It is also now widely assumed that over 60% of the world's supply of gold has already been mined.

Interestingly the largest official, state ownership of gold is in the USA, around 8000 tonnes. Most of the European gold reserves, which are also currently housed in the USA, are being sold.

Spiegel online reported on the New York gold stocks on 23rd August . Deep under the Wall Street district in a bunker in the New York agency of the US central bank Federal Reserve (Fed), there are 8000 tonnes of gold bars, a quarter of the worldwide gold reserves and more than in Fort Knox.

Gold and Hiroshima - Why the Atom bombs really fell.

Stalin's plans for invasion, America and the Japanese Gold

The atomic bomb attacks against a practically broken Japan in 1945 were carried out in a hurry. Their supposed purpose was to end the war as soon as possible before Stalin could frustrate the American plans to stake out Japan's stolen money.

Several hundred billion dollars worth of war booty were gathered together by the Emperor's army after 1937, during their military advance through south-east Asia. These estimations are easily projected on the proof of the gold, silver, platinum and diamonds which was stolen by Japan in South-East Asia during the Second World War.

Truman could only hinder the threat of a Soviet occupational zone and the loss of several hundred billion dollars of gold, silver, platinum and diamonds with a bomb attack over Nagasaki and Hiroshima.

"Gold", says Peter Kakstansky, the Vice President of the New York Fed, "remains our safest reserve. Gold has always been the best asset in a crisis and this is truer today than ever before.

It is no wonder that the price of gold has risen since the start of 2001 by 60%, and the trend is continuing upwards. Interestingly most of the 60 gold accounts in New York are not owned by Americans at all, but by foreign central banks and financial institutions.

It now seems logical to ask why so many foreign countries have their gold reserves stored in the USA and how certain is it that gold can be summoned at a moment's notice from these foreign governments.

And why are European governments selling their gold despite its increasing value? Greenspan who used to speak publicly in the old days of the advantage of a gold covered currency once joked:

"If our paper money ever hit the water, then we would be forced to return to deals which exchange mussels and cattle. But you can count on the Federal Reserve Bank in New York having sufficient supplies of oxen should such an improbable situation arise."

Do you think these people have stored oxen in their basement? Certainly not ... he is talking about gold.

It looks as though there are certain men in this world who would like to implement a new single world currency after a worldwide and, above all, chaotic financial crisis. The world currency will be supported by gold and this gold will be in their hands.

Prof. Dr. Eberhard Hamer of the Mittelstandsinstitut Hannover comes to a very similar conclusion in his article "The world's money lie"

"There will probably be no other longterm solution than to return to the good old days of gold covered money."

And the conclusion of Professor Wolfram Engels, the former editor of the Industrial weekly, is

"Dear friends, if you would like to have a golden future, then purchase gold so long as you still can. The enlightened person will soon lose trust in our virtual financial system and will leave paper behind as if it had burned his fingers..."

When would it be possible for this introduction of a single world currency to begin?

It could be very soon...the Americans are hoarding the majority of their gold even though they should be selling if they wanted to continue with today's monetary system...

The Antithesis to Gold: The Tirol community of Wörgl

"Why we need money which rusts"

Pythagoras once said "You should respect Lykurg, because he outlawed gold, the cause of all crime!"

Lykurg had money successfully made out of iron and not out of gold. He did this because iron is lighter and cheaper but, more shrewdly, because iron rusts. If anyone had a penchant for stockpiling money, then the money would simply waste away.

The result was that even the most avaricious of money owners was urged to inject his money into the circle of the social body and help the financial situation of others.

In 1932 the small Tyrol community of Wörgl introduced their own depreciating currency.

This was initiated by the Social Democratic mayor Michael Unterguggenberger. He was not a Marxist, but did think highly of the economist Silvio Gesell. He was convinced that the only way to overcome the high rate of unemployment in Wörgl was with "depreciating" money.

At this time the world's industry was reeling after "Black Friday" triggered the Wall Street Crash in October 1929. US banks cancelled their foreign credit at once, and this caused great difficulties for the German and Austrian economies. Money was scarce, prices and profits fell and interest rose due to the rising risk to business.

It was uneconomical for firms to borrow money, and the demand for investment dropped as money became scarce. But those with substan-

tial amounts of money could hoard their stocks and benefit from the increase in purchasing power.

Less and less money was being circulated in the social body and consequently, fewer and fewer goods were being sold. Output was limited, many firms made losses and went bankrupt, and many workers were made redundant.

In the town of Wörgl with only 4216 inhabitants, almost 400 people became unemployed.

The community of Wörgl began to help themselves. The towns governing body unanimously decided to bring an end to the sterile state of the economy by pooling their own personal money together.

This communal money now compensated for the lack of state money from the deflation crisis. With this injection into the cash flow, businessmen could sell their goods and services once again, make profits and, with the confirmation of work, they could settle their accrued tax with the community. The community had once again enough income to pay its own debts and to finance public sector works.

The depreciating currency circulated rapidly and boosted the local economy. People did not merely pay their current taxes in the currency, but also discharged their tax arrears. And many paid their taxes in advance because it was financially advantageous.

Soon this statefree money was accepted as a means of exchange, not only amongst the citizens of Wörgl but amongst the citizens of neighbouring towns.

The economy blossomed, and while the unemployment figures in Austria rose to 10% from August 1932 to August 1933, the figures fell in Wörgl by 25%!

Many international journalists e.g. Alex von Muralt from "Ständisches Leben" and Claude Bourdet from the Parisian "L'illustration" reported on the "Wonder of Wörgl." Questions were raised from USA and Eng-

land, from Switzerland and Turkey, and Wörgl was made a "pilgrimage site" for economists seeking confirmation of its selforganised economy.

How did the "free money" work?

The mayor issued numbered 'labour certificates' to the value of 32,000 schillings, in denominations of 1, 5 and 10 schillings, respectively. These became valid only after being stamped at the town hall, and depreciated monthly by 1 per cent of their nominal value.

It was possible for the holders to 'revalue' them by the purchase, before the end of each month, of stamps from the town hall, in the process creating a relief fund.

At the end of each year, it was required that the notes be turned in for new ones. No charge was made for the transaction if the required stamps had been affixed.

The workers found that all businesses in Wörgl accepted the currency in payment and at face value, and the notes returned to the parish treasury as dues and taxes. Economically, there was no inflation, and politically, the money was unanimously acceptable to all the municipal parties.

Wörgl's economical crisis was quashed and unemployment fell. When the Wörgl inhabitants went to refresh their money it was a similar process to our blood being replenished by the kidneys before it returns to circulation.

The Wörgl experiment was so successful that the Austrian State Bank feared the idea would spread, and this would take financial supremacy away from them.

They threatened legal proceedings and on September 1st 1933, the experiment was terminated.

Conclusion: The Architects of the world's new monetary system

Now the questions which need to be raised are:

- Should we once again revert to physical gold coins?
- Or do we need two different forms of currency at the same time; one for maintaining the value of currency (e.g. gold) and one for trading and circulating within the economy ("rusting" money see above)

It would certainly be possible to integrate a ticking timer into the banknotes, given today's standard of nano-technology. The notes would then need to be renewed again and again in order to curb the interest system.

Be that as it may, the fairy-tale story of the "unnecessary gold reserves" has to be exposed as nothing more than intellectual corruption. This tale has been spun by the architects of today's world monetary system in order to keep the price of gold artificially low.

Who has control of the license to print money? Private oligarchies like those in the USA which currently control and print the world currency the US\$?

After the coming crash, the future duties of the central bank will need to be overseen by an ethical body of intellectuals so that there is no possibility of further corruption. (We discuss this topic in more detail in the red glass bead: Ethical science)

Ethical science must be free from industrial demands and from the dirigisme of governments. It must be free from the pressure of military influences and from market concerns which are run on the profit motive. In this way, the Ethic Party must be as free as possible in order to function properly, without corruption.

The Ethic Party is the beginning of a new and global education system. It is a modern, international counterpart to Gandhi's ashrams and is similar to the "Castalian province" of ethical intellectuals which Hermann Hesse depicts in his novel *The Glass Bead Game*.

The only long-term solution we have for correcting the intellectual corruption which has beset our industrial, governmental, scientific, journalistic and monetary systems, is the creation of a new, organised ethical elite.

The consultancy role of this unique body of ethical intellectuals is needed for today's democratic system together with a new university structure for nurturing this ethical minority in the future.

The Ethic Party has set out to be a development project for ethical intellectuals e.g. ethical scientists, ethical journalists and ethical authors etc. This organised body is independent of, and protects against, all negative capitalist and militaristic influences.

The Ethic Party finances its own research away from the State's glare and it advocates free expression of opinion and schooling by means of independently owned laboratories, libraries, printing presses, schools and accommodation with natural and modest living conditions. (More on this topic in the red glassbead).

But these are questions which concern the collective ...

The individual would do well to empty his or her bank accounts and to buy genuine physical gold (or silver) as long as it's still possible. This is the best way to stay clear of today's corrupt system of interest.

Most of today's bank account holders have no idea what their money is being used for and remain unawares of the karma which is being generated for them.

But it makes no sense to then put the gold back into the bank's hands by hiding it in a locker...the best thing to do is to place the gold where it belongs - back in the earth!

Add on: Economic "Armageddon" Predicted

By Brett Arends/ On State Street

Stephen Roach, the chief economist at investment banking giant Morgan Stanley, has a public reputation for being bearish.

But you should hear what he's saying in private.

Roach met select groups of fund managers downtown last week, including a group at Fidelity.

His prediction: America has no better than a 10 percent chance of avoiding economic "Armageddon."

Press were not allowed into the meetings. But the Herald has obtained a copy of Roach's presentation. A stunned source who was at one meeting said, "it struck me how extreme he was - much more, it seemed to me, than in public."

Roach sees a 30 percent chance of a slump soon and a 60 percent chance that "we'll muddle through for a while and delay the eventual Armageddon."

The chance we'll get through OK: one in 10. Maybe.

In a nutshell, Roach's argument is that America's record trade deficit means the dollar will keep falling. To keep foreigners buying T-bills and prevent a resulting rise in inflation, Federal Reserve Chairman Alan Greenspan will be forced to raise interest rates further and faster than he wants.

The result: U.S. consumers, who are in debt up to their eyeballs, will get pounded.

Less a case of "Armageddon," maybe, than of a "Perfect Storm."

Roach marshalled alarming facts to support his argument.

To finance its current account deficit with the rest of the world, he said, America has to import \$2.6 billion in cash. Every working day.

That is an amazing 80 percent of the entire world's net savings.

Sustainable? Hardly. Meanwhile, he notes that household debt is at record levels.

Twenty years ago the total debt of U.S. households was equal to half the size of the economy. Today the figure is 85 percent.

Nearly half of new mortgage borrowing is at flexible interest rates, leaving borrowers much more vulnerable to rate hikes.

Americans are already spending a record share of disposable income paying their interest bills. And interest rates haven't even risen much yet.

You don't have to ask a Wall Street economist to know this, of course. Watch people wielding their credit cards this Christmas. Roach's analysis isn't entirely new. But recent events give it extra force. The dollar is hitting fresh lows against currencies from the yen to the euro.

Its parachute failed to open over the weekend, when a meeting of the world's top finance ministers produced no promise of concerted intervention. It has farther to fall, especially against Asian currencies, analysts agree. The Fed chairman was drawn to warn on the dollar, and interest rates, on Friday.

Roach could not be reached for comment yesterday. A source who heard the presentation concluded that a "spectacular wave of bankruptcies" is possible. Smart people downtown agree with much of the analysis. It is undeniable that America is living in a "debt bubble" of record proportions...

Topic 3: Environmental protection

The principles of a natural balance

The global community and its common fate

What does the term "ecological footprint" mean?

Mathis Wackernagel's concept of the "ecological footprint" first appeared in 1996. This is the term he gives to the amount of land and water which a human population needs in order to produce the resources for its long term sustenance.

No one who lives outside of Berlin could live between Haburg / Pargue / Posen and the North Sea if Berlin was only living off the products of its surroundings. At the current moment Europe and the rest of the developed world are living on imported resources which come from deep within the third world

Wackernagel estimates that humanity is exploiting the earth's resources by 35% more than the sustainable longterm potential.

The earth's pressure point amounts to 2.5 hectares of "ecological footprint" per person.

We are at a critical point in the earth's history and humanity must choose the destiny of its entire future. The world is being increasingly bound up in economic bundles and the result is that the ecology is becoming more and more fragile. There are many dangers in store for us, but there are still chances. We have to acknowledge that we belong to one family, the family of humanity with its rich diversity of peoples and cultures. We share a common fate and a common responsibility.

Today's superficial concerns of output, publicity, consumption and profit stem from the greed of financial mavericks who are causing irrevocable devastation to the environment, uncontrolled exploitation of resources and widespread extinction of species.

We must create a world society which respects nature, all living creatures and beings, and which generates a culture of ethics, peace and industrial fairness.

The Ethic party's energy and transport policies:

Solar energy, Bio-gas cars, zero energy houses, and the Brompton folding bicycle

"The sun belongs to everyone, we do not want any more oil lobbying and oil wars!"

The solar zero energy house.

The firm Jenni Energy technology has managed to build a house which is run exclusively on its own self-generated solar power. The house is attached to serially-produced heat accumulator technology powered by solar cells and an integrated water boiler.

Josef Jenni is one of the most successful pioneers of solar power in Europe. From his humble begins he has managed to establish his own company so that it is now one of Switzerland's leading centres for solar power research. His Swiss solar tank has been used over 10.000 times and it provides a convincing, high-quality, fully developed form of energy storage. The Ethic Party is not only interested in solar energy but all different types of energy storage, and this includes local and district heating grids, and refrigerating plants. But we are particularly keen to promote the development of renewable sources of energy. Links on the no-energy-house:

<http://www.sonnenhaus-institut.de/sonnenhaeuser.html>

<http://www.jenni.ch/>

<http://www.burgdorf-umwelt.ch/894.html>

The Bio-gas car

If it is absolutely necessary to use a car then it is best to use a car which runs on CO2 neutral biogas from natural gas. The cost of such cars is comparable to the cost of cars which are run on petrol, but the fuel is far cheaper. If it so happens that you cannot find a suitable petrol station, then these cars also come fully equipped with a reserve fuel tank. (Unfortunately the car itself does not does turn to compost).

Even large commercial trucks are being manufactured to run on CNG (compressed natural gas). Compressed gas is processed by a natural gas network (e.g. natural gas Zürich) and it can be extracted from every natural gas filling station. A further advantage is that the fuel does not need to be hauled through vast areas of land in oil trucks.

Biogas is neutral to CO2 because organic waste naturally releases CO2 when it is rotting away. The organic waste can then be processed so that its quality is that of natural gas and this quality is good enough to power cars. Alternatively the gas can be fed into the gas network. For every tonne of organic waste 130m3 of Biogas can be created, and this corresponds to around 70 litres of petrol. The compressed gas is used as fuel for cars, heating systems and/or for generating electricity. It is today one of the world's most environmentally friendly sources of energy, neutral to CO2 and can be accessed by a sizeable proportion of the world's population.

An even better solution is:

The Brompton fold-up bicycle.

This is a form of non-violent opposition to the car and oil industries: Burn your driving license and make use of the super light "Brompton fold-up bicycle!"

The bike has been tested and is fully recommended by the Ethic Party. There is no cost of travel and the bicycle can be comfortably taken on-board public transport services. The bicycle's gears and framework can be opened and closed in less than half a minute.

The "Stop offroad" campaign

Noteworthy new attacks against the 4x4 off-road boom: For the first time in Switzerland, there has been a protest against the buildup of private transport. A "stop offroad" campaign was held in Bern, and a protest has been planned for the Zurich parliament. A motion has already been submitted to the National Assembly which calls for action against these vehicles. Even if the desired consequences of these pro-

tests do not transpire, at least the discussion has begun for a people's initiative against off-road vehicles in the city.

The Ethic Party supports this campaign, and further information can be found at <http://www.4x4.jungegruene.ch>

Here you can order the red sticker which should be stuck directly onto your car. The 4x4s don't take a liking to this.

Four wheel drive cars are in danger: The young Greens have announced that the elephants of the city's concrete jungle are their target. The mother party is also waging war on the Off-roaders. More under <http://www.20min.ch/news/schweiz/zürich>

Personal responsibility for healthcare

Protection of the environment nearest to us

The Ethic Party is keen to help others;...

- To stay in good health with natural methods and natural products as well as to raise awareness of the individual's responsibility for his or her personal health.
- To publicise various untreated food products for a healthy diet.
- To make it known that there are mechanisms of manipulation at work in our society which hinder our independence.
- To stand firm for ethical values against industrial influences and interests.
- To validate the right for freedom of expression and to ensure that this right is prevalent in society.
- To offer practical information and measures for a healthy, balanced diet.
- To support like-minded organisations to promote healthy living tips for the population.
- To make it easier to access alternative healing methods such as Ayurveda.

The world's pharmaceutical companies are causing more illnesses than they are curing. Most medications are potentially toxic and, with regular intake, actually accelerate the point of natural death. So called medicines are killing more people than they are healing.

There is still not enough appreciation in our education system of the relationship between the mind and the body . The search for profit in the pharmaceutical industry is preventing it from producing a medicine which will rid humanity of its diseases.

Body, mind and soul come together like a tripod. The world functions on their interdependence - they are the substrate for everything that exists. Ayurveda brings them into the light. (Caraka Samhita).

There is more on the topic of health under the purple glass bead Vegetarianism. You will find more information which answer the following questions: Can consuming meat cause illnesses?

Can a purely vegetarian diet actually improve personal health and, ultimately, restore it? Is there enough protein in a diet without meat?

The side effects of electromagnetic pollution (radiation)

In contrast to the earth's radiation which is a natural occurrence, electromagnetic pollution is a side-effect of civilisation's technological development. Electromagnetic pollution is a generic term for electrostatic and electromagnetic fields or rays which can be well localised with the correct technical measuring instruments.

The three types of electromagnetic pollution are:

Low-frequency magnetic fields

Low-frequency electric fields

High-frequency fields

All three types of electromagnetic pollution are dangerous. Low-frequency magnetic fields are suspected of depressing the nocturnally enhanced melatonin synthesis in humans. Melatonin is a hormone which is important for healthy sleep.

Low-frequency electric fields disrupt bioelectronics (bio-electronic sensitivity, BES). High-frequency fields are electromagnetic fields. This means that it is no longer possible to decipher between electric fields and magnetic fields because the high frequency fuses them together .

This high-frequency is pulsed (digital) e.g. with Natel D-, E-, DECT-and wireless technology. And pulsed high-frequency electromagnetic fields are much more dangerous for the body and have effects on the brain's physiology.

Electromagnetic pollution is limiting the equilibrium potential of cells.

In order to understand the effects of electromagnetic pollution, we need to borrow an important concept from the world of chemistry, that of disassociation.

Disassociation is the process by which a chemical combination (a molecule or a chemical bond) breaks up into its simpler constituents (ions, electrically charged particles).

We can use the frequency of disassociation to calculate the equilibrium constant of the dissociation reaction i.e the number of split molecules compared to the number of molecules in the solution.

Solid matter and liquids have incredibly fine, electrically charged particles which are also found in the air. These charged particles are known as ions and the air's electric conductivity is determined by the number of ions inside of it.

In turn the number of ions in the open air depends on the place. In congested areas there are many ions and in low valleys there are few. The rain performs a sort of cleaning process by removing the electric charge of the ions in the air.

Our bodies find it easier to return to optimal health in areas with a low number of ions than in areas with a high number of ions. Health resorts should, therefore, be situated in places with a low number of ions in the air.

Lets look at cooling salt (NaCl). This disassociates in water, but also in parts of the blood and in cell liquid, into Na (Natrium) and Cl (chlorine). The plus and minus signs of the chemical symbols show that they have been ionised Na⁺ and Cl⁻.

The ions in the body (in the blood and in the body's cells) are completely different. The ions here have a central metabolic function which should not be interrupted during one's lifetime.

The metabolic process (from eating or drinking to excretion) takes place thanks to a small amount of ions which, due to their charge, act as the metabolism's electrical pump system (in and out of the cells). This is constant disassociation.

The number of ions has to remain within a definite range otherwise the function of the cell is brought into jeopardy. Alcohol considerably damages electrical disassociation in the blood. Too much alcohol in the blood means that there are too few ions. When this happens the equilibrium potential of the cells is distorted and the metabolism cannot function as it should.

On the other hand a high intake of salt increases the number of ions to a level far greater than the optimal amount. It is clear to see that our consumption has a direct influence on the bioelectronics in the cell. Our consumption can therefore be responsible for disrupting the cell potential.

To summarise, the key concept here is cell potential. We know today that charged ionised molecules cause flows of electrical potentials and currents in the bodies of animals and plants.

The potential differences in organisms, and between organisms and the environment, are in turn due to the differences in the concentration of ions. www.e-smog.ch

Book on the topic: "The limits of growth"

Craig Morris 31.08.2004

The second update to the Limits of growth has come out after 30 years . The Limits of growth was written more than thirty years ago by three researchers from the Massachusetts Institute of Technology on a project supported by the Club of Rome. The book appeared shortly before the first oil crisis in 1973.

Using systems dynamic theory to construct a global computer model called "World3," the book presented 12 scenarios that revealed different possible patterns – and environmental outcomes – of world development over two centuries from 1900 to 2100. Since then the world's industry has grown dramatically but the world's oil has not, as sceptics are keen to point, run out.

When the first work was published, there was a famous wager between the scientists Julian Simon and Paul Ehrlich as to whether the prices of 5 resources would increase between 1980 and 1990 due to scarcity. Ehrlich was able to find 5 metals which he thought would rise in price. (1)

The second work was published in 1992 , The new limits of Growth, and the third has appeared in 2004 "The Limit to Growth - the 30 year update". Are the authors still talking about the world's decline? If yes, then why?

Growth is today considered to be the panacea of all industrial problems. How do we deal with the X million unemployed ? Do we reduce the length of the working week to 30 hours and then "divide" the available work? No, this does not make practical sense. The amount of working hours could however be increased to create new impulses for employment: Industry would grow. However this concept of dividing out work is leading us to a planned economy- and we have seen what this entails. Or to quote the author:

The question is not whether the "ecological footprint" will increase further, but when and how.

The three authors from MIT supposedly asserted in 1972 that in 30 years time the world be on its last legs - no more oil, too many people etc. And yet we have seen for years that there is no such imminent decline in the world's resources due, and the "Limits of Growth" has been in crisis.

One of the critics is Bjorn Lomborg (5) author of "Apocalypse No!" who exemplifies humanity's general unwillingness to take environmental protection seriously. Supporters of growth seem to be putting an unbelievable degree of faith in technology:

"Technology now exists to produce just about all of nature's creations, namely foodstuffs, oil, even pearls and diamonds, and it does so in virtually inexhaustible quantities. In most cases it is even cheaper to gather the products together with technology than with nature." Julian L. Simon 1995.

The MIT authors feel misunderstood. At no point did they predict an end of the world scenario after 30 years nor that oil would run out after 30 years (incidentally the last claim was propagated by the Oil corporations themselves see: Esso declares "Eldorado 2003" (6).

What the authors actually did was to alter the various parameters in a computer program to see how the world would change if e.g. the world were to have 8 billion people in 2020 thanks to population growth in Asian and African countries. Several scenarios were addressed. One of the authors, Donella Meadows has since died, but she defended herself for years (7):

Denial is a sure-fire way to confuse information, defuse political will, and waste time. A growth-obsessed culture, which does not want to think about constraints, lies its way out of facing the reality.

And fellow author Dennis Meadows said (8) in 1998:

My personal opinion is that serious bottlenecks in resources will confront us in 2012.

The two surviving authors stress in the foreword to their 30 year update that they were much more pessimistic in 1992 than in 1972. The authors' priority in the third book is to clear up any misunderstandings which had not been foreseen. World3 is used to provide nine new scenarios in the update.

In most scenarios, the gap between rich and poor will widen, vital non-renewable resources like oil will become much more difficult and expensive to obtain, and industrial production will decline in the developed countries. In this new study, the authors cite many studies confirming that humanity has dangerously "overshot" its limits, expanding the demands of the planet's resources beyond any sustainable level for the coming century.

There is only one scenario which can be viewed optimistically. In this scenario the world is acceptable and survives, but poorer. In all the other scenarios the only question is whether the planet's collapse will occur before or after 2050. There is an "overshoot" in all 9 cases. (9)

Overshoot

The authors are not against growth, in fact they see it is a priority. Growth brings prosperity, however today's trend is increasing the divide between the rich and poor. It needs to be stressed that more growth is not what is required, but more development.

Development means an increase in the standards of living. If efficiency levels improve then development is possible even with stagnant growth levels. If efficiency increases quickly enough, then better living standards can transpire even amidst dwindling industry figures. Consequently growth is not the key point because it does not consider the scarcity of resources. For example the prices of oil and metals have sunk in the past two and half decades but we do not have less oil and metal than 25 years ago. Prices are not determined by the amount of resources which remain but by the market forces of supply and demand. Only when the supply i.e. the level of production, is no longer able to stay at a fixed rate do prices increase.

The authors make use of the following example:

Your pond is rapidly being covered by a plant, and everyday the plant is taking up twice as much space as the day before. The pond needs 30 days before it is covered by the plant but when do you know when to step in? The day before last the plant was only covering half the pond; two days before only a quarter. You would probably only notice the plant a few days before it's too late.

The analogy illustrates the situation but, in real life, it is hard to calculate the actual figures. However more and more people are voicing their concern over today's death of species, which is now so widespread, that there has not been a similar scenario since the extinction of the dinosaurs (10). The term "Sixth Extinction" has been recently coined (11). But still the authors from MIT stress that we are no closer to knowing how many species there are on our planet: Estimates vary from 3 to 30 million and this huge spread means that "we cannot know the numbers for sure."

Overshoot/ collapse

Whoever is seeking a prediction on the end of the world can find one in this book. Woodland areas are dying out, the world's oil supplies are dwindling, fish supplies are reducing etc. The low levels of fish supply underpin the most important concept in the book: overshoot.

The population of fish in the world has been stagnant for 5 years and people fear it will start to sink instead of recover. We are capturing more fish than are being born - or as the authors say, the fish population is "eroding away". We are no longer living, so to speak, from the interest but from the capital itself.

Nevertheless we are still able to find enough fish on the market despite increasing prices because of the explosion in fish farming over the past few years. The huge problem with this is that wild fish are a source of food, whereas bred fish consume the food i.e. the levels of nutritive food in the ecosystem is greater before the fish are bred than afterwards. Wild fish eat plants and animals which humans, generally, would not eat. On the other hand bred fish are fed agricultural (farm)

products. Therefore there is a negative food balance amongst bred fish.

When an overshoot is so severe that a recovery is impossible, then this situation is rightly termed a collapse. Not every "overshoot limit" has to lead to a collapse, however. There can be a short-term fluctuation before the values eventually level out - possibly not as high as before but at least to a stable level.

The situation is worse if consumption does not react quickly enough. The supplies will "erode" so much that a recovery is practically impossible.

Both examples show that the limits are only found out once it is too late. This does not mean that the limits have been surpassed, rather that there is no more time to react. "Oil depletion will not come about as a complete stop" write the authors.

What to do?

There is no one single scenario which will prove itself to be correct because the model (world 3) is not right.

And the authors are not surprised if their World 3 model does not correspond completely to reality. They already came under attack for this in 1973 but the authors assert that so much in the real world happens which cannot be accounted for: wars, corruption etc. But what is important is the gravity of the message. We are living far beyond the earth's capacity, and so the authors are ringing the alarm bells.

Whether or not you believe the figures, the book makes one thing clear: We have to measure the scarcity of our resources and react quickly to foreseeable crashes. If this is not done, the generations which succeed us will inherit an impoverished world.

Craig Morris translates in the energy and finance sections of www.petiteplanete.org

Global Holocaust: US & British Uranium-Ammunition

Terror with many hundred tonnes of Dirty-Bombs / -Projectiles

Interview Conducted by W. Leon Smith and Nathan Diebenow (Source and Pics: lonestaricon.com/2005/PDFs/19iconoclast.pdf)

Leuren Moret is a geoscientist who works almost around the clock educating citizens, the media, members of parliaments and Congress and other officials on radiation issues. She became a whistleblower in 1991 at the Livermore Nuclear Weapons Lab after witnessing fraud on the Yucca Mountain Project. She is currently working as an independent citizen scientist and radiation specialist in communities around the world, and contributed to the U.N. subcommission investigating depleted uranium. According to Wikipedia online encyclopedia, Moret testified at the International Criminal Tribunal for Afghanistan in Japan in 2003, presented at the World Depleted Uranium Weapons Conference in Hamburg, Germany, and spoke at the World Court of Women at the World Social Forum in Bombay, India, in January 2004.

THE INTERVIEW

ICONOCLAST: What are the latest developments with reducing depleted uranium exposures on U.S. troops?

MORET: A young veteran named Melissa Sterry of Connecticut has introduced a bill into the Connecticut Legislature requiring independent testing of returning Afghan and Gulf War veterans going back to 2001. She said that she did it because she's sick, and her friends are dead, and that's from serving in the 2003 conflict. I have been following the bill and talking to her. Yesterday, she testified twice at the United Nations. I said, "Why don't we get this bill all over the U.S. in state legislatures because it informs the public and get the local media to cover it." The U.S. has blocked any accountability at international and national levels. There's a total cover-up just like with Agent Orange, the atomic veterans, MKULTRA, the mind control experiments the CIA did. This is more of the same, but the issue is much, much worse because the genetic future of all those contaminated is effected. Now vast regions around our world, as well as our atmosphere, are contaminated with the depleted uranium. They've used so much. It's the equivalent num-

ber of atoms, as the Japanese professor calculated it, to over 400,000 Nagasaki bombs that has been released into the atmosphere. That's really an underestimate. I went to Louisiana in April. I was invited to speak at the University of New Orleans for three days. One of the veterans asked me to be in their April 19 protest and rally through the City of New Orleans. He took the Connecticut bill straight to the Legislature, and he said, "Just whiteout the name 'Connecticut' and write in 'Louisiana' on the bill." You're not going to believe it. It passed 101 to 0 yesterday in the Louisiana House. I want you to write about it because we want it (the DU testing bill) in Texas. Nevada is going to introduce it. Congressman Jim McDermott is going to put it into the Washington legislature. We want to get the governor of Montana to do it because he's the first governor to demand his National Guard be returned. I think half of them are back. He said, "I need them in the state." The DU issue is just really, really, really, really so awful. I don't think there's any greater tragedy in the history of the world in what they've done.

ICONOCLAST: Is there a danger of depleted uranium, being used in weaponry over there, spreading by air over here?

MORET: The atmosphere globally is contaminated with it. It's completely mixed in one year. I'm an expert on atmospheric dust. I'm a geoscientist, a geologist, and that's what I studied and did my research on. It's really a fascinating subject. We have huge dust storms that are a million square miles and transport millions of tons of dust and sand every year around the world. The main centers of these dust storms are the Gobi Desert in China, which is where the Chinese did atmospheric testing, so that's all contaminated with radiation, and it gets transported right over Japan, and it comes straight across the Pacific and dumps all its sand and dust on the U.S., North America. It's loaded with radioactive isotopes, soot, pesticides, chemicals, pollution — everything is in it — fungi, bacteria, viruses. The Sahara Desert is another huge dust center, and it goes up all over Europe and straight across the Atlantic, to the Caribbean, and up the East Coast. Of course, you get it in Texas with those hurricanes. They all originate in the Sahara Desert. The third region is the Western United States, which is where the Nevada test site is located. We did 1,200 nuclear weapons tests there, so all this radiation that is already there, which is bad enough, has caused a global cancer epidemic since 1945. All of that radiation

was the equivalent of 40,000 Nagasaki bombs. We're talking about 10 times more. In April of 2003, the World Health Organization said they expect global cancer rates to increase 50 percent by the year 2020. Infant mortality is going up again all over the world. This is an indicator of the level of radioactive pollution. When the U.S. and Russia signed the partial test ban treaty in 1963, the infant mortality rate started dropping again, which is normal. Now they are going up again. It's the global pollution with this radiation.

ICONOCLAST: I had one of our correspondents send me a series of photographs of the Al-Asad dust storm in Iraq on April 28.

MORET: That dust is what I'm talking about.

ICONOCLAST: In the picture you can see a gigantic wall of sand.

MORET: I have 16 pictures of that storm. They're posted with photos from Iraqi doctors of the children of people with cancer and leukemia. So what did you think of that dust storm?

ICONOCLAST: I thought it was really dramatic.

MORET: It remobilizes all the radiation, but those are the larger chunks. The DU burns at such high temperatures. It's a pyroforic metal which means it burns. The bullets and big caliber shells are actually on fire when they come out of the gun barrel because they are ignited by the friction in the gun barrel. Seventy percent of the DU metal becomes a metal vapor. It's actually a radioactive gas weapon and a terrain contaminant. I'll email you the URL of the 1943 memo to General Leslie Groves under the Manhattan Project. It's the blueprint for depleted uranium. They dropped the atomic bombs, but they did not use the DU weapons because they thought they were too horrific. I've toured and gone all over Japan with a pediatrician in Basra and an oncologist, a cancer specialist. These poor doctors — their whole families are dying of cancer. He has 10 members of his family with cancer now that he's treating, and this is just from Gulf War I. They've used much, much, much more in 2003. All over the whole country.

ICONOCLAST: What can soldiers expect when they come home?

MORET: If they were in Bradley Fighting Vehicles, they're coming home with rectal cancer from sitting on ammunition boxes. The young women are reporting terrible problems with endometriosis. That's the lining of the uterus malfunctioning, and they just bleed and bleed and bleed. Some of them have uterine cancer — 18 and 19 and 20 year olds. The Army will not even diagnose it. They send them back to the battlefields. They won't treat them or diagnose them. A group of 20 soldiers pushed from Kuwait to Baghdad in 2003 in all the fighting. Eight of those 20 soldiers have malignancies.

ICONOCLAST: Does exposure to depleted uranium effect their psychological background when they come home?

MORET: Depleted uranium are these particles that form at very high temperatures. They are uranium oxides that are insoluble. They are at least 100 times smaller than a white blood cell, so when the soldiers breathe, they inhale them. The particles go through the nose, go through the olfactory and into the brain, and it messes up their cognitive abilities, thought processes. It damages their mood-control mechanism in the brain. Four soldiers at Fort Bragg came back from Afghanistan, and within two months, those four had murdered their wives. This is part of the damage to the brain from the radiation and the particles. The soldiers from Gulf War I in a group of 67 soldiers who came back, they had DU in their equipment, in their clothes, in their bodies, in their semen, and they had normal babies before they went over there to war. They came back, and the VA did a study. Of 251 Gulf War I veterans in Mississippi, in 67 of them, their babies born after the war were deemed to have severe birth defects. They had brains missing, arms and legs missing, organs missing. They were born without eyes. They had horrible blood diseases. It's horrific. If you want to look at something, LIFE magazine did a photo essay which is still on the Internet. It's called "The Tiny Victims of Desert Storm." You should look at that — oh, my God, the post-Gulf War babies playing with their brothers and sisters who are normal. Basically, it's like smoking crack, only you're smoking radioactive crack. It goes straight into the blood stream. It's carried all throughout the body into the bones, the bone marrow, the brain. It goes into the fetus. It's a systemic poison and a radiological poison.

ICONOCLAST: What about the people in the United States that are here? You say that DU is being mixed and spread globally?

MORET: Yes, it's being mixed globally. We're getting secondary smoke. It's the secondary smoke effect. You know the people who inhabit a room with smokers? They are getting that secondary smoke, and so are we.

ICONOCLAST: Is that secondary smoke getting thicker as we speak?

MORET: Yeah, the concentration of the depleted uranium particles in the atmosphere all around the globe is increasing. There are indications that the U.S. will go in June and bomb the heck out of Iran. We're monitoring the U.S. Army ammunition factories. They have very large orders for those huge bunker buster bombs that have 5,000 lbs. of DU in the warhead.

ICONOCLAST: So the prognosis for America isn't really good?

MORET: No, it's really bad.

ICONOCLAST: And if this continues then?

MORET: It's going to kill off the world's population. It already is, and it doesn't just effect people. It effects all living systems. The plants, the animals, the bacteria. It effects everything.

ICONOCLAST: So the things that we eat for instance, if they have DU in them, then we'll just get it in our systems, and so we're polluting the oceans, so that could effect all marine life?

MORET: Yes, it's in the air, water, and soil. The half-life of DU, Uranium 238, is 4.5 billion years the age of the Earth.

ICONOCLAST: With the damage that's been done to this point, can we turn back? We can't clean it up?

MORET: There's no way to clean it up. What happens is these tiny particles float around the Earth. There are still plutonium and uranium

floating around the Earth from bomb testing. These particles are so tiny that molecules bumping into them keep them lofted in the air, and so the only way for them to get out of the atmosphere is rain, snow, fog, pollution, which will clear them out of the air and deposit them in the environment. What happens is the surface of these particles gets wetted by the moisture in the air. They come down and land on stuff and stick to it like a glue. You can't ever get the particles off whatever they're sticking to because have you ever put a drop of water on a microscope slide and then put another one on top of it? Can you pull those apart?

ICONOCLAST: No.

MORET: Okay, that's the same effect that happens to radioactive particles. Once they are removed from the atmosphere, they stick to any surfaces they land on. In a way they are removed from circulation from the atmosphere. You can't wash them off. If it keeps raining or they're in a creek, you know, if they're on rocks or stones or something in a creek, they won't even wash off. You didn't know it was this bad, did you?

ICONOCLAST: No, I knew it was bad, but I thought it was fairly isolated.

MORET: No. What is over there (in Iraq) is over here in about four days. I don't know if you followed Chernobyl. That big bubble of radiation went around and around the world, but this is dust. It becomes a part of atmospheric dust. Like the dust storm you saw in that photo, it goes everywhere.

ICONOCLAST: Is it in the upper levels of the atmosphere or the lower levels?

MORET: It's in lower orbital space. They brought the Mir spacecraft back down to Earth when they got done using it, and there was something called a space midge which covered the electronics on the outside of the spacecraft and protected it from radiation that comes from the sun because electronics are real vulnerable to radiation. They analyzed the surface of that space net and found uranium and uranium

decayed products which they said came from atmospheric testing or burned up spacecraft with nuclear materials or nuclear reactors on board. Uranium can also come from supernovas, but they thought that the most likely sources were atmospheric testing and the nuclear materials we put in space.

ICONOCLAST: Essentially then, you're saying that we're conducting a nuclear war.

MORET: Yes, and that's exactly what it is. We've conducted four nuclear wars since 1991. Yeah, these are nuclear wars. DU is a nuclear weapon.

ICONOCLAST: From the point of view of a scientist, what needs to happen to correct this?

MORET: Well, we need to stop the use of it. We've built an international movement to stop the use, the manufacture, the storage, the sales, and the deployment of depleted uranium weapons.

ICONOCLAST: Are the munitions we sell to other countries contained with depleted uranium?

MORET: We have. In 1968 the first depleted uranium weapons systems that we found a patent for suddenly appeared in the U.S. patent office. It was for the Navy. It was sort of a Gatling gun style weapon system that you mounted on ships. It rapidly fires like 2,500 bullets a minute. It's over 3,000 now. They've improved the design. Then in 1973, we gave depleted uranium weapons systems to the Israelis and supervised their use. They used them in the Arab-Israeli war and completely wiped out the Arabs in five days. Then the show was on the road. That was the first actual battlefield demonstration of this new weapon system. Hughes Aircraft developed the fulllength system which is for the Navy. That's the Gatling gun system. They still use it. That was produced in 1974 and tested. Within six months the U.S. government had sold the DU weapons system to 12 entities which included many branches of the U.S. military and other countries. We've sold DU weapons systems to about — we don't know exactly for sure — it's been about 12 or 17 countries. The good news is that normally such a

weapons system that effective would have been sold to 80, 100, or 120 countries by now. But because of the radiological, biological, and environmental hazard, countries were not only afraid to buy it, the ones who did buy it are afraid to use it. The only countries we know that have used DU are Britain, the U.S., and Israel. The United Nations in 1996 passed a resolution that depleted uranium weapons are weapons of mass destruction, and they are illegal under all international laws and treaties. In 2001, the European Parliament passed a resolution on DU. What happened is that the NATO forces went into Yugoslavia in 1998 and '99 and flew 39,000 bombing runs and completely bombed Yugoslavia into radioactive rubble. Germany and the U.S. made the most money on the destruction of Yugoslavia, and they made sure that countries that didn't know about the DU, that the peacekeepers from those countries like from Italy and Portugal, were sent to the most contaminated regions in Yugoslavia. Germans and Americans didn't send their own troops into those areas. They were in the least contaminated areas. These poor soldiers from other countries came back and died within weeks or in a couple of days or months. The parents in Portugal and Italy are furious and went to the Parliament and media, and there was just a huge media storm of articles about DU. The cat was out of the bag because of the 1998 NATO invasion of Yugoslavia. The cat was out of the bag, but Japanese troops have been sent into Somawa. They're self-defense forces. It was the most contaminated area where the heaviest fighting happened in Iraq. We can expect those soldiers to be really, really sick.

ICONOCLAST: What about Iraq itself? What's been done thus far?

MORET: It's uninhabitable. The whole country. Yugoslavia, Iraq, and Afghanistan are completely uninhabitable.

ICONOCLAST: But people live there, so they're going to live there suffering?

MORET: Well, you can see from the birth defects and the illnesses that it is pretty severe. Each year the number of birth defects and illnesses will rise because of the total contamination levels in all living things will increase because they are breathing that air and drinking water and eating the food from contaminated soils. It's just a slow death sentence.

The same with Yugoslavia and Afghanistan. Depleted uranium is a very, very, very effective biological weapon. This is the primary purpose for using it. Marion Falk (a retired chemical physicist who built nuclear bombs for more than 20 years at Lawrence Livermore lab), who is the Manhattan Project scientist. He said the purpose of weapons used by the military is not only to injure and kill the enemy soldiers, but the purpose is to kill, maim, and disease the civilian population because it reduces the productivity of a country and pretty soon a lot of their resources are going to be used for taking care of sick people. They will have fewer and fewer healthy workers. Of course, once you cause mutation in the DNA, that damage is passed on to future generations of that affected person or animal or plant. DNA does not repair itself.

ICONOCLAST: So the mutations would be probably destructive more than constructive.

MORET: Oh, the mutations are causing those birth defects.

ICONOCLAST: They're not evolutionary diseases?

MORET: No, they are evolutionary. They are inherited by all future generations and passed on. It's like if you have red hair and all of your future generations will have that gene.

ICONOCLAST: So if I had a precondition to heart disease because of the radiation, then the generation that would come after me would have the same problem?

MORET: Well, if you damage the cell or parts of the cell or functioning of cells, that doesn't necessarily damage the DNA. There are two kinds of damage: one damages the cells of the living organism, and that may not be passed on, but if you damage the DNA in the egg or the sperm, that is passed on to all future generations.

ICONOCLAST: So the guys coming back from the war, their sperm is probably going to be —

MORET: Damaged. Yes. They also have depleted uranium in their semen. When they're intimate with their partners, they internally contami-

nate them with depleted uranium. The women become sick themselves. They have depleted uranium in their bodies, and there is something called burning syndrome. Just absolutely horrible. You can read about it in an article by David Rose in the December VANITY FAIR. It's on the Internet. A friend of mine is the widow of a Canadian Gulf War veteran. David Rose interviewed her, and she griped about the burning semen. She said, "I had 20 condoms full of frozen peas in my freezer at all times, and after we were intimate, I would insert one into my vagina, and that is the only way I could bear the pain from the burning semen." And it goes through condoms, too.

ICONOCLAST: Gosh, darn!

MORET: Yeah, you should see the high school classes when I talk about the burning semen and the internal contamination. The girls' mouths go into little round Os, and the boys start panicking because they're like, "I'll never get sick!" (laughs) The name of this article is "Weapons of Self-Destruction."

ICONOCLAST: How much DU will it take to kill off all known life on this planet?

MORET: The amount of radiation released is certainly going to have a very, very profound global impact, and we're already seeing infant mortality increasing globally. The fetus is the most susceptible to radiation damage because all the cells are rapidly dividing, the limbs and the bodies developing, so when you start introducing toxic chemicals and radiation, it really damages the natural process of fetal development. The reason they were able to convince the Senate to sign the partial test ban treaty in 1963 was because of the increase in infant mortality. It had been dropping and declining two or three percent for quite a long time each year because of better prenatal care and educating mothers. Infant mortality started going up after the bombs were dropped on Hiroshima and Nagasaki, especially in the '50s when the big bomb testing started. By 1963, it was really obvious that the bomb testing globally was having a real impact on the unborn. They signed the partial test ban treaty. Russia and the U.S. stopped atmospheric testing, and the infant mortality rate started going down right away. They're going up again now. This is global radioactive pollution, and how long it would

take to eliminate all life is something nobody knows, but the depleted uranium is a very, very effective biological weapon. There are two purposes for the military use of weapons. One is to destroy the enemy soldiers, and the other, which is just as important, is to destroy the enemy civilian population. By causing illnesses and disease, long lingering illnesses really impact the productivity and the economy of a country. It was Chernobyl and other nuclear disasters that actually destroyed the Soviet Union because the former Soviet Union is very, released. They were much more sloppier than we were. I have a World Health Organization world health survey which they published in the JOURNAL OF AMERICAN MEDICAL ASSOCIATION last June. The impact of atmospheric testing is very, very apparent by the percentage of population in each country they investigated for some form of mental illness. For instance, Japan is 8.8 percent. Nigeria is very low — 4.7 percent. They have almost no radiation in Nigeria. In the Ukraine where they had the Chernobyl accident, it is 20.4 percent. Spain is at 9.2 percent. Italy is 8.2 percent. It's pretty low because they don't have nuke plants. France is 75 percent reliant on nuclear power, so you have mental illness in 18.4 percent of the population. Mexico is at 12.2 percent, and the United States is at 26.3 percent — the highest rate of mental illness in the world. And George Bush and his siblings were all exposed in utero to bomb testing fallout in the United States. He had a toddler sister who died of leukemia when she was about three. I worked with a group called the Radiation And Public Health Project. Their website is . We are all radiation specialists, well-known scientists, and independent scientists. We've collected 6,000 baby teeth around nuclear power plants and measured the radiation in them, and one of our members is the neighbor of the women who worked with all of the Bush children, including President Bush himself, because they had severe learning disabilities.

ICONOCLAST: How do we know that the Bush children were exposed?

MORET: By the year of their birth. The year they were carried by their mother. You have to look at how much bomb testing material was released into the atmosphere, and there's a direct correlation to the decline in SAT scores for all teenagers in the U.S. to the amount of radiation that was released into the atmosphere the year their mother was carrying them. These are delayed effects of radiation exposure in utero.

ICONOCLAST: So they were living in Connecticut, but they were still feeling the effects of the radiation in Nevada?

MORET: Two years ago the U.S. government admitted that every single person living in the United States between 1957 and 1963 was internally exposed to radiation. So for any pregnant woman during those years, her fetus was exposed.

ICONOCLAST: What type of radiation levels are we talking about?

MORET: It's low levels, and the main pathways are drinking water and dairy products. It even killed the baby fish in the Atlantic. Strontium-90 is a manmade isotope that comes out of nuclear bombs and nuclear reactors. They measured the levels of strontium-90 in milk in Norway from the 1950s up until the 1970s, and they measured the decline in the fishing catch in that same period, and as the strontium-90 increased in the milk in Norway, fishing catches declined. By 1963, when the U.S. tested a nuclear bomb almost every day (they did 250 tests in one year because the treaty was going to be signed), the fishing catch declined by 50 percent. In the Pacific, it declined 60 percent because there was Russian, Chinese, French, and U.S. testing in the Pacific.

ICONOCLAST: So we're still eating those contaminated fish today. Has the genetic code been changed?

MORET: The oceans are getting whatever is getting rained down, snowed down, or fogged down from the atmosphere. It's getting into the oceans. This big frog die-off, which is global, is certainly related to the radiation in the rainwater. It's a global nuclear holocaust. It effects all living things. That's why they call it "omnicide," which means it kills all living things — the plants, the animals, the bacteria. Everything.

ICONOCLAST: You think we ought to have the Weather Channel report on the current sand storm conditions in Iraq so we can prepare four days in advance for the radiation?

MORET: I'll tell you what I did when 9/11 happened. I called all the doctors with Radiation And Public Health Project, and I said, "Get out of

town, and don't come back until it has rained three times." One lived 12 miles downwind from the Pentagon. She went out on her balcony with her geiger counter. I said, "Get that geiger counter out of your purse." We had just done a press conference in San Francisco, and I knew she had it in her purse. Well, the radiation levels were 8- 10 times higher than background. We called the EPA, HAZMAT, FBI, and said, "Get all those emergency response workers suited up. They need to be protected." Two days after 9/11, the EPA radiation expert for that region called back and said, "Yup, the Pentagon crash rubble was radioactive, and we believe it's depleted uranium, but we're not worried about that. It's only harmful if it's inhaled." He said, "We're worried about the lead solder in the plane." Well, you know what's in Tomahawk missiles? They have depleted uranium warheads. The radioactive crash rubble contaminated with DU is evidence of a DU warhead.

ICONOCLAST: I did not think about that, but going back to my original question: Should the Weather Channel report for us on the toxic dust storms in Iraq?

MORET: But how could people get away from them? These dust storms are a million square miles. They're huge, and they come right across the Atlantic, the Caribbean, and Texas coast line, and right up the East Coast. There are people who are going to leave the state every time there's a hurricane. It's in the food, drinking water, dairy products, and then the problem with Uranium 238, which is 99.39 percent DU, is that it decays in over 20 steps into other radioactive isotopes. That's why I call it the "Trojan Horse." It's the weapon that keeps giving. It keeps killing. This is like smoking radioactive crack. It goes right in your nose. It crosses the olfactory bulb into your brain. It's a systemic poison. It goes everywhere. These particles that form at very high temperatures — 5,000- 10,000 degrees C — are nanoparticles. They are a 10th of a micron or smaller. A 10th of a micron is 100 times smaller than a white blood cell. They get picked up in the lipids and probably the cholesterol and go right through the cell membranes of the cell. They screw up the cell processes. They screw up the signaling between the cells because the cells all talk to each other and coordinate what they're doing. It messes up brain function.

ICONOCLAST: Do you know what Iraq was like before the first Gulf War?

MORET: Iraq prior to the 1991 Gulf War was the most advanced in the entire Middle East. They had scrupulous databases of the health problems and disease rates, which is why the U.S. bombed all of the offices in the Ministry of Health. We destroyed all those records so that a pre-Gulf War health base could not be established to show how much these diseases have increased. This would concern the U.S. in terms of compensation for war crimes. In these horrible U.N. sanctions, they (the Iraqis) could never get all of the protocol medicine for the treatment of leukemia. They (the U.N.) would say, "These steps of the leukemia treatment were components in weapons, so you can't have that." They never gave the people the full proper protocols in the areas of treatment they needed to get rid of the leukemia. It hid the effects of the depleted uranium because the children were starving. They had malnutrition. They had the healthiest population in the Middle East (prior to Gulf War I).

ICONOCLAST: Let's talk about the children of Iraq.

MORET: After the Gulf War, they had maybe one baby a week born with birth defects in the hospitals in Basra. Now they are having 10-12 a day. The levels of uranium are increasing in the population every year. Every day, people are eating and drinking while the whole environment is contaminated. Just what you'd expect. There are more babies born with birth defects, and the birth defects are getting more and more severe. An Iraqi doctor told me that babies are being born now that are lumps of flesh. She said that they don't have heads or legs or arms. It's just a lump of flesh. This also happened to populations that were not removed from islands in the Pacific when the bomb tests occurred. Basically, governments were using them as guinea pigs.

ICONOCLAST: So all the countries that were equipped with nuclear weapons are guilty of those atrocities.

MORET: They were all doing it. France, Russia, China, and the U.S. And I'm not sure if Britain did bomb testing. They were real low key about it.

ICONOCLAST: Where are the radiation hot spots in the United States?

MORET: In the United States, it would be within a 100 miles of nuclear power plants. We have 110 nuclear power plants in the U.S. We have the most of any country in the world, but only 103 are operating. Almost all of the entire East Coast. What we did was we took government data from the Centers of Disease Control on breast cancer deaths between 1985 and 1989. Anywhere from within a 100 miles of a nuclear power plant is where two-thirds of all breast cancer deaths occurred in the U.S. between 1985 and 1989. It's also around the nuclear weapons laboratories. That would be Los Alamos in New Mexico, the Idaho Nuclear Engineering Lab in Idaho, and Hanford in Washington State, which is where they got the plutonium for all the bombs. They contaminated the entire Columbia River watershed and almost the whole state of Washington. It gets into the water and into the plants and into the vegetation. If you eat clams or mussels or crabs or things like that, even certain kinds of fish that eat off of the mud at the bottom of the river, you have much higher levels of radiation in your tissues. It depends on each person and on how healthy they are, but this man from Washington State died suddenly. He was in his late 40s. They did an autopsy, and he was full of radioactive zinc. They went, "Where in the world did he get this? It only comes from nuclear bombs and nuclear reactors." They studied his diet and discovered he loved to eat oysters. They found out where he bought his oysters and found the oyster beds. They were 200 miles off shore, from Washington State. The radiation was being carried off out to sea from the coastline. It was passing over this oyster bed. The oysters were just gobbling them up.

ICONOCLAST: What are the symptoms of DU poisoning?

MORET: Soldiers on the battlefield have reported a metallic taste in their mouth. That's the actual taste of the uranium metal. Then within 24-48 hours, soldiers on the battlefield have reported that they felt sick. They start getting muscle aches, and they lose energy. Some of them came back incontinent. In other words, in adult diapers. One woman reported that the first night home, she wanted to be intimate with her husband, but she had absolutely no feeling. She couldn't feel anything from the waist down. This particulate matter damages the neuromuscular system, the nerves; it just goes everywhere. And there's no treat-

ment for it. These particles are very, very insoluble, so they can't even dissolve in body fluids, so they can be excreted from the body. Then they keep releasing. Even when uranium decays, it turns into another radioactive isotope. So it's a particle that just sits there shooting bullets until you die. Another problem is that soldiers have crumbling teeth. Teeth just start falling apart. The uranium replaces calcium in the calcium-phosphate structure of the teeth.

Some have complained about grand mal seizures, cerebral palsy. Some diseases reported at very high rates in Air Force and Army soldiers are Parkinson's disease, Lou Gehrig's disease, and Hodgkin's disease. This is damage to the mitochondria in the cells and the nerves. The mitochondria make all the energy for the body, so when you damage mitochondria, another symptom is chronic fatigue syndrome. There's just not enough energy produced by the body to function normally. I found a study in the SanDiego Nuclear Weapons Laboratory employee newsletter in September 2003. They are doing major studies in mitochondrial dysfunction related to Lou Gehrig's, Hodgkin's, and Parkinson's diseases for veterans. Since it's at a nuclear weapon's lab, they are fully aware of the health damage.

ICONOCLAST: Tell me about the tests that detect for DU in the body.

MORET: The chromosome test is the best indicator. It's \$5,000. The urine test is a \$1,000. If you test positive with the urine test, you know you're contaminated. If you test negative, it does not mean that you're not contaminated. It just means that you may or may not be contaminated but enough hasn't dissolved in your blood stream to go through your kidneys to be excreted in your urine. Anyone who goes now cannot avoid being contaminated. Anyone. Anyone. Anyone.

Everyone who goes to the Middle East and Afghanistan will be contaminated. The DU issue affects every single living thing on this planet. What else has that impact? They have altered the genome for the entire planet forever with this DU. The Pentagon people say, "You're exaggerating or you use the uranium word to scare people." I don't care if people believe me or not. All I can say is that over time what I am saying will actually be an underestimation of the long term effects.

Topic 4: Karma und Reincarnation

The individual evolution in ethics

What is our individual, ethical evolution?

Karma and Reincarnation and how to use our human life forms

Karma and reincarnation have nothing to do with a particular religion or "institutional spirituality". If the laws of reincarnation and Karma are true to nature, then they must be universally applicable. These laws have an effect on all living creatures, and it is irrelevant whether you are Christian, Muslim, Hindu, eastern or western. We are all included.

The ethical fundamentals of Karma are reincarnation need to be implemented into our school system. These laws of nature have been proven to provide a practical guideline for ethical behaviour.

Our death is not only guaranteed, it can occur at any moment. We should not, therefore, shy away from handling this topic at an early age.

The Ethic Party is convinced that if we ignore the certainty of our death, the effect on the entire planet is disastrous, far beyond the individual level. It is the stubborn belief that we have only one life which has prompted modern-day man to draw the curtains over his long-term vision.

Nothing appears to stop today's mavericks plundering the earth of its resources: animals, wildlife and fellow human beings. We are destroying the ecosystem with this nonsense.

Karma is one of the important, fundamental laws in the universe: It is the most worthwhile possession we have because it is what we take on with us after death. Our current, material wealth can be put to beneficial use for our next life if we spend it on good purposes before our death.

In the words of Woody Allen: "You don't get everything – but you'll get it all back"

There are two types of Karma: Parapta-Karma and Aparapta-Karma. Parapta-Karma makes itself known in a manifested form e.g. by looking

at your bank statement or in a mirror. And there is Aparapta-Karma which is what you are not yet familiar with. This Karma is unmanifested but it is in the form of a seed which has been sown and is about to blossom. It will make itself known to you in the future e.g. in the form of tomorrow's lottery win or car accident.

You do not know how your Karma has developed through your previous lives, just as you do not know what is still to come. But you are actually working on your future with every moment in the present.

You can clearly see, however, that you are living in the middle of a pitiable world where every living creature is feeding off the other. Your body is undermined by hunger and thirst, and your skin is more sensitive than the peel of a tomato. You are prone to illness and you are susceptible to pains. It is impossible for us to accept this situation.

We have to make the decision: "I want to climb out of this miserable cycle of birth and death! I want to break out and I want to start planning for my departure today. I am no longer going to continue to decorate this prison cell of mine! I never want to lose sight of my personal ethical evolution, my goal and purpose!"

But how do we climb out? With the proper behaviour.

There are three types of actions 1. Karma 2. ViKarma 3. AKarma

Karma here means positive sattvic actions in wisdom and virtue which spread happiness and harmony amongst living creatures. Karma enables us to accumulate Punja, positive reactions, for our positive Karma account.

ViKarma refers to the negative actions which we commit under the influence of Raja-Guna and Tama-Guna, exploiting passions and destructive ignorance. ViKarma spreads suffering amongst living creatures and the environment. Papa is the Sanskrit word for the negative reactions we accumulate in our Karma account

Papa and Punja are the forces which influence our reincarnation in the circle of birth and death.

Papa and Punja do not equalize each other. They are actually two different accounts. The only possibility we have for escaping the painful reactions of Papa-Karma is to practice AKarma. Once we are stable in AKarma we are rid of our two Karma-accounts, Karma and ViKarma, and we are liberated from future births.

Akarma actions cannot be traced to self-centred motivations. They are pure, and stem from a selfless, spiritual nature which manifests itself as all-embracing love (Bhakti) for the universal whole. Akarmic actions do not generate Karma, they are like writing on water. What's more; they burn straight through the two temporary Karma accounts, Karma and Vikarma, which we have accumulated over several lives and we are liberated from future births. Akarmic actions generate spiritual Sukriti which is eternal and is never lost.

One of the most important ancient Indian texts is the Vedanta Sutra (literally: "the end, the conclusion of all Vedas). It begins with the words: athato brahma jijnasa.

"Now where you have received human form, it is time for you to search for absolute truth."

This means that we have to actively question and attempt to solve the fundamental problems of our material existences. According to the Bhagavad Gita 13.9 these problems are: Age (Jara), Illness (Vyadhi), death (Mritu) and reincarnation (Janma).

The most serious problems we face in life are therefore reincarnation and the causes of reincarnation. Karma determines how much free will we will have in our next life, and therefore the limits of our activities.

Our evolution of ethics cleanses us of destructive ignorance and exploiting passion. We are then ready to embrace virtue and wisdom. We must seek to evolve ethically during our human lives so that we can increase our opportunities for becoming truly happy.

Our ethical evolution should be at the root of all our human endeavours. It is our innermost, utmost duty. Without ethics, without question-

ing the value of our actions, human life becomes senseless and worthless.

There is no possible stagnation during our evolution of ethics. We either sink or swim. If we do not pursue our evolution of ethics we risk reincarnation into an animal life form.

Are Karma and reincarnation laws of nature?

Scientific research has been underway for the past 125 years.

Over half of the world's population believes in Karma and reincarnation. Objective scientific research has been underway for the past 125 years to investigate Karma and reincarnation, and in the past 40 years particularly, the research has produced some crucial new discoveries. Hundreds of acknowledged scientists have conducted well documented investigations into reincarnation and have come out with definitive results.

The following points are worthy of note:

- The majority of the results come from university investigations. The material and the methods used have been documented.
- Scientific dialectics have been published according to subject.
- The results of replications (repeat attempts) can be compared between 4 different university institutions.
- There is such a vast quantity of files and cases which testify to reincarnation, that the evidence can be safely considered to be legitimate.
- Most critics have acknowledged the precision and care which were applied to the investigative procedures.
- The work is independent of religion, and has not been undertaken by any church.
- There are no commercial interests

The best indicators for reincarnation are the inadvertent outbursts of small children between the ages of 2 and 6. There is a small percentage of children around the world who are able to remember facts and/or events from earlier lives (e.g. 2.2% in Northern India).

But there is more at play here than just memories, because many cases have even been "solved". This means that the information which the children have reported was so precise (e.g. peoples names or place names) that it has been possible to trace the dead people and where they used to live. In certain cases, where the dead person was struck down with a premature death, the living person has managed to reacquaint himself or herself with the former being's connections.

Children are able to recognise people, places and subject matters from earlier lives. They can remember former idiosyncrasies such as phobias, skills, habits, preferences, body language, emotions, intonation, choice of words, handwriting. And they have even gone so far as to remember birthmarks or bodily deformities which were the distinguishing features of the earlier person.

Often the phobias, birth marks and physical deformities have been related to the death of the earlier person. This has been confirmed in at least 25 cases by tracing the relevant clinical autopsies.

For more information on this topic, the Ethic Party would like to recommend the following:

"REINCARNATION - The comprehensive science of wandering souls" Ronald Zürer provides a highly fruitful synthesis between western belief and eastern wisdom.

He discusses how reincarnation relates to world history, modern science, world religions and most especially to Christian belief.

The book provides a truly comprehensive overview of the different issues concerning reincarnation. The book will even challenge those who believe in reincarnation...

An excerpt of the content:

- The modern day relevance of reincarnation
- The basics of reincarnation
- Individual and collective Karma
- Practical questions on Karma

- Thoughts on reincarnation in world history
- Reincarnation and Christianity - incompatible?
- Realisations which arise from modern research into reincarnation
- Examples of chance, spontaneous remembrances
- Return and reincarnation therapy
- Dharma: Our life task
- At the end of reincarnation
- Extensive catalogue of terms and literature
- In addition: A 16 page brochure "Reincarnation - Questions and answers" with short answers on the 25 most important questions in the book. Order the book here.

Dr. Ian Stevenson

The "Copernicus" of reincarnation research

Dr Ian Stevenson is considered to be the father of scientific research on reincarnation.

The shy Canadian remained relatively unknown to the vast public whilst he undertook his forty year research, mainly because of the highly academic nature of his publications. However the former director of the University of Virginia's psychology faculty has finally begun to receive the recognition he deserves.

Stevenson's recent recognition is largely down to an interview he gave the New York Times about two years ago.

Under the somewhat confusing title "You could have read this in an earlier future life" the NY Times editor Tom Shroder reported on the details of Ian Stevenson's extensive research. Stevenson's work really started with the "American Association for Parapsychology" competition in 1958 for the best scientific report on "Proving the personality's survival after the body's death".

The young doctor and psychiatrist Stevenson took part in the competition and won with his work "Proving life after death thanks to memories of earlier incarnations".

Stevenson provided empirical evidence for reincarnation. He pieced together certain childrens' memories who claimed to remember incidents before their present lives. Shroder accompanied Stevenson on a trip to India and Lebanon for the interview. They came across several spectacular cases, one of which was a 25 year old Drusian woman who could remember the life of a woman who had died a few months before she was born. At the age of two she knew the names of thirteen of the woman's relatives and could deliver parts of the woman's funeral eulogy.

Dr. Jürgen Keil from the University of Tasmania has led field studies into reincarnation. He summarises the current state of research as follows:

1. There are very young children who possess information about people who have already died. 2. The compatibility between the children's information and what occurred in the "earlier life" can neither be explained by coincidence nor by deliberate influences. 3. Accidental indicators and other normal information could be responsible for part of the compatibility. 4. After an evaluation of 100 different cases, it is much more probable that there is paranormal activity at work. According to Keil, the first two points are as much as guaranteed. However investigations and assessments are needed to clarify the extent to which paranormal activity has taken place.

The common accusation against these cases is that they are most commonly found in the eastern world, where people's perception of reality might be warped by the religious doctrine they have been taught. Stevenson counters this with reports of similar claims in the western hemisphere. In his NY Times interview with David Wallis, Stevenson pays reference to several letters from parents who regret not taking their children's early exclamations seriously. Stevenson quotes from one letter, "my son is now twelve years old. I wish I had heard of you when he was two or three. He used to say that he was a pilot with an airline and I would always tell him to stop telling lies. Now he no longer remembers."

Professor Stevenson's research has opened up a new, modern appreciation of reincarnation, or so Trutz Hardo puts it in his new book "Re-

incarnation up to date". "Reincarnation was previously a matter for believers and esoterics, or a field of speculation for philosophers and occultists. He has managed to bring scientific evidence into the fore."

An important element of scientific research is the re-testing of one set of results by independent examiners. Only when several researchers, independent of one another, have obtained the same results is it feasible to assert the validity of a result. For this reason Stevenson has compiled the texts of other authors who have conducted similar investigations with an equally high degree of care and precision.

Replications of Stevenson's works: Children's memories of reincarnation				
Autoren	Titel	Verlag/ Zeitschr.	ISBN	Inhalt
Pasricha, Satwant	Claims of Reincarnation/ An Empirical Study of Cases in India	Harmann Publishing New Delhi 1990	81-85151-27-X	Doctoral thesis at the University of Bangalore 1978. 60 cases are analysed in North India, 58 of which were investigated less than half a year after they were made known.
Mills, Antonia	A Replication Study: Three Cases of Children in Northern India Who are Said to Remember a Previous Life	Journal of Scientific Exploration, Vol. 3, No. 2, pp 133-184 1989	0892-3310/89	One of Stevenson's students. Investigation without Stevenson's influence. Case 3 is particularly interesting and comprehensive. Exhaustive discussion with possible sources of error. Comparable to Stevenson's outcomes.
Keil, Jürgen	Children who remember an earlier life / New investigations and	Zeitschr. für Parapsych. u. Grenzgeb. d. Psychologie, 36, Nr. 1/2, S.	0028-3479	23 Cases from Burma, Thailand, Turkey. 2 cases have been precisely illustrated and

	a comparison to Ian Stevenson's results	3-21 1994		discussed.
Haraldsson, Erlendur	Children Claiming Past Life Memories/ Four Cases in Sri Lanka	Journal of Scientific Exploration, Vol. 5, No. 2, pp 233-261 1991	0892-3310 /91	In 3 of the 4 cases reports were documented before any review commenced. 2 cases could be solved. There was no connection between the families of these 2 cases.
Haraldsson, Erlendur	Children Who Speak of Memories of a Previous Life as a Buddhist Monk: Three New Cases	Journal of the Society for Psychical Research, Vol. 63, No. 857, pp 268-291 Oct. 1999	0037-1475	3 cases in Sri Lanka where there has not been any tradition of searching for reincarnation. In 2 cases there were records before any review took place. 2 cases solved.
Haraldsson, Erlendur	Birthmarks and Claims of Previous-Life Memories: I. + II.	Journal of the Society for Psychical Research, Vol. 64 No. 858 + 859 Jan., April 2000 pp. 16-25; 82-92		The "Purnima" case in "I" is particularly interesting because the description of the wound from which the dead person died correlates with the autopsy report.
Mills, Antonia; Haraldsson, Erlendur; Keil, Jürgen	Replication Studies of Cases Suggestive of Reincarnation by Three Independent Investigators	Journal of the American Society for Psychical Research, Vol. 88, pp 207-219 July 1994	0003-1070	Mills: 38 cases India; Haraldsson: 25 cases Sri Lanka; Keil: 60 cases Burma, Thailand, Turkey. In total 123 Fälle

Six realisations for reincarnation:

Realisation Nr. 1: The death rate remains at 100%.

When there is something with such a high probability of actually occurring, it is well worth preparing for its eventuality.

However we do want to approach the topic from an unbiased point of view. If we put aside the scientific research which we have cited above, then there are only two possibilities once we have died.

1. We either die and stay dead forever 2. Or we die and live again in another form.

An intelligent person will lead his life according to the second possibility, so that he is prepared for all eventualities. If the first possibility arises then it is irrelevant how the individual behaves in his or her life. If the second possibility arises then the individual's behaviour is critical because this will determine the sort of future he or she has in store. Every person is responsible for their own happiness.

Although children are required to prepare for their future by undertaking some form of education, what are we teaching them for their lives thereafter? If we meet someone in a train and ask him where he is traveling to, and the man replies that he does not really know and he is not even interested in it, then we think "Hmmm, that man has mental problems!"

The second of the two above options leads us to assess two further possibilities:

1. We have one more life after this one which we will either spend in eternal heaven or hell. The depiction of eternal heaven and hell varies according to the different religions, e.g. there may be 72 virgins awaiting the Jihad brothers.

2. We have already progressed through innumerable lives and we will continue to do so according to our inclinations, tendencies, tastes, actions and wishes.

If we look around us and consider the variety of qualities, tendencies and attributes in humans and living creatures then the second of the two possibilities is the more probable.

Knowledge of reincarnation makes it clear why some people are so much better off than others. It does not make sense to claim that the differences in society are due to the injustice of God, because such an argument goes against the belief in a benevolent God.

It is equally unsubstantiated to believe in eternal damnation because, again, this contradicts the belief in a benevolent God. More importantly, it contradicts the principle of the spiritual soul's free will. It is worth noting that Karma and reincarnation were a part of Christian belief in the pre-medieval era. (See below)

Certainly the Christian saying "You sow what you reap" is only another way of saying "We all create our own Karma."

Realisation Nr. 2: "You sow what you reap".

Karma is an ancient Sanskrit word which has many meanings. On the one hand it means "action" and on the other hand it means "reaction" to the action. But because every action will automatically lead to a reaction, essentially, the word illustrates that the two concepts are inseparable. Newton calls this law of nature in physics: "The law of interaction."

Karma is an important law in our universe and our most priceless possession. It is the one thing which we take with us after death and death is not only 100% guaranteed, it can also occur at any moment in time.

In one instant we could lose all of the attachments which we have worked so hard for: our possessions, our professions, our habitual environment, and our relationships. However we will not lose our Karma.

Ironically we can take our riches with us after death, if we spend our money on good purposes now. It is an illusion to think that the money

which we have worked hard to get belongs to me. At the moment I am in charge of this money and I should guard it against theft, lies and potential disappearance. However if I selfishly restrict where my money goes perhaps only to "myself" or to my small circle of friends, family, country, race, religion, species, and not to the universal whole, I am not doing my best to prevent future suffering.

The Ethic Party would like to stress that all peoples and living creatures are part of the universal whole. The way to find true and lasting happiness is by working for the good of the universal whole, and dedicating the fruits of your actions to it. This type of behaviour is important for us. Even more important than the way we earn our money is how we spend it.

If you wet the leaves of a tree and not the root, then the tree will dry up in time. However if you pass water over the root and then to the whole tree then every single leaf is full of life (Bhagavad Purana 4.31.14)

"When you let a little of your selfishness go, then you will be a little happier. And when you let a little more of your selfishness go, then you will be even happier. And when you completely renounce selfishness, then you will achieve complete happiness, and you are free from transience: Age, illness, death and birth." (Siddharta)

The more I get rid of the concept of me and mine, the more I am able to show love for my neighbour. I will cultivate an ever increasing spiritual happiness within me to combat all life situations. If I do not find this genuine happiness inside of me then, however many possessions I have, however many things I try out, I will still only be seeking happiness, life after life, like in a very long nightmare...

"The self, who is rid of all evil, is free from age, death, worry, hunger, thirst. Its desires are realised and its illusions are exposed. This is what we must search for and recognise." (Chandogya-Upanishad, from Samaveda)

There is more on this in the section titled "Healing and Liberation"

Realisation Nr. 3: There must be a cosmic intelligence

(Also see for this topic: Ethical science and cosmic intelligence)

There are universal guidelines and regulations which govern our relationships, our living situations and our fate. Our momentary actions and behaviour determine how the future will appear. Every person has their own free will but sometimes yours will cross over someone else's. (See also: Karma and free will).

Ralph Waldo Emerson describes this in the following words: "When you love someone and are in service to that person, there is no possible deception of the reward. Secret paybacks are always leveling out the balance of divine justice". (In lectures and biographical sketches, 1868).

Ancient Indian Karma philosophy explains the workings of God's invisible hand. It is the all-penetrating super-soul (Paramatma in Sanskrit) which accompanies individual souls on their journey through different bodies. The Bhagavad Gita describes this special aspect of God in the verse 13.23.

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul"

and also 18.61

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy."

The ancient Indian texts, the Mundaka Upanishad and the Svetasvatra Upanishad, compare the individual soul (Atma) and the super-soul (Para-Atma) to two birds sitting on a tree branch. One of the two birds is eating the sweet and bitter fruits of the tree, while the other bird is watching him. The first bird represents the individual soul, Atma, and the second bird represents the super-soul, Para-Atma.

The two birds fly from one tree to the next as the soul moves from one body to the next. There are too many pairs of these birds on too many trees to be able to count. The bird which eats is always another one whilst the bird which observes is always one and the same.

Mundaka Upanishad (3.1.2.) and Svetasvatra (4.7):

"Although the two birds are together in the tree, only one is busy eating the fruits. This bird both likes and dislikes the taste of the fruits, he both enjoys himself and he suffers. But as soon as he turns his attention to the other bird, towards the all-knowing, personal aspect of the Absolute, then he loses all of his pain in an instant."

"One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees." (BG. 13.28-29)

The function of the super-soul is to register the countless wishes and activities of every living individual and to make way for their fulfillment. It is also the super-soul's task to observe any of the living creature's new activities and motives so as to grant the appropriate reactions.

This clinical observation is true for billions of living creatures and it results in an interminably complex and multi-dimensional network of action and reaction. This is the super-soul, the operating system of the universe; the matrix in a huge learning machine, which is so vast and complicated that no modern machine or computer can match its capability.

The unity of action and reaction also influences the DNA structures of living creatures. The DNA "files" within each cell are further proof for the existence of a cosmic intelligence. These tiny strands of DNA are so mechanically advanced that they can store information for life in the minutest possible space. Moreover they have the capacity to copy their files, transfer the information and build new cells.

This system cannot have come into existence through cell division, natural selection, long time-lags and coincidence, because the DNA

needs to be there before anything further can take place. It is perhaps the most important component of the cell. Only a cosmic intelligence could have designed and built such an intricate system.

There is more on this topic under: The Darwinist influence on ethics

Realisation Nr. 4: Karma and free will

How does free will fit in with Karma and reincarnation?

Free will is particular to human beings. We must use our free will responsibly because it is a gift which has been handed to us and not to animal life. Unfortunately we are all too often misdirected by passion and ignorance and eventually misuse the world around us.

Of course our free will is limited. Even though we are free to fly to New York if we so wish, we can only get there in an aeroplane and we need to have the money to buy a ticket.

In order to overcome the seemingly contradictory laws of Karma and free will, the example of the horse tied to a tree is a good starting point.

Is the horse free or not?

The logical answer is: he is free inside a (clearly defined) radius of action. In our case, the radius of action is determined by our Karma i.e. our earlier actions carried out with our free will.

If we use this example further, the radius of action is shortened as the horse walks around the tree, and it extends as the horse walks in the opposite direction.

The radius of action gets larger and larger up until the point that the rope drops and we realise that was never attached. The moment the rope drops is our moment of liberation from Karma. It is the pinnacle of our evolution of ethics and we exit the circle of age, illness, birth and death. The movement around the tree reflects our good and bad Karma i.e. how we are applying the three Gunas to our lives.

Realisation Nr. 5: Instant-Karma: Direct Karma

The conclusion of the previous comparison is that the law of Karma does not weaken our free will if it is used well. We need to be careful in our actions so that we are not involved in any unnecessary violence.

If the law of Karma is misunderstood, it could result in lethargy. Some people have been misdirected to believe in a lazy fatalism e.g. "On every rice corn is written whose mouth it will end up in" or "If you do not have the Karma to become rich, it does not matter how hard you try, it will never happen". The last sentence in particular is illogical and it is a contradiction in itself. The sentence completely disregards instant-Karma or, better phrased, the direct Karma.

Although there is Karma which has its origins in previous lives e.g. being born to a rich family is a sign of good Karma in a previous life, there are also actions which trigger an immediate karmic reaction. The effect is similar to drinking a bad bottle of wine: our consciousness and our bodies will suffer immediately.

The statement: "If someone does not have the Karma to become rich, it does not matter how hard he or she tries, it will never happen" is therefore illogical. Despite the misfortune we may have suffered in the past, we do not know what action we will perform in the future which can totally change our Karma-balance. In such a situation, even the silliest amongst us has the opportunity to take great strides forward on our karmic and ethical circuit.

Realisation Nr. 6: Stepping out of Karma and reincarnation

"In attempting this there is neither loss nor regression, and even the smallest step in the right direction can be a protection against the greatest danger." Bhagavad-Gita 2.40

With the help of the cosmic intelligence we can step out of the circle of Karma and reincarnation as quickly as possible. In so doing we are protected from any possible degeneration to an animal life form.

However hard we try, it is impossible to find out how many living plants there are. In one square meter alone there may be more living creatures, animal and vegetation alike, than there are humans on the planet.

So, how do all these souls wander from one body to the next?

We need a little help from the "Haunted house" ghost train in Disneyland Los Angeles to make things clearer. The ghost train is made up of a long chain of small carriages, a so-called continually moving people carrier, which moves up and down the ghostly labyrinth.

In order to get to the seats you firstly have to step onto a conveyor belt so that you are moving at the same speed as the train, and then you step back onto the conveyor belt to leave the train once the ride is over (or you remain sitting if no one is watching and then see the show once again).

For this example of Karma, we put the ghost train into the Cheops pyramid. The shape of the pyramid means that only a few of the carriages can fit at the top of the pyramid and the majority are resting beneath. As the train begins to move through the pyramid, we realise that the time spent at the higher regions of the pyramid is much shorter than the time spent at the bottom.

The volume at the top of the pyramid corresponds to the number of souls who are in human life forms or super human life forms like mortal devas, angels or demi-gods. The middle of the pyramid is the number of souls in different animal life forms. And the lowest regions are the souls which are in plant bodies, microbes, viruses, and other bodies.

The entrance and exit to this bodily ghost train is only found at the highest point of the pyramid. It is the only point where the biofilter around the consciousness is thin enough to decide whether it wants to lift the soul out of the bodily ghost train or to stay seated and risk sinking further down the pyramid.

This means that after several lives in a human body, the soul which has not searched for self-realization and self-recognition will, due to nega-

tive actions, descend to the lower regions of the pyramid. There it can no longer accumulate negative Karma because the free will is completely bound to the irresistible laws of nature. The soul is obstructed from causing any more unnecessary damage to itself and to others.

It may take a while for the soul to cleanse itself of its previous Karma before it is ready for a new trial in a human life form. However this is, of course, a relatively small stretch of time in comparison to the eternal existence of the soul.

Our free will is a formidable gift and one of the most auspicious realities of the human form. But with free will comes responsibility. If we use our free will well enough to exit the Karma-pyramid, we will return to "Vai-kunta", the world without fear. In our material world humans and animals alike are motivated by their fear for survival.

All of these transient life forms, even our current ones, are merely illusions. We falsely identify with them instead of with our eternal soul.

The only way to protect ourselves from descending into the murky regions at the bottom of the Karma-pyramid is to use our current human life form to lift ourselves out of the circle of age, illness, birth and death. This is only possible if we behave ethically and actively pursue our individual and collective ethical evolution!

Reincarnation and Karma in early Christianity

Intellectual Corruption in 543AD: A pillar of Christianity is removed

Karma and reincarnation are no longer a part of Christian belief due to political reasons. At the Synod of Constantipole in 543 AD and after the council of Constantinople in 553AD, Karma and reincarnation were eradicated from the Christian faith to please the roman emperor and to establish Christianity as the state religion. The resulting belief in an eternal hell was a product of intellectually corrupt propaganda.

In the 11th canon of the council, the following is written:

"He who does not curse...Origenes or the heretics who are cursed by the divine Scripture of the holy catholic and apostolic church, is himself cursed."

Fr. Origenes of Alexandria 185-254 AD, one of the most scholarly teachers of early Christianity, discusses the principles of Karma and reincarnation in his work "De principiis". He mentions that the sense and purpose of all life in the material world is for the soul to migrate through many incarnations, to follow the teachings of Jesus with love and devotion to God, until its eventual communion with the eternal God." (Reincarnation, Ronald Zürrer)

It is hard to imagine how different the world's history would be if belief in reincarnation was still a part of Christian doctrine.

If people believe that the way to avoid eternal damnation is by following the laws prescribed for them, then they will be motivated by fear to do so. This does not correspond to the "Good news" of Jesus, but it is blatant intellectual corruption imposed by man onto man.

There must be an appeal made to all religions to open up their iron doors and welcome the plurality of ways for obtaining liberation. If religions are too tied up by their own blind faith and intellectual corruption, there is little chance of a collective hope for the future.

Reincarnation in early Christianity

An excerpt from the book "REINCARNATION" by Ronald Zürrer (ISBN 3-907824-01-6)

The preceding quotations show that reincarnation was not unknown at the time of Jesus and that it was a part of early Christian thought. We now need to ask why the Christian belief system has changed so dramatically since then. This requires us to investigate the history of reincarnation as a school of thought, and to continually remind ourselves that early Christianity, in the first few centuries after Jesus, did not have any fixed set of theological "truths" (dogmas). The original texts of the New Testament were not formulated teachings on religion and philoso-

phy. They were fragmentary discussions and letters with little or no chronological order.

Moreover our church fathers and scholars were writing texts which treated theological topics in different ways and many scripts did not correlate with each other. Under the term of a "church" there was actually no one fixed organisation or institution. There was simply a community or group which provided a forum seeking to understand the teachings of Jesus and his disciples.

Importantly there was no distinction in early Christianity between the Greek and Roman church. The first prominent church teachers were of Greek origin and therefore original Christian teaching did appear with a clearly Greek imprint. (The tensions between the roman and greek churches later led to the great Schism in 1054 when the Greek orthodox church became a separate organisation to the Roman Catholic church.)

The development of the church's doctrine for the first few centuries after Jesus was in the hands of the leading Church scholars. Theological theorems were assessed and discussed in special church assemblies.

However Christianity then started to develop into a religion with significant political and economical power. It began to lose sight of many original thoughts and instead "worldly" considerations came to the fore (to put it lightly). Because of this, our most basic theological investigations lead us directly to the early Christians who were more than just chronologically close to Christ. We would like to make this situation clear by describing one of the age's leading personalities, Origenes of Alexandria (185-254) whose name is now commonly linked to thoughts on reincarnation, and rightly so.

Origenes was one of the first Christian scholars and a foremost expert on the Bible. He was a scientist who had gained the respect of Greek educationalists and he was the first person who managed to present Christian teaching in a literary form with a well-rounded logical structure. He supported his assertions with carefully selected biblical references, drawing much from the Old Testament (the "Hexapla"). He had mastered Greek as well as Hebrew (the language of the original texts

of the Old Testament). He had also learnt Aramaic, the language which depicted Jesus' life and which Jesus himself was familiar with. It is fair to say without exaggeration that Origenes was a scholar fit for the world stage. The literary jewels which he has left for us still rank as some of the most comprehensive today, particularly his thorough examinations into the Bible." Origenes the diamond, Robert Stäuli, 1987.

Origenes was the head of a famous school of Catechists in Alexandria (today's Egypt) whose library famously stored the broadest range of scriptures in Ancient times. It is common belief amongst literature specialists that there were countless original Vedic texts in this library thanks to the cultural exchanges which took place between Greek, Persian and Indian scholars. Sadly this hugely important library was set alight by a Christian fanatic, Patriarch Theophilus, in 389AD. Much of our cultural history was burnt to ashes in this fire. And because of the fire, none of the later church scholars have been able to work from the same sources of information as Origenes did, even those who later tried to piece together his work.

In short: Origenes had access to original Christian documents, both the sacred scriptures of the Jews, the Gospel and the apostolic letters, as well as access to Greek, Persian and probably also Vedic philosophy. He had read Plato, Plotin and Pythagoras and he was a direct student of the great scholar Ammonius Sakkas of Alexandria (175-242), the founder of the neo-Platonic doctrine.

Origenes' scholarly theology prompted the then Bishop of Alexandria, Demetrius, to send him on missionary journeys, particularly into areas where there was a conflict of ideas amongst theologians. As already mentioned, the Bishop also entrusted the leadership of the growing school of Catechists to Origenes. Origenes was further handed a position in the church's education department.

However this same bishop Demetrius was the first to accuse Origenes of misguided teachings. Unfortunately the root of these accusations was Demetrius' own vanity and envy. Origenes spent a long time in Caesarea (Palestine) furthering his academic pursuits, and was there ordained a Presbyterian (priest) by the bishops due to his popularity and scholarship. Demetrius viewed the ordination differently and he

was so disturbed by it that he intervened and dispossessed Origenes of his rank of priest. Origenes was exiled in 231 AD. The "Origenes incident" was probably the first example in the Christian church's history of a radical scholar being ousted by the authorities. Sadly he was not the last.

In the centuries which followed, Origenes was increasingly regarded as a heretic despite the scholarly research and attainment he had managed to achieve. After Origenes' death several leading theologians did still recognise the validity of his assertions, but they were confronted with a degree of religious fanaticism which we in today's world can hardly believe. The church in Palestine was the setting of a battle, similar to a civil war, between its monks. And war seethed until the 6th century (300 years after Origenes' death). In 542 AD several of Origenes' opponents sent a message of complaint to Palastines's papal nuncio which was meant for the reigning King Justinian I of Constantinople. This written complaint and other similar actions led to the Origenes' works being banned from the Christian church. But before we look at how all of this happened, let's first try and understand why Origenes' theological arguments were so disruptive.

Origenes' doctrine

Origenes wrote roughly 2000 different texts, the majority of which have been destroyed. Up until today most of his works were not originals, but Latin translations from Rufinus of Aquileja. And even Rufinus wrote in the introduction to his translations that he had to alter some of Origenes' views to comply with the church's dogma. It is only in the past few decades that several of Origenes' original manuscripts have been found in Egypt, and they have been proven to differ quite dramatically to Rufinus' translations, and in critical places! With the help of these surviving texts, we can outline the basic arguments of Origenes' teachings.

He believed that the highest point of knowledge was theology, knowledge of God, and not philosophy, "When the sons of wisdom speak of geometry, music, grammar, rhetoric and astronomy, these are the maidens of philosophy, and we can say the same about philosophy in

its relationship to theology." His wish was for theologians to study all of the old philosophical and scientific texts which were available to them. He also wanted theologians to be willing to listen to all sides of an argument. He proved to be the best example for this.

Origenes was bringing neo-platonic thoughts into the Christian arena. For some church authorities, this was too radical. In Origenes' main work "De principiis" he describes the relationship between God and His people (i.e, the souls) as similar to the sun and the light which is projected. The one is an extension of the other. The analogy ties in neatly with the analogy of the sun in the Vedic Visnu Purana (1.22.53) which has been earlier discussed. Jesus is the son of God who acts as the mediator between God and the people. Origenes asserted that all of creation - both the eternal spiritual world and the transient, limited bodily (material) world - was made by God and that "no being exists without his being from God". In other words, all rational beings (known as Logika by Origenes) stem eternally from God. They themselves are eternal because they are related to God. In their original state, all Logika were of a non-material existence and were in direct, unalloyed devotion to their common father.

It is interesting at this juncture to compare Origenes' thoughts on the relationship between the world and God with ancient Indian thoughts

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." (Bhagavad Gita 10.8)

"The Supreme Personality of Godhead said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained the supreme perfection." (Bhagavad Gita 14.1)

The individual differences between the "heavenly, mortal, and subterranean" beings are the results of the fall away from God. The reason and cause for this fall are not to be found in the creator but in the living creature. Origenes writes that "the cause of the differences and diversity in each individual creation are due to its movements, some livelier, some more lethargic according to its virtue and wickedness. They are

not due to an inequality in the world order." Even here the parallel to the three modes of material nature (Gunas) in Vedic literature is clear.

"Material nature consists of three modes—goodness, passion and ignorance. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, he becomes conditioned by these modes." (Bhagavad Gita 14.5)

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature. Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world. "The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bhagavad Gita 13.20-22)

According to Origenes, a rational creature lives in an environment which suits "its movements". These movements are how the creature manifests its free will, which the creator has granted it. The soul decides whether it wants to fight for or against God. He writes:

Because the creator has given his intelligent creations the freedom to move according to their will, they have the power to protect the goodness within them. But if there is lethargy and unwillingness to protect this goodness, and negligence and carelessness obstruct the desire for improvement, then this is the trigger for separation from what is Good.

Another great Church teacher, the earlier Dalmatian Hieronymus (347-419) was the first to translate the Bible (the "Vulgata") into Latin, and he combined classical Greek traditions with biblical ones. In his "Epistulae" he wrote:

All invisible creations without a body will slide towards the nether regions once they have fallen into negligence. There they will assume the body of a creature which matches their condition. They move from ether to air, and when they are near to the earth, they are surrounded by denser bodies before finally assuming a human body. This is how human bodies are formed after moving from heaven to earth.

And Hieronymus wrote in a letter to Demetrius that "the first Christians treated reincarnation as if it was a secret. It was not revealed to laymen but only explained to a select few."

From these excerpts, both Origenes and other prominent early Christian theologians, philosophers and church teachers e.g. Justinus the martyr (100-165), Tatian (2nd century), Clemens of Alexandria (150-214), Gregorios of Nyssa (334-395), Synesios of Kyrene (370-413) and also Hl. Augustine (354-430) and the bishop Nemesios of Emesa (around 400-450) believed that the soul existed before the creation of the material world. In other words, all of these early church teachers had the conviction to assert their belief in the controversial pre-existence of the soul. It is necessary to understand the eternal nature of the soul to grasp the teachings of reincarnation. The bible confirms:

"Then the word of the Lord came unto me, saying, 'Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.'" (Jeremiah 1.4-5)

In "De Principiis" Origenes pays direct reference to the principles of Karma and reincarnation:

If one wants to know why human souls obey the good at one time and obey the bad at other times, then one must seek the reason in a life which precedes the present one. Every person is heading towards perfection through a series of lives. We are bound to lead ever better, more rejuvenated lives either on this planet or in other worlds. Pure devotion to God cleanses us of all impurities and this is the end of our reincarnations.

And he writes in other places:

Conditioned souls are attracted to wickedness and so they assume bodies, the first of which is a human one. After their time as a human, they are transferred to an animal body which suits their irrational desires. And from there they may sink to a plant lifeform. Once they have reached this level they will rise up through the same stages until they return to the heavenly planes.

Origenes also asserts that the sense and purpose of all life inside the material world is for souls to purify themselves through a process of many incarnations. Once these souls are so clean that they follow the commandments of Jesus with love and devotion to God, they will return to the eternal, divine community.

God is not only guiding our souls through the fifty or sixty years which we spend on earth, but through eternity. He has made our souls out of an intransient substance which is eternally related to Him. Our rational souls are not simply left to live limited lives here on earth, but they can be saved....the return to God does not happen suddenly, it is a lengthy process where improvements need to be made step by step.

Many people hurry towards liberation and yearn for it. Others take their time, and there are others who are lagging far behind. There are innumerable progressive stages which lead one away from hatred and towards a reconciliation with God. The final stage is the "final enemy", or "death" which needs to be overcome so that we no longer perceive it to be an enemy.

The last assertion is based on 1 Kor 15,26 in the bible, which Origenes explains as follows:

It needs to be understood that the destruction of the final enemy is not the passing of substance which God created, but rather the hostile will which has been created within man himself. There is always a future but what is destroyed is no longer an "enemy" nor a "death" of the future.

It is also written in the Vedic texts that the only possibility for exiting the circle of migrating souls ("the final enemy known as death") is in forgetting all hostility to God and turning towards Him.

"But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Pritha—for them I am the swift deliverer from the ocean of birth and death." (Bhagavad Gita 12.6-7)

Removing the knowledge of reincarnation

Tragically we no longer possess the full breadth of Origenes' texts. We only have the texts altered by his opponents. Even so, there is now such a vast amount of people who are or who have bore witness to the workings of Karma and reincarnation that we can no longer be kept in the dark.

The institutionalised church has manipulated the original good thoughts of Karma and reincarnation in order to further its own prominence. The institution has robbed Christianity of some of the teachings which Jesus Christ dispelled on earth to bring sense to humanity. Blind dogmas were established instead.

A clinical investigation of the church's history reveals that fanatical believers have tried again and again to impress their own viewpoints onto others, if not with mental means, then with political or military ones. The victors in such battles have been only too willing to declare their message to be the almighty truth. We should inspect the political contemporary context of the early Christians to ascertain if their teaching really did include a knowledge of reincarnation.

As stated earlier, early Christianity at the time of Origenes did not have any fixed dogmas. There were no theological theorems "set in stone" by an authoritative body of church officials. It is only when Christianity was made the roman state religion in the fourth century that the first dogmas were manifested. And these dogmas lacked inner methodology. They were not universally applicable spiritual truths but were principles for defending biased beliefs. Anything which did not correspond to the interests of the church was classified as false doctrine.

After the Council of Nicaea in 325 (the first great council in church history), the decision was made to modify or "clean up" the unpopular sections of the New Testament. This process had actually been going on for some time before. A body of so-called "correctores" was given the task of modifying the texts to satisfy the church's authorities. The New Testament may well have contained sections on reincarnation which were disposed of in the "clean up".

The "correction process" continued until after the following three ecumenical councils - Constantinople 381AD, Ephesus 431AD and Chalcedon 451AD. The result of the clean up was that Jesus Christ came forward as the only redeemer of our age.

Only He is able to lift "true" Christians out of the transient material body, and to receive His acceptance means going through His church. The "true" Christians were not interested in reincarnation and so they simply ignored it until they eventually deleted it from their doctrine at the fifth Council in Constantinople.

If one reads the histories of the councils and the development of the dogmas, it is quite clear that much of what has been written was accompanied by true belief. The point here is not the principles of religion or the well-being of its believers.

Much more important is the role of leadership which was exercised by the church. Lurking behind the church's influence on Christ's followers are political decisions which buttress its own selfish interests. The Church later explained that the emergence of the dogmas was fuelled by the Holy Spirit. In the light of the contemporary political context, however, this claim is hardly believable.

We must now turn our attention to the teachings which were disposed of. After Origenes' death, many of his manuscripts were burnt either for personal selfish reasons or for political purposes.

Many of his written theological disputes went up in smoke, particularly his texts on eschatology "the doctrine of the final thing". Origenes was widely acknowledged as an authority figure on reincarnation and his name has been increasingly linked to it.

The arguments and inner intrigue which surrounded Origenes became more and more fierce in the centuries after his death. A decision had to be made on his role in the church and, in the middle of the sixth century, his teachings on reincarnation were conclusively deleted from institutionalised Christian doctrine.

The Synod of Constantinople (543)

In 543 AD the byzantine emperor Justinian I (527-565) called for a synod to take place in Constantinople. The aim of the synod was to conclude any "open ends" surrounding the teachings of Origenes, who had lived some 300 years before. Nine anathemas (curses) were needed to effectively ban Origenes teachings, even though the opinion of the then pope, Vigilius, was never aptly considered. The first anathema relates to the pre-existence of the soul and reincarnation:

If someone says that the souls of human beings have been in pre-existence, as spiritual entities and sacred energies, then they have made a mistake. Divine love is cold in such people ...and they have been sent down into their bodies as punishment – an anathema is placed on them.

The ninth anathema is a curse on all of those who do not believe in the eternal damnation of deamons and godless people. All of these curses appear to stem from Emperor Justinian's highly personal motivations (and from his wife Theodora). Indeed the Emperor saw himself as the master over the church. The historian Georg Ostrogorsky wrote about this dubious emperor in his "History of the byzantine state" (a part of "Handbook on the science of the ages" 1963)

Justinian the Roman remained as Christ to the Romans and the very idea of religious autonomy was alien to him. He treated popes and patriarchs as his servants. He goverened the church in the same way that he lorded over the state, and he played a personal role in every detail of the church's constitution (p. 65).

B. Altaner and A. Stuiber write more on this topic in "Patrology – life, texts and teachings of the church's fathers" (1966): Justinian tried to brand the spiritual inspirators of the past and present as heretics, and his ambition was to shine forth as a great theological writer.

And Hermann Bauer writes in "The influence of Ostroms" (1982):

It was made even easier for Emperor Justinian because the threat of the Gothic empire on Rome meant that Pope Vigilius urgently required

his military assistance. Justinian and his wife Thodora were then practically handed the authority to treat the pope like a puppet, and the pope in return, owed them the office of the papacy. The Emperor was also faced with a generally hostile eastern kingdom, and he had to confront the growing threat of danger posed by a group of monks in Palestine who sided with Origenes' theories .

In order for the Emperor to overcome these internal politico-religious dangers, he removed all knowledge of reincarnation and he consequently place himself in a better position to control the people.

Another motive came from the Emperor's power-hungry and ambitious wife, Theodora. According to Procopius, she was the daughter of a bear keeper in the Byzantine amphitheatre. She was also a courtesan before she began her comet-like rise to the pinnacle of society. In order for her to break away from her shameful past, she ordered 500 people to be martyred who could bear witness to her former activities.

But how should she deal with Origenes' thoughts on Karma which were so positively presented in his works "De principiis" and "Contra Celsum"? According to these texts, it was quite clear that Theodora would have to pay for her crimes in a later life. She therefore worked with the Emperor to get rid of the natural law of Karma, quite clearly convinced of its power.

Whatever the questionable motives may be, the fact remains that Origenes' teachings were ubiquitously damned at the syond of the eastern church in 543AD. The anathemas were signed by several patriarchs under Emperor Justinian's unflinching pressure. Pope Vigilius was one of those who was forced to put pen to paper after being violently brought to Constantinople in 544AD for the sole purpose of signing.

Enough authorisation was now in place to certify the most important theological text of early Christianity. Anything which spoke against these dogmas was certainly removed from the church's documents. And Origenes, as a result, has since been largely regarded as a worldly motivated heretic. Today's historical research must take into account all of the information which was overlooked.

The Council of Constantinople (553)
A historical mistake

Origenes teachings on reincarnation were further condemned ten years later during the fifth ecumenical council of Constantinople in 553AD. The same anathemas provided the basis of the assembly and any belief in reincarnation was concluded to be purely heretical. Reincarnation was duly abolished from the church's official doctrine. Ever since this time it has been strictly forbidden for hard-line Christians to believe in reincarnation. And yet practically all church historians and the predominant number of Christians worldwide have contemplated their belief in reincarnation.

It should be concluded that original Christian knowledge made a fatal mistake in dismissing the validity of reincarnation in 553AD. What was deemed to be an official curse upon reincarnation teaching was, as described above, merely the product of Emperor Justinian's own contrived, personal motivations.

The important sections of the Council act which deal with Origenes have been either lost "by chance" or have been tampered with. It is more probable that Origenes and his curse were not even discussed during the eight official council meetings. The records of these meetings state that only three scholars were labelled as heretics by Justinian. These so called "three chapters" had an edict issued against them by Justinian. But there is no mention of Origenes. Even Pope Pelagius I (556-561), Pelagius II (579-590) and Gregorius (590-604) discuss the fifth council without mentioning Origenes. But despite there not being any official records on Origenes, the 11th canon of the council clearly states:

"He who does not curse...Origenes or the heretics who are cursed by the divine Scripture of the holy catholic and apostolic church, is himself cursed."

Emperor Justinian had most likely submitted these bizarre anathemas to the Patriarchs for them to sign before the opening of the council. It is worthy of note that Pope Vigilius did not attend one single meeting and

yet remained within the Emperor's calling distance for all of this time (5th May until 2nd June 553.)

It was therefore not the pope who presided over the council but the Patriarch of Constantinople, Eutychius, a true servant of Emperor Justinian. Moreover only a few of the 165 bishops who attended actually rejected any of the conditions which were deliberated on during the meetings.

All of these facts indicate that the consul of Constantinople was made up of pretty much Emperor Justinian's own personal assembly. The Emperor was fully capacitated to outlaw teachings on reincarnation (against the protests of the Pope and the Roman bishop), because he was relying on people who he knew were themselves dependent on him.

(Because Pope Vigilius refused to take part in the Consul of Constantinople, several prominent Catholic scholars have doubted whether the Consul's so called "conclusions" are actually valid. In other words, it remains unclear whether or not the teachings of reincarnation are still a part of Catholicism...)

The four week council ended on 2nd June 553 but Pope Vigilius did not sign until 8th December 553. When he did eventually put pen to paper, he did so due to relentless pressure from the Emperor and for fear of excommunication. The likelihood is that he was not aware of the early arrangements made against Origenes.

"All in all the entire affair is highly dubious, without a trace of legitimacy",

Rudolf Passian writes in his book "reincarnation - one life or many?" (page. 223) Anyone looking to discover how differences in belief were settled at the time of the first five ecumenical consuls, is recommended to turn to the short text of Dr. Robert Kehl's "A special Holy Ghost".

Kehl requests his reader to distance those who took part in the consul to the conclusions which were fixed. This is needed "if it (the church) wants to regain its trustworthiness."

Belief in reincarnation is not unchristian

Emperor Justinian's dubious anathemas appeared 300 years after the death of Origenes and they are yet to be officially revised. The conviction continues to this day that the curse is one of the consul's valid conclusions – even though these so called conclusions have led to so many contradictions throughout the centuries.

The fact remains, however, that the supposed ban on the teachings of reincarnation are nothing more than a mistake in history. If we look at the situation with a clearer view, then there is a grave absence of ecumenical validity.

In other words : It is not officially an offence for a Christian to believe in reincarnation. Teachings on reincarnation are not alien to Christianity but rather ecclesiasticism...

The church once again condemned the teachings of reincarnation with gross hostility during the Consul of Lyon (1274) and the Consul of Florence (1439). Anyone who subscribed to a belief in reincarnation was unremittingly persecuted and executed.

The most famous example concerns the Italian scholar and former Dominican monk Giordano Bruno (1548 - 1600) who was brought to the Christian Inquisition court in 1592. After a lengthy prison sentence, he was finally condemned to be burnt at the stake and on 17th February 1600 he was publicly burnt to death on the Campo del Fiori in Rome.

Bruno was put to death because his thoughts on reincarnation contradicted the various Christian dogmas on Eschatology (teachings on the last thing).

For example reincarnation contradicts the dogma on the resurrection of the body and also the fundamental teaching that the holiness or unholiness of a person is to be decided by the soul's journey to heaven or hell after earthly life. Moreover, the idea of anima separata (that the soul is separate to the body) and the possibility of a pre-existent soul are not in line with Christian dogmas.

Topic 5: Vegetarianism

The avoidance of unnecessary violence

Our ethical evolution to vegetarianism

Vegetarianism and today's world view

Pythagoras: "Everything humanity does to animals will find its way back to humanity"

Leonardo Da Vinci: " Ever since I was young I have hated consuming meat, and the day will come when men will see the killing of animals like they now see the killing of men."

Leo Tolstoy: "As long as there are slaughterhouses, there will be battlefields".

Mahatma Gandhi: "I feel deeply sure that spiritual growth will stop us slaughtering our fellow creatures to satisfy our bodily wants. I believe that there comes a point in spiritual progress where it demands of us to stop killing our fellow creatures to please the senses. I would never want to take the life of a lamb to satisfy the human body."

Woody Allen: " I'm not a vegetarian because I love animals, it's because I hate vegetables!"

Jean Ziegler, Swiss National Assembly, Author, UN special envoy: "Why have I become a vegetarian? For many reasons: firstly I was ill, and the new diet managed to cure me so I kept it. Secondly: the world-wide harvest yields around 2 billion tonnes of grain per year. Over 500 000 tonnes of this is fed to fatten the cattle of rich nations, and yet UN statistics reveal that 43 000 children per day are dying of starvation in the world's 122 third world countries. I no longer want to be a part of this mass killing: not eating meat is only a small beginning."

Ethic Party: From a vegetarian's point of view, there is no great difference between an animal eater and a cannibal. How is it possible for eating animal flesh to be ethical whilst eating human flesh is unethical? Human flesh is nourishing and people have even reported that it has a certain sweetness about it.

On the other hand, we must also take care not to cause any unnecessary harm to ourselves when we impose artificial limits on what we consume. We do not need to force ourselves to renounce anything in order to realise our own evolution of ethics. We will not be able to make any progress if the mind finds itself battling to understand why it has "had to" give things up. This will only lead to swings between ethical and unethical behaviour which will eventually have negative consequences.

The Ethic Party wants to have a positive effect on society with policies of non-violence, tolerance and respect for life. The party promotes vegetarianism because the ethical principle behind vegetarianism is the avoidance of unnecessary violence. Killing animals and eating meat is simply not necessary for the majority of us. Tolerance is needed in this context: "Not to eat up".

The Ethic Party considers vegetarianism to be an important step in one's ethical evolution. But it is often not enough just to renounce meat purely on information, people usually need the company of other ethically advanced individuals for support. If a lifelong meat eater wants to renounce meat, then it is a huge help if he or she can sample first-class vegetarian food to realise their finer taste. (Contact us if you would like to participate in a first-class, reasonably priced vegetarian cooking course. Under projects).

Whoever understands the quotations cited above will be pushed to consider the current world situation. However the level of meat consumption is continuing to rise throughout the world despite all the warning signals. The latest statistics show that the amount of meat the average person eats annually in the first world has doubled over the past 30 years (from 40kg to 80kg or more)- Western meat companies have now also began to penetrate the eastern market, where China's one billion population is proving to be the latest target. The world's collective karma is suffering and it must bear the burden of this unnecessary violence.

What can the individual person do against this superpower? The law of karma does not just teach us the threatening reactions of negative karma, but - with information about its true causes - how we can rise

above it. Even if our switch to vegetarianism does not seem to change much on the global scale, it does still have a huge impact on our individual karma. Collective karma is the sum of all individual karmas and every single person who refuses to support society in its impending suicide, reduces the negative burden of collective karma. We are lessening the pollution on earth which is caused by meat production, because one kilo of meat is produced for every 20 kg of corn. Moreover we are not the ones who are worsening the level of starvation in the third world.

Our contribution is not only for ourselves but for the entire world. We just have to follow one simple step - and live as a vegetarian!

We need to do this for our ethical evolution...

Is a meat-free diet necessary?

- Ethical aspects - negative karmic results on humanity
- Disappearance of food - exploitation of the third world
- destruction of the ecological balance - vegetarianism and health

Ethical aspects

Why do we think we have the right to exploit our fellow living creatures and lead them to their horrific deaths? We do this simply to please our sense of taste, because we feel like it, and we are not taking into account the necessary consideration of others.

Can we justify other acts of violence with a similar frame of mind? Is it possible to explain a murder or a rape simply because - we felt like it? Is the suffering I go through not to eat meat more or less than the suffering the animal has to go through for me to eat it? This ethical question was raised by the Swiss author Elis Pilgrim on 8.6.1987: "The cutlet is lying on the shelves like a plate does, or a trouser button or a box does. Yesterday it was a breathing, living animal, a part of the whole world of living entities. Do I want to kill it so that it can be my cutlet? No I do not." Now if we all asked ourselves the same question then we would see a dramatic rise in the number of vegetarians in the world. And we would collectively stand alongside the many great thinkers,

philosophers and artists in history who had themselves resolved not to eat meat:

Buddha, Pythagoras, Socrates, Plato, Aristotele, Horace, Plutarch, Francis of Assisi, Leonardo da Vinci, Isaac Newton, Jean-Jacques Rousseau, Alexander von Humboldt, Leo Tolstoy, Wilhelm Busch, Rudolf Steiner, Thomas Alva Edison, Ralph Waldo Emerson, George Bernard Shaw, Rainer Maria Rilke, Richard Wagner, Albert Einstein, Mahatma Gandhi ...

There have always been cultures and personalities which have given animals the respect they deserve. In India, particularly, the respect conferred on agriculture, nature and the protection of the cow, as the provider of milk, is significant. According to the Bhagavad Gita and other holy scriptures, God desires us to be vegetarian.

Vegetarianism was also a great ideal amongst the Ancient Greeks. Pythagoras said "Whoever slits the throat of a cow and remains indifferent to its bellowing expression of fear, whoever cold-bloodedly slaughters a goat, whoever feeds on a bird which he has himself fed - how far is this person free from crime?" And Aristotle added: "In the same way that humans consider themselves to be the noblest of all creations, they are the worst of all creations when they separate themselves from laws and rights."

Negative effects on humanity.

Plato composed his celebrated book "The Republic" in 4AD and the text often charts discussions between himself and Socrates. Socrates declares that a state can maintain its industrial position if its citizens adhere to a vegetarian diet. He warns that when people increase the amount of animal farming, namely increasing the amount of animals which are reared for the slaughter, then the additional pastureland has to be found from somewhere.

Socrates proves to be particularly aware of both the health advantages of a meat-free diet as well as the socio-economic ones. He correctly asserts that the earth has enough resources to provide for its inhabitants but only if people do not misuse the resources. It is unlikely that

even the insightful Socrates would be able to imagine today's fatal situation. The vicious cycle which is triggered by eating meat is probably the most blatant example of man's irrationality and ignorance instigating his own destruction.

There were many vegetarians amongst the Greek and Roman philosophers (Horace, Ovid, Plutarch). Plutarch (45-125AD) writes in his report "On meat eating"

"Do you really have to ask why Pythagoras abstained from eating meat? For my part, I wonder about the state of mind of a person who brings blood to his mouth for the first time, who guides the flesh of a corpse over his lips, who decorates his table with dead bodies which were previously roaring and bleating, moving and living, but which he now calls food. We are robbing the creature of what was given to it at birth: the sun, the light and the passing day."

Plutarch openly challenges meat eaters to think about what they are eating and he continues "If you now claim that nature provides you with this food, then please kill what you are thinking of eating yourself - but only use your naturally given means, no knife, no mace, no axe."

Disappearance of food

The opportunity cost of feeding animals to fatten them for the slaughter is the food which is foregone for humans. In order to get the cattle fat enough to eat, they must be fed with valuable grain which could be used directly to feed humans. According to official figures from the Office of Agriculture in the USA, 90% of the grain which is grown in America is given to animals (cattle, pigs, lambs, poultry). In other words, the animals which are fattened for slaughter in America are being fed more grain than the population of India and China together. (Heller: The bread of the "Siegers", 2985 p.27)

But this process of converting grain into meat is highly wasteful. From an efficiency point of view, meat production is the worst way of allocating scarce land resources. A person needs 0.5 ha of land to fatten a cow for one year. At the end of the year, the land will have been used to generate approximately 300kg of edible meat. If the person had used

the same land to plant grains or potatoes, he would produce 3000kg and 20 000 kg of food respectively i.e. ten times more corn and 65 times more potatoes than meat!

However this wasteful allocation of land resources is intentional. Over the past 40 years since the second world war, financially powerful companies have acquired countless small farms and have converted them into huge commercial ones. The land has become a monoculture and so much of today's farms are nowadays principally in the hands of banks, chemical companies and defence companies in Europe, America and Japan. These companies have implemented highly technological agricultural techniques (genetic modification, pesticides, chemical fertilisers, toxins) to triple the yield of the farm produce. So that the price of the produce does not sink in line with the excessive levels of output, the evidence of surplus harvest yield are kept away from the market i.e. it is used for another purpose or it is eradicated from sight. The question now has to be asked, how does one get rid of so much excess produce and still retain a sizeable profit? The answer is of course: Meat production. The equation is easy: the artificially bred animals are fed with the over-produced food products, which would otherwise be redundant capital, and the meat is then sold on at a great profit.

Animals eat a much greater quantity of food than the meat which their slaughter produces. The cow is the most unsuitable animal for transforming plant protein into animal protein and beef is famous for its "ideal" disappearance act i.e. 1 kilo of beef corresponds to 16 kilos of grain and the remaining 15 kilos is lost i.e. 94 percent for the humans,. The meat industry is therefore attributing to the destruction of valuable food produce. Nevertheless (or even therefore?) meat production is being pushed forward thanks to huge subsidies brought about by new laws, and it is the consumer who is paying. The subsidies are financed with both tax money and with increased prices on other food products e.g. bread, milk, vegetables, fruits. While meat is offered on the market at an artificially cheaper price, the price of bread and milk has to rise!

The above tactics have been used by large commercial firms and have led to an explosion in the level of meat in meat mountains which needs to somehow be "sold" to the people. Widespread advertising and "sci-

entific" propaganda have been the tools to attract the people to this meat: "Humans need protein and there is allegedly not enough in vegetables," or "vegetarians are lacking a healthy diet" etc. Unfortunately this blatant spread of false information continues...

Exploitation of the third world.

The world's wealthy countries have been fattening their animals for the slaughter with grain which could have otherwise been grown in the third world. Farmers in the developing countries are being robbed of the land and pasture which they need for their lives. The result of this is that the balance of payments in certain countries is breaking down. Cattle are dying, food is scarce and the countries are ever more reliant on imports and borrowing.

47% of the world's grain produce is being used as fodder to fatten animals before their slaughter. According to official UN statistics 43 000 children per day are dying of starvation. Prof Jean Ziegler, a member of the Swiss National Assembly, asserts "I no longer want to be a part of this mass murder. Not eating meat is only a small beginning."

Such statistics have led several industry experts to conclude that only a small proportion of people are to blame for the world's hunger problem. Three quarters of the world's inhabitants are suffering from food shortages, and the root of the problem is not the often quoted "over-population". We must be misusing our food produce if we know that the earth has the capacity to provide us with enough to feed the world's population. Instead of distributing the food evenly, we are fattening our cattle for the slaughter and/ or we are chucking it into the sea so that price levels do not drop.

Meat production is not only causing many of the third world's population to starve, but it is also having a gravely negative effect on the environment.

The tropical rainforest is our single main source of oxygen. In 1945 the rainforest stretched out over some 16 million square kilometres but in the past four decades our "green lungs" have been cut by a massive 50%! Where there had previously been lush, luxuriant vegetation and

wild life swarming the rainforest, now all that remains is cleared woodland and erosion. Several years at the mercy of profit-seekers has meant that yesterday's rainforest is now barren, desert landscape. And who is to blame? Mainly the international meat and hamburger industries who use the eroded land as pasture ground for cattle. Or if the land is not used to rear cattle, it has been similarly used for arable farming and as the site of huge feeding plantations (eg. for soya). Let's of course not forget the large paper and wood multinational companies on top.

"The richest eco-system in the world is being handed over to hamburgers (statistics show that the largest hamburger company in the world has opened more than 500 new branches - every 17 hours a new one - and sells 140 hamburgers per second with the rates quickening. For every single hamburger, four to five square metres of rainforest has to be converted into pasture land or arable land, worked on for plywood and packaging paper - for Europeans, Americans and Japanese". (New Zürcher Newspaper, 30.3.1983).

Small local farms are being unscrupulously eradicated from the agricultural map and their land is being infested with monocultures and chemicals. Their ground is being crushed by heavy machinery and the natural cycle of food supply is on the path to collapse.

The Archbishop of Brazil has summarised the tragic situation in the following words: "Throughout the third world our landscapes are modernising at the cost of the people. In order to satisfy the consumption of the rich, who are eating more and more meat, the cattle and their defenceless farms are being trampled upon by paltry cultures." (quoted in the "The blame is on the meat eaters", Tagesanzeiger, Zürich 23.8.1978)

Destruction of the ecological balance

The vicious cycle does not just go round, it gets bigger. Animals are dying and at least one species per day is being wiped out. It is not only the animals in the rainforest who are succumbing to the murderous greed of man, but other animals as well. But the circle is coming back to haunt humans. There are many farmers who are convinced that

there are fewer species of birds in the ecosystem due to monocultures, agricultural poisons and deforestation. And with fewer birds, insects and larvae are free to manoeuvre without fear of attack and therefore spread their plagues unhindered. The expansive areas of deforested woodland are also playing a role in the shifting world's climate, the consequences of which are well-publicised (the greenhouse effect, droughts, desertification, floods, melting polar ice caps). Even if these dangers cannot yet be predicted, they are threatening our future.

The dangerous repercussions of monocultures, profit-driven industry, and meat eating has now spread its poison to the industrialised nations, and we need only look at the level of environmental pollution in the developed world to underline this point. The impure waste water which is excreted from fattening farms and slaughter houses is a serious contributor to the over-fertilisation of seas, rivers and lakes - and to the eventual death of these natural resources. One medium sized fattening farm alone has on average 5000 calves and releases ten million litres of waste annually.

An example: To grow one kilogram of wheat requires around 60 litres of water, whereas one kilogram of meat needs 2500 to 6000 litres of water. Where does this river of waste go? People try to get rid of it by draining it into fields, but the fields are too small to cope with the sheer quantity of animal excrement pumped into it, and they are left dramatically over-fertilised. The waste and the chemicals are carried off by the ground water (drinking water) and/or sewage, and are then taken to the lakes, rivers and seas.

One of the obvious effects of man's encroachment on nature has been the death of seas, particularly in the North Sea and Mediterranean sea. Fish are dying, and algae are replacing them because they feed on the high levels of phosphate and nitrate in the seas. These salts are the residue of industrial action and there are approximately 100 000 tonnes of phosphate and 100 000 tonnes of nitrate swimming in the North Sea alone. The salts travel along communal channels and tributaries where they have been proven to have negative effects on animals, a consequence of the commercialised countryside.

The mass-production of animal excrement is provoking another negative side-effect, namely acid rain. The Dutch government has carried out extensive research into this matter, and has concluded that the ammonia and methane which are emitted from liquid manure containers are leading to acid rain. One third of the total destroyed woodland areas has been put down to acid rain.

The ecologist Dr. Georg Borgström calculated that meat production has caused ten times more pollution than private households have and three times more than industry. (quoted from "Lappe, the eco-diet, 1982) In other words, clear and simple: So many of the world's problems can be solved if people take up a vegetarian diet. When we consider all of the above problems and yet we know the very easy solution, it is mind-blowing that there are not more vegetarians.

Violence against animals

Simply out of health concerns, it is advisable to switch to a vegetarian diet. When we investigate the conditions under which meat is produced today it is startlingly clear why a non-meat diet has such positive effects on the body. Why not now have a look at what the animals are subjected to before the purchaser is in the supermarket holding the neatly packaged cut of meat.

Adulterated meat

The newspaper "Nature" published an article in its 2/87 edition which lifted the lid on any pretensions of "scrupulous" pharmaceutical firms, slaughter houses and animal controllers. The article was titled "Animal business" and it summarised the problems concerning today's widespread treatment of animals as follows:

"The trade war is driven by price concerns, not relating to the consumer but rather the levels of mass, serial production. No trade chain purchases 50 chickens from a farmer - they need 50 000 per delivery. And the level of "animal protein production" has to adapt itself to meet these demand pressures. The result is that so much of what the consumer is now chewing between his teeth has been peppered with growth catalysts i.e. hormones, antibiotics, and tranquilisers. In the best cases

the effects of the cheap nutrients will lead to puffed up meat - in the worst cases it will contaminate the meat and render it poisonous. A lot of what is taking place in slaughter houses and mass animal warehouses is being kept effortlessly quiet, and so much of it will push your hairs to stand on end. Only when a scandal has been embarrassingly published and exposed does the public sit up and take notice. The German magazine "Der Spiegel" writes about this in its (33/88) issue under the title "The pigs and their meat"

"German agriculture is at the mercy of a great hormone scandal. Illegal trade rings and unscrupulous vets are making money from the animal mast "Mafia in business". Animals are being secretly sprayed underneath their skin, they are being toppled one on top of the other into feeding troughs, and practically everything which the pharmaceutical industry produces is being used to keep the levels of cattle, pig and chicken supply up to expectations. Whenever it makes economic sense, the animals are sent to two meat mountain centres where they are stuffed with vast amounts of food for 180 days.

Often the animals' bone framework cannot grow rapidly enough to meet the extra weight and they collapse under the pressure of their own fat. More and more people are exposing how meat is being manipulated by chemicals. If spoiled meat is a day to a week too old, it is firstly conserved to prevent any nasty smells which may put the buyer off the food. Then the grey-green meat is coloured red so that the buyer is under the false belief that the meat is still fresh.

Deathly brutality

In today's world, animals are no longer treated as living creatures but as meat machines. The moment an animal is caught to be kept in a slaughter house it has met the end of its life. From here it is destined for its own concentration camp where prison duties include breeding, castration, hormone treatment, being fattened with artificial food products, and finally the lengthy journey before the slaughter itself.

Animal slaughter is anything but "humane". In fact the image of a slaughter house is many people's version of hell. Crying animals are

deafened with hammer blows, electrical shocks and other weapons. They are lifted into the air with a metal hook and are transported on a conveyor belt through the factory. Their throats are ripped open and their flesh is operated on whilst they are still alive. The animals bleed to death because this is the most cost-efficient method of killing, saving time and increasing profits.

When animals and humans fear for their lives, they release fear hormones which initiate biochemical processes inside of them. The international animal protector and ecologist Franz Weber explains in a radio transmission "Let's take an example from Hamburg where people were suffering from food poisoning after they had eaten tuna from the tin.

Why? When the tuna was sawn up into little pieces it released a poisonous fear hormone which made its way to the flesh. The Romans were also familiar with the hormone. They used to beat their slaves to death so that they released the fear hormone into their saliva. Once the poisonous hormone has been secreted by the glands, it penetrates the tissue and can be extracted and passed onto others.

"Natural pasture" is reported to be a humane way of rearing animals for their "happy" death but this is nothing more than a marketing fallacy. Worried consumers are being manipulated by advertising ploys where the image of natural countryside bliss under the sun hides the reality that the animals are still, at the time of death, struck by fear. Moreover the production of so-called "Bio-meat" is nothing but a contradiction in terms. The only natural meat is meat from an animal's natural death. Over 2 billion reared animals are slaughtered for their meat per year along with over 20 billion birds worldwide. The number of fish which are killed annually is in the billions (These figures are not including experiments on animals and the activities of the fur industry).

Health

Is meat consumption a cause of illness?

A diet with a heavy intake of meat has been suspected for a long time of causing hardening of the arteries and heart problems. The U.S "Journal of the American Medical Association" reported as far back as

1961 that 90-97% of heart problems could be avoided with a meat-free diet. Meat protein cannot be completely digested by the human body (a maximum of 70% in comparison to vegetable protein which is completely suited to human digestion).

Meat proteins which are not digestible linger in the inner arterial walls and hinder the circulation of blood through the body. The heart is then forced to work much harder to pump the blood around these narrow, hardened arteries.

This leads to high blood pressure and ultimately to heart pains and heart attacks as well as other illnesses such as Alzheimer's disease (from Fastiggi, The End of Disease, 1988).

The deposits of indigestible material cling to the arteries (sclerosis) because too much cholesterol and fat has been consumed. Scientists assert that there are two types of cholesterol protein which stay in the blood: HDL (high density) Lipoprotein and LDL (low density) Lipoprotein. The LDP type speeds up arterial sclerosis whilst the HDL complex slows it down.

Can a purely vegetarian diet improve and restore health?

Yes, a purely vegetarian diet can improve an individual's standards of health. Vegetarians are the first to confirm this thanks to their own practical experiences even if modern scientists are yet to take up a firm stance on the matter. Medical research is still providing more and more proof of a connection between eating meat and different illnesses (e.g. heart problems and cancer).

Is there enough protein in a meat-free diet?

The official recommendation has shrunk in the past 40 years from 150g to 30g. The actual daily requirement of protein is somewhere between 25g and 30g, and consuming additional protein supplements may even cause damage. It is not necessary for someone to eat meat in order to achieve the daily required amount of 30g.

Purely vegetarian products such as grains, pulses, nuts and dairy products contain more than enough protein to cover the daily amount. In 1990 health expert Zürcher Kanton confirmed this in his "Health plan 1990". "It's ok without meat: So many combinations of vegetable food products more than match the protein content of animal products.

The fact that we do not need so much protein is highlighted by the idea that babies need the highest concentration of protein in their diet because their body mass doubles in the space of a few months. The natural food for babies is their mother's milk which is 2.8% protein. Adults certainly do not need more than 2.8% protein in their diet and this can be easily met with a purely vegetarian diet. Vegetables and fruits contain 1.5-2% protein, milk 4% and grains 5-10%. Meat is 15-25% protein which, as mentioned above, is not digestible.

Zürich continues in an article in Die Weltwoche from 12.2.1987: "The German customer can now be happy. A five year study has finally concluded that people on a meat-free diet are not suffering from iron deficiency. The study has proven that bodies which receive less iron (and meat provides 30% of our nutritional iron) simply break off more iron from other foods. "As it is with calcium". Source: Live vegetarian. The need for a meat-free diet, Govinda, Zürich
Order: www.govinda.ch/data/texrik.html

Do vegetarians have any choice over what they eat?

We want the green V-label on packaging, menus and cosmetics

The freedom to eat and the freedom of opinion: our basic human rights. It seems to be practically impossible for vegetarians to eat what they want to eat. We know of at least one apparently reputable crisps brand which includes meat products inside its crisp packets, but without any notice on the packaging. How is it to be known that the packet contains meat if the customer is not duly notified?

The Ethic Party wants a green V label to be printed on food packaging and menus to make it clear to vegetarians and vegans that they are eating what they want to eat. The additional term "Vegan" should be attached to products without any animal products at all.

A frequently asked question:

If I eat vegetables, then I am surely still killing?

Yes of course. It is almost impossible to live a 100% karma free life in this conditional, material world. However we can avoid unnecessary violence.

The more developed a life form is, the thinner the bio filter which separates the body and mind from the spiritual soul. The more developed life form has the ability to assess the strength of its consciousness and is capable of experiencing differing degrees of suffering.

But how does this affect the food I eat? The point is that when you dig up a potato, you are causing a far reduced degree of suffering as you do when you kill an animal.

The difference between the bio filter in plants and animals is even greater than the difference between the bio filter in animals and people.

(To get a better understanding, please read the glass beads: World view and Karma ... and for Akarma-action of all embracing love, see healing).

Many quotations from renowned personalities

From the ancient times to the modern times, they are almost all there ...

Adams, Bryan musician

I have been a vegetarian for twelve years. And in this time I have never been seriously ill. A vegetarian diet strengthens the immune system. I believe that meat makes you ill.

Aivanhov, Omraam Mikhael Bulg, Scholar

Food is a love letter which the creator writes to us and which we have to decipher. From my point of view it is the most powerful message we have, it means "You are loved...strength and life are yours".

Alt, Franz 1938 journalist, author

Love of man and love of animals have much to do with each other like personal peace and political peace.

Anderson, Gillian

Animals cannot speak for themselves. Therefore it is so important that we as people speak out for them and help them.

Apel, Wolfgang Vice-President of the German association for Animal protection (Bonn)

Only after every person has questioned his own position in creation and does not shut his eyes to comfort or fear does he open his heart to his fellow creatures. We have set ourselves the target of completely ridding the state of sanctioned animal abuse. We will reach it, step by step.

Aristoteles (-384-322) Greek philosopher and student of Plato

Just as man believes he is the most noble of all creatures, so is he the worst of all when he is rid of rules and rights.

Girlfriend of Franz Liszt and Frederic Chopin

Our human race will progress dramatically by eating fruits and not meat. Everything will become possible for us the moment we rise above bloody food products and wars.

Basil the Great (329-379) Archbishop of Caesarea

If the body is weighed down by eating meat and is struck down with illnesses, a moderate wisdom makes him healthier and stronger and cuts off the root of the problem. The smallest bit of meat consumption blocks the light of the spirit. It is hard to love the virtuous who revel in eating meat dishes. Our table has to serve as a memorial to the true Christ.

Bentham, Jeremias

The question which humans must consider is not whether the animals can think. But whether can the animals suffer? The possibility that animals can suffer is the main reason why humans must consider the animal soul.

Blöchlinger, Erica Kalika

Who are the animal lovers and animal protectors who lock their dear ones up, hunt them and fatten them to then murder and eat them?

Braun, Reinhold

Slaughter houses are the pests on the corpse of humanity. All misery comes from this illness!

Brecht, Bertold

What illness is as dangerous as the human being?

Buddha, Gautama (560-480)

Living beings want to have happy lives and no one wants to suffer. May our entire life be in aid of someone else. If we shun anguish then every life is dear to us. Recognise yourself in every being and do not torment and do not kill.

Busch, Wilhelm (1832-1908) German poet

I feel in complete harmony with the souls of all living creatures. We are all related, I can feel it inside, and therefore I love you. There is only a truly humane culture when eating animals is regarded as cannibalism as well as eating humans.

Carpenter, Edward,

Keeping an animal so that it can be eaten is betrayal.

Chrysostomus, Johannes (344-407), Greek writer. Saint

There are no flowing rivers of blood here, no slaughtering and hacking of meat. This monk does not know delicious food and a heavy head.

Cicero

I beg you not to spare me in a matter of emergency, but do spare me if you are only satisfying your frivolous appetite, Kill me to eat, but do not murder me to eat better!

Darwin, Charles (1809-1882) British Biologist

Animals, like man, feel pleasure and pain, happiness and misery.

Deschner, Karlheinz, author, philosopher

Whoever eats animals is below animals The menu is the bloodiest piece of paper which is written. Meat does not make the food worse but the eater.

Diamond, H.

Humans do not have one single anatomic requirement which indicates that we are made to eat meat.

Diderot, Denis (1713-1784) French Encyclopaedist

Is there not food which does not need blood? Does it not encourage humans to atrocities if they are allowed to plunge a knife into the hearts of animals?

Dostoyevsky (1821-1881)

Love animals, love every growing creature and every thing! When you love everything then the secret of God will reveal itself to you, and you will embrace the entire world in love!

Edison, Thomas

Ehret, Arnold Prof. 1866 I have shown how man was before he lived on "fried" food - during the pre-historic age (named paradise) when he ate fruits, the "bread of the heavens".

Emerson, Ralph Waldo (1803-1882) US author and politician

By reducing the consumption of meat to a healthy level, a quarter of all climate related emissions could be avoided. The change towards a more vegetarian based diet opens up huge savings potential (up to 100 million tonnes CO2 equivalents) in the nutrition system. The costs in the national economy would then dramatically reduce.

Fischer, O. W. Academic

Why do I not eat my brothers – simply out of family sense, that's all. Shame has to start somewhere.

Förster, Paul

Animal rights have been acknowledged by higher peoples and cultures forever. They treat the protection of animals as a duty, nay a custom. Indeed those who are strong and purposeful in mind have always recognised this custom, these people of full intelligence and courageous conviction, those of a warm disposition: the full and noble people.

Frank, Franz

Accept all animals where you see that they are suffering and where an injustice is being enforced upon them! Rise above all scorn and mockery which may come your way!"

Francis of Assisi (1182-1226) Saint, Founder of the Franciscan Order

All entities in creation are children of the one Father and are brothers to one another.

God wishes us to stand by the animals when they require our help. Every living being has the same right to protection when they are under threat.

All creations on earth feel as we do, all creation are yearning for happiness as we are. All creations on earth love, suffer and die as we do, and so they are works of the Almighty father just as we are – they are our brothers.

Freud, Sigmund

The priest will admit the parity of being between man and animal because he relies on the immortal soul to form the basis of his moral teaching.

I prefer the company of animals to men. Certainly a wild animal is fearful. But beastliness is in all civilised peoples.

Frederick the Great

I believe that a person who can be indifferent towards a faithful animal will not be more grateful towards his own people, and if he has to make a choice, then it is better to be more sensitive than to be more hard.

Gandhi, Mahatma (1869-1948) Leader of India's Movement for Independence, Nobel prize 1913

I do not regard flesh-food as necessary for us at any stage and under any clime in which it is possible for human beings ordinarily to live. I hold flesh-food to be unsuited to our species. We err in copying the lower animal world - if we are superior to it.

To my mind, the life of a lamb is no less precious than that of a human being. I should be unwilling to take the life of a lamb for the sake of the human body.

I believe that spiritual progress demands from us at a particular point in time to stop killing our fellow living creatures for our own bodily satisfaction.

The greatness of a nation and its moral progress can be judged by the way its animals are treated.

Vivisection is the blackest of all the black crimes which makes man guilty.

The earth has enough to satisfy the needs of every man, but not for man's greed.

Giri, Vekanta (1894-1980) Indian President

I am one who is convinced that the most healthy and natural diet is made up of vegetables, fruits and dairy products. Vegetarian food safeguards simple living and high thoughts.

Goethe, Johann Wolfgang von (1749-1832) German poet and author

Religious reverence naturally refers to what is below us as well and it places the responsibility on man to respect and look after all creatures.

Goltz, Bogumil

Animals, their destinies and their relationships to people are an unfathomable mystery. Human beings have no authority to believe that animals are there for their own existence and even the most basic sense and reasoning is enough to understand this. It is an outrageous injustice against creatures who are supposedly without reason to be treated as the victims of those who are supposedly reasonable.

Gore, Martin Musiker

Meat – no thanks. My love for animals and nature prevents me from eating animals and their meat. I have now been convinced of this for more than ten years.

Gorki, Maxim (1868-1936) Russian author

After several conversations with people, I then had the wish to stroke a dog, cuddle and laugh with a monkey, and to take my hat off to an elephant.

Görres, Joseph von (1776-1848) Catholic novelist.

Whoever wants to raise himself above everyday life shys away from bloodied food and does not choose death as the master of his food.

Hagen, Nina Singer

When my son was given meat to eat in the aeroplane, he cried out "Ah, that stinks" He's right, cooked meat really does stink. And I haven't gone near it since 1983...

Haller, Albrecht von (1708-1777) Swiss academic, doctor and author

A meat-free diet completely nourishes a person, lengthens his life and protects him from illnesses which are caused by toxins or impurities in the blood.

Hedin, Sven (1865-1952) Swedish explorer of Asia

I can never bring myself to extinguish the light of life in another if I do not possess the power to set it alight again.

Heuss, Theodor

The earlier our youth recognise how reprehensible it is to behave cruelly to animals and the more they watch out not to be threatening in their games and contact with animals, the easier it will be for them to differentiate in later life between the great justices and injustices of our world.

Hieronymous (331-420) Hieronymous from Bethlehem; Saint

The use of wine began with eating meat after the flood. Up until the flood, the enjoyment of meat as food was completely unknown - but since the flood man has stuffed his mouth with the foul smelling juices

of animal flesh and the fibres of meat just as the desert was filled with the grumbling, material people of Wachtel. Jesus Christ appeared there at the time and brought a new beginning to this end so that it is no longer allowed to eat meat.... Cibi innocentes, innocent food is food without spilled blood.

Hinduism

The three main forms of violent killing are to personally kill living beings, to allow killing by others to take place, and to encourage killing. The guilty ones are also those who buy meat, eat meat or cook meat.

Holler, Wilhelm

I am grateful to God for awakening me and allowing me to realise. If not I would still be fast asleep continuing to eat animals, our fellow creatures. Even though we are formed by the society around us, we are also given a sense of divine providence amongst all other creatures. We need to use this to behave independently and not simply be society's strudel .

Holzer-Sprenger, Marie-Luise Author of: Mature:

Your earthly source of life, Vegetarian cooking - the alternative Meat is a piece of living energy, as long as it's living.

Horaz (-65-8) Quin. Horatius, classical Roman poet.

Dare to be wise! Stop killing animals!

To be continued ...

Topic 6: Ethical science

The rights and duties of intellectuals

At the head of society - What is Ethical Science?

A modern, ideal state with an organized body of ethical intellectuals

Tomorrow's world has to have its scientific pursuits evolve in ethical standards. Our scientists and researchers need to acknowledge the full effects of today's technological progress.

We are playing around with science like an ignorant child in a pharmacy playing around with all of the different medicines, some of which could cause great harm.

The Ethic Party neither advocates the communist idea that every person is the same nor the Hindu-idea of a caste-system with birthright.

The Ethic Party's policy lies somewhere in between. On a spiritual platform we are all the same (Sat-Cit-Ananda-Vigraha, as described in the manifesto in world-view) but on the material platform our minds and bodies differentiate us from one another.

We are not going to hug a tiger simply because we think he is just a spiritual soul and we are the same. No, the tiger would see us simply as his breakfast.

Similarly, we observe many differences in human society. There are people who are more intelligent than others and there are people whose abilities are more suited to one particular profession than another. There are also people who are more ethical and others who are more animalistic and egoistic in their approach to life.

In "Politeia", Plato compares the construct of the state to a "large person", one with organs, a skeleton and a brain. Plato's vision of the state embodies morals, justice, and ethical standards. For a state to function as a healthy body, the different organs of humanity must work together, in consideration of one another.

Ancient Indian scripture presents a similar simile between the social and human bodies. The social body naturally divides into four sections which correspond to the differing tendencies and capabilities of its inhabitants.

The caste system in India is being rapidly rejected because it concentrates on "right"s of birth. The actual recommendation of the Bhagavad-Gita is for society to be meritocratic so that people fulfil a role which they are willing and able to do.

"Catur-varnyam maya sristam guna-karma vibhagashs" (Bhagavad-Gita 4.13)

"According to the three modes of material nature (Gunas) and the capabilities or work (Karma) associated with them, the four divisions (Catur-Varnas) of human society are created."

In the Bhagavad-Gita the social body is divided into:

1. The head 2. The arms 3. The torso 4. The legs

- The workers (the proletariat) are the legs of the social body. They carry the body with the products of their labour.
- The businessmen (land and industry) are the stomach of the social body. They administer the goods, services, jobs, and taxes which provide nourishment for society.
- Society's policy makers (the authorities) are the arms and hands. They administer, protect and care for the social body.
- And finally the head (science and academia) are ideally the "ethical intellectuals". They orientate, teach and guide the social body.

These four divides are inherent in every political system: capitalism, communism, despotism, democracy, monarchy. All that needs to be decided is which part of the body has more power than another: do the legs control the head, do the arms control the stomach?

Today's democratic system needs a stable head to provide a consultancy role. A healthy body needs a healthy mind for survival

Today's problem is that the social body is ill. The head is no longer the actual head because it is controlled by the arms and stomach. Managers and their executive committees, market forces and profit: the industrial world is determining where the money for research is being allocated.

The social body has overeaten on industrial growth, so much so that it is suffocating under the weight of its own fat.

Money is the blood in the social body, providing the organs with the necessary nutrients to function. But in today's society, the circulation is blocked by interest and interest on interest.

Where is the ethical, healthy head of society?

In today's world there are very few people who are driven by their intellectual and ethical pursuits, but this is in the nature of things. It does still remain the duty of every individual to seek his or her own evolution of ethics for a collective well-being.

Because there is such a small proportion of people in the world who are genuinely searching for personal intellectual and ethical advancement, an education system needs to be implemented to nurture this minority. Hermann Hesse puts forwards his suggestions of such a school system in his novel "The Glass Bead Game".

The higher the class of people which corresponds to their profession, the greater is the obligation for these people to administer an evolution of ethical standards in their own lives. Such standards should be made visible in their lifestyle.

But how do we discover who is suitable for this education system, away from the melting pot of the world's masses.

Plato's answer is "from a lengthy selection process ... those persons who are considered to be the best suited for governing must be examined over a period of years. In the end only a few will remain and they, who have enjoyed the finest upbringing and education, shall accede to the office of governing."

The Bhagavad Gita explains the natural characteristics of this ethical intellectual minority to be:

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, spirituality and all-embracing love (18.42)

In today's democratic system, the ethical, intellectual elite would not be those in power but the consultants to those in power - this is the only way to avoid corruption. The elite would be required to advise on matters concerning education, journalism and publications. The ethical, intellectual elite will be the suppliers of society's teachers.

Furthermore this body will provide a voice for everyone who is eligible to vote. This will enable those outside the sphere of power to still have their say and eventually lead us to a truly democratic system. The creation of an education system which nurtures the world's ethical, intellectual elite is the only long term solution to the grave problems which are afflicting humanity.

The Ethic Party is an opportunity for every human being to develop his or her own ethical standards. It provides a forum for thought and charity, independent of national dirigisme.

Ethical science must be free from industrial demands and free from the dirigisme of governments. It must be free from the pressure of military influences and free from market concerns which are run on the profit motive. In this way, the Ethic Party must be as free as possible in order to function properly, without corruption.

It is time for all people whose professions involve imparting knowledge onto others - from teachers to media personalities to journalists - to publicise today's intellectual corruption and bring an end to it.

The Ethic Party is a u-turn away from the abyss of the public eye. This is where our blind, corrupt, narcissistic leaders are, our chief executives, State Presidents, religious leaders and everyone else who possesses the power to command for their own selfish gain.

The Ethic Party is the beginning of a new and global education system. It is a modern, international counterpart to Gandhi's ashrams and is similar to the "Castalian province" which Hermann Hesse depicts in his novel *The Glass Bead Game*.

The Glass Bead Game is all about organizational learning - the ability to learn from one another and the ability to synthesize apparently disparate themes into new, insightful ideas which will benefit the whole organization.

The Ethic Party is the beginning of such an education system as described in greater detail in the next chapter

The Ethic Party is the house in which the whole world can live!

How should this new kind of education system appear?

Hermann Hesse's Nobel prize winning Book: *The Glass Bead Game*

Hermann Hesse describes the "right"s, duties and organisation of a body of ethical intellectuals as the "Castalia Province" or the "Castalia" in his novel *The Glass Bead Game*.

The "Castalian Province" is a model for an alternative education system which is independent of industrial and stately dirigisme and is based on an interdisciplinary network of science and spirituality. The realisation of the Castalian province is far into the future, but its framework is rooted in the contemplative lifestyle of ancient Buddhist and Indian teachings.

Hermann Hesse began to write *The Glass Bead Game* in 1931 and the manuscript was finished on 29th April 1942, during the Second World War. Although Peter Suhrkamp did all he could to publish the novel straight away in Germany, the Nazi classified it as "degenerative art". The novel was not, therefore, published until 18th November 1943 in Zürich. A copy of the book first appeared in Germany in 1946, and seven years later, Hesse received the Nobel Prize for Literature.

Hesse wrote in retrospect about *The Glass Bead Game* : "It managed to build a spiritual space inside of me where I could live and breath. Despite all the poisons of the world, I had created a spiritual kingdom which was insurmountable. I projected my visions of utopia onto it and the pitiable present was banished into a conquered past."

He further wrote in a letter:

"I am unable to give you any answer, I am even unable to answer my own questions. I cannot give any advice as I stand and look at the horrors of life. But then I have the belief that senselessness can be conquered by imposing more and more sense into my own life. I believe that I am not responsible for the sense or the senselessness of life in general, but I am responsible for what I can do with my own, personal life."

To begin to understand the depth of Hesse's novel, it is worth researching ancient Indian Vedic literature and acquainting oneself with the culture of the Brahmans. They existed before today's caste system in India. During the era of the Brahmans, society was meritocratic and ordered according to the tendencies and capabilities of its inhabitants.

The Brahmans were the academics of earlier times, and they were concerned with imparting knowledge to the masses. It was their duty to inform society of transcendental knowledge as well as knowledge related to the material world. The Ethic Party is now to provide a similar forum for conscious beings.

Hermann Hesse planted three hurdles in *The Glass Bead Game* which must be overcome to understand the novel. Once the hurdles have been cleared, the novel illustrates a model society built on natural principles.

The first hurdle is the confusing first chapter. Much like the *Bhagavad Gita*, the novel becomes easier to read once the first chapter has been overcome.

The second hurdle is the title *The Glass Bead Game* itself. The game is a poetic idea and no one is sure who it works. The game is never really

described and only two percent of the novel actually explicitly refers to the game. However the remaining 98% of the novel pinpoints the duties of the Castalia, the characteristics of these free intellectuals and how they are to be organised.

The third and most important hurdle to overcome is the deliberate presentation of a perverted and introverted Castalian society. Hesse repeatedly brings attention to this, highlighting the ideal to which the Castalia Province should aspire. They are similar to an ethical and intellectual elite who have to exercise an important political function alongside their role in everyday life. They are required to consult the states leaders and the electorate.

Questions on The Glass Bead Game:

You can go further to the roots of the Ethic Party. The questions below assist deeper study of Hermann Hesse's Nobel Prize winning book (1946): "The Glass Bead Game". The numbers at the start of each question correspond to the page numbers in the Suhrkamp pocket edition, first published in 1972.

- 9) Is there a personality cult in the Castalian province?
- 15) What is it that the feuilleton era cannot instruct the spirit on (or spiritual life).?
- 17) What did the spirit in the feuilleton era enjoy which had not been found?
- 21) What horror has caused the uncertainty and disingenuousness of the spirit at the time?
- 24) What is the second point of the resistance, and what is its influence?
- 33) Once the age of the feuilleton was over, what goods did the young people need to renounce in order to dedicate themselves to spiritual study? And what figures disappeared?

- 63) What is the function of the education authorities?
- 64) What is the purpose of most of the former elite students?
- 74) Where is the irony in the term "free profession"?
- 84) What is the difference between passion and the strength of the soul?
- 100) Why does Plinio Designorian criticise the Castalian province?
- 108) Why are we instructed to meditate as a source of strength?
- 112) What does Josef Knecht's department stress?
- 115) Why is the freedom to study here greater than in the universities of earlier ages?
- 117) What is the level of self-definition for the Castalians?
- 119) What does this do to their lives?
- 163) Why does Josef Knecht realise his path so late and with so much reluctance?
- 179) How does Peter Jakobius describe the relationship between the Castalians and world history?
- 180) What does Pater Jakobius understand by world history?
- 182) What was the actual political function of Pater Jakobius?
- 184) How does Pater Jakobius' attitude change towards the Castalians?
- 202) What is Pater Jakobius missing from the people?
- 206) What does Knecht learn from Pater Jakobius?

252) What are the two aims and ideals which every Castalian should know?

256) What are the two basic principles for the spirit of the Order?

256) What is the Castalian trying to ban by practicing the many yoga steps?

257) What is the connection between Vita Activa and Vita Contemplativa?

291) What has emerged from a dirty river and what is the dirty river made of?

296) What was Telegarus a forerunner for?

299) What possible danger could Joseph Knecht detect in the spiritual community while admiring their power and sense? What had the community forgotten and what did this lead to?

338) Why did Joseph Knecht instinctively reject Plinio?

339) What does Joseph Knecht mean with the old problem of synthesis?

341) What is it hard to have responsibility over, to the extent that it is being cowardly "left" for others to deal with?

345) How are we to understand the parable of the cloudy countryside?

348) What are the three principles which come together to make up the Glass Bead Game?

381) How do the Castalians protect themselves from inner dangers?

382) What insight is lacking in Castalia and it means that the laws of the order are not being respected and that no one feels themselves responsible?

383) Who best fulfils the purpose of Castalia?

384) What is the arrogance and spirit of the caste based on?

393) What does this require of the men?

394) What is the most important task of the Castalians?

395) What is nothing less than cowardly, and who is acting contrary to the organic laws?

396) When does the Castalian become devilish with its power?

Ethical science against religious war and terrorism
and against the institutionalisation of blind faith

"Religion without science is lame, and science without religion is blind".
(Albert Einstein)

The Ethic Party asserts: asserts: "Spirituality without science can lead to both sentimental and fanatical bigotry and science without spirituality can lead to irresponsible, intellectual corruption where there is no chance of an evolution in ethical standards."

The interdisciplinary network between science and spirituality is the best way for regenerating ethical values in our society. Whether we are confronted with evangelical terrorism in the USA or Islamic terrorism, we will move away from all religiously motivated terrorism, and away from wars of cultures and religions:

Science can play a key role in furthering interreligious dialogue. There is a greater requirement for scientists to show respect and interest for alternative theories than there is for religions.

Moreover science adapts itself easily to new ideas so long as they are proven to be more logical than the old ones.

An appreciation of scientific truths opens the door for interreligious dialogue because it unmask blind belief, and what remains is rationalism. Blind belief is revealed against the natural and timeless ethical standard of the three Gunas (see World-View)

The path to a true understanding of spirituality must cover logical and rational ground.

Science is in every corner of today's global village. And its one ultimate aim, despite the contradicting theories and approaches, is the search for truth.

Modern science has to respect its moral duty and listen to the voice of spirituality. The scientific world may be adverse to such cooperation if it clings to the memory of its long-standing feud with the Catholic Church for freedom of opinion. If the memory of this feud is conditioning many of today's scientists to reject spirituality wholly and completely, they are lacking in critical objectivity.

An organised ethical, intellectual elite is the best medicine against blind, religious fanaticism and a world embroiled in wars between religions and cultures ...

Science and the universal, cosmic intelligence

The bacterial flagellum and the design of molecular machines

ABC News: Famous atheist now believes in God!

NEW YORK Dec 9, 2004 - One of the world's leading atheists now believes in God, more or less, based on scientific evidence. A British philosophy professor who has been a leading champion of atheism for more than half a century has changed his mind. He now believes in God based more or less on scientific evidence, and says so in a video released on Thursday. At the age of 81, after decades of insisting belief is a mistake, Antony Flew has concluded that some sort of intelligence or first cause must have created the universe. "Super-intelligence is the only good explanation for the origin of life and the complexity of nature," Flew said in a telephone interview from England.

Is the Bacterial Flagellum designed by a cosmic Intelligentsia?

The "irreducible complexity" of the molecular machines found inside our cells is so advanced that Darwin's theory of evolution is not a sufficient enough explanation of their origins.

The makeup of each individual cell has now been affirmed to be so intricate that only one component needs to be missing for the cell not to function. It is highly improbable, therefore, that the full story behind human creation is coincidental cell division and natural selection.

The structure of a "bacterial flagellum" is similar to an incredibly small electrochemical motor moving a bacterium through liquids. It is nature's equivalent to an outboard motor with a rotor, a stator and a drive shaft which are dragged by a propeller, turning it in every direction.

We need to zoom in 50 000x the actual size of this machine to study and appreciate the mechanisms at work. The drive shaft of this motor rotates at up to 100 000 revolutions per minute, but it can stop moving in less than a quarter of a revolution and then start to rotate at the same speed in the opposite direction.

The theory of Natural selection is based on chance cell division of the zygote which is the fusion of our parents gametes (sex cells).

This theory may do enough to explain why a bird's beak changes from generation to generation but it is simply not enough to explain the origins of the highly complicated, molecular machines inside of our cells.

Moreover it does not explain how the tiniest data bearing strands of DNA, which contain molecular machines for separating and diversifying DNA, can come into existence.

All of these highly complicated cell components are required for cell division, and there is nothing which Darwin puts forward to explain how and why these components are as they are.

Even so the "irreducible complexity" of our genetic makeup is not the key issue. What an argument based on 'complexity' leaves out is the

cosmological evidence for a beginning of the universe and for the fine-tuning of the universe, which looks at the way in which the universe is succinctly set up to allow for life.

It leaves out the biological information segment. It isn't just that life is complex; it is that life has information. It's not just raw complexity. It's a message that we find in biological information such as DNA.

Lee Strobel puts forward the analogy that "when you walk down the beach and you see ripples in the sand, it's logical to say that's a complex arrangement of the sand that the waves produced. But if you walk down the beach and you see "John Loves Mary" and a big heart around it and an arrow through it, you wouldn't think the waves produced it.

It's information with content. The biological information of a living organism is biological information. Nature can't produce that. It takes intelligence to produce information. Whenever we see a novel or a cave painting or data on a computer, we know there's intelligence behind it.

When we look at the four letter chemical alphabet of DNA and how it spells out the precise assembly instructions for every protein out of which our body is built, to me that points in the direction of an intelligence behind it. It isn't just complexity."

It is impossible to dismiss the idea that these intricate molecular machines and data carriers have been constructed by a higher intelligence. (Or you are very cynical to the point of ignorant if you are reluctant to consider this).

The existence of a universal, cosmic intelligence - and the search for this higher intelligence, according to this universal designer - opens the door for cooperation between modern science and spirituality.

The list of Nobel Prize winners who have positively spoken out on spirituality is lengthening, and no one has the "right" to stand in the way of open dialogue between religions and science.

The "Darwinist" influence on ethics

Pseudo-science for colonisation, early-capitalists and Nazis

Why has the world become what it is today?

There are innumerable reasons, factors, causes, motives and fears, however, western civilisation is responsible for playing the leading role in the world's development over the past 2000 years. During these years, the pendulum of the world's fate has swung from religious dogmatism e.g. in the 5th and 6th to the rapacious pursuit of irresponsible scientific endeavours in the 19th and 20th centuries.

The impact of Charles Darwin's ideas in 1859 was a great boost for those in power at this time and he had an epochal influence which still affects today's society.

The theory of natural survival complimented the colonialist and the early-capitalist movements in the 19th century. In a pseudo-biological way, Darwin's "'right's of the powerful" was sufficient justification for the suppression and exploitation of the weak in political and economical spheres.

How could this happen?

Reinhard Eichelbeck pays close attention in his book "The Darwinist conspiracy" to the mistakes in interpretation and application of Darwinist vocabulary. Catchphrases such as "natural selection", "struggle for survival" and "survival of the fittest" are principles which apply to man's behaviour but certainly not to the cohabitation between living creatures.

"It is fascinating that the theory of Natural selection has managed to establish itself as a working scientific model and it is nowadays regarded as an "Absolute proof".

Darwinism is really only illuminating in the first instances as long as you do not delve deeper and investigate the technicalities. No one can intelligently deny that various species are in some way or form related, that one generation stems from the previous one, and that a whole sequence of similarities are manifested between living creatures. Dar-

win's theories are legitimate but they are ultimately based on the concept of chance cell division.

Is "chance" really the best explanation humanity can put forward for the sheer diversity of living creatures which now inhabit our planet? It seems to be as equally unsubstantiated a Dogma as the theory that the world was made in seven days...

"Darwinism is a scientific mistake, it is dubious in view of the facts, is unscientific in its methods and is damaging in its tendencies." (Biological researcher Louis Agassiz 1807 - 1873)

In 1859 Charles Darwin published his work "The origins of the species" and its impact on society was considerable. But the book did not cause a furore because of its treatise on evolution - such ideas had already been publicised by the Frenchman Lamarck and by Darwin's contemporary Robert Chambers in his work "Vestiges of the Natural history of creation".

Chambers' book saw all living creatures, both strong and weak, in their own place, niche and rank. This collective vision of nature sounds appealing but it is not what the Colonialists wanted to hear.

Darwin's theory, on the other hand, with its merciless struggle for survival, was much more in keeping with the political context of the time. It was the self-taught philosopher Herbert Spencer who coined the term "struggle of the fittest" and Darwin later applied it to his theory.

Early-capitalists warmed to Darwinism because it seemed to provide nature's blessing for pursuing profit maximisation and engaging in merciless competition wars. Whoever was not "fit" for the "fight" was "left" reeling on the side of the road. Once it was deemed acceptable to suppress the weak, then false pride spread unabated amongst the powerful.

In 1864, Alfred Russel Wallace (1823 - 1913) wrote in his paper The Origin of Human Races and the Antiquity of Man Deduced from the Theory of 'Natural Selection' "that the mentally and morally superior beings must replace the lesser and inferior races." And the German

researcher of evolution, Ernst Haeckel (1843-1919) advocated the idea that "primitive" races were in their infancies and needed the "supervision" and "protection" of more "mature" societies.

There was now only a small step needed - to Auschwitz. The German doctor Alfred Pletz (1860 - 1940) wrote about Race Hygiene "that if natural selection does not always work as it should, then artificial selection is required to put the superior races on top."

And this is exactly what happened in Germany during the Nazi era. Human values were undermined by the ignorance of the collective mass. It was no coincidence that the concentration camps worked on a policy of "selecting the unsuitable" and then sending the "unfit" to the gas chambers. This is how far Darwinism had come.

What if Darwin had made a mistake and life is not based on egoism, rivalry and battle. Then what has evolution managed to achieve? If we ask nature who are the fittest - those who are seeking wars, or those who support one another - then it is quite clear that animals who work together are better suited to the conditions of their environment. It is they who have the better chances of survival.

The most successful survival strategy is not rooted in egoism, rivalry, and merciless fighting, but rather in communication and cooperation. Human beings are prone to think that their mental processes are far superior to any other animals, so why is it so hard for us to use our brains and communicate with each other as a means to finding solutions? If our key weapons in life's political and industrial armoury were communication and cooperation then how would society change?

In politics: Countries would not pursue interests which are singular to them, but which are based on international cooperation. Today's global problems cannot be solved in a disunified world, and the US political scientist Benjamin Barber appeals to America "to strike a hefty blow to sovereignty and build on cooperative and interdependent relations."

In Industry: The credo of "the large swallows the small" must be done away with. No "hostile takeovers" and no abuse of monopoly power, but integration and cooperation of the collective. Reinhard Mohn, head

of the media group Bertelsmann, has realised that "the relationships between employees must be cooperative and fair." Cooperation, fairness, helpfulness, solidarity - in all areas and in partnership - reap fuller rewards than a Darwinist struggle against the rest.

If Darwin is "right", why does a mother care for her baby to the extent that she would put herself out for the baby's welfare? Why does a man run into a burning house to save a friend? Why do people willingly accept death to themselves if it means that others can survive? These are manifestations of true charity on earth.

We are at the beginning of the third millennium AD and yet we are still dragging around a model of evolution which was put in print during the era of the steam engine. Darwinism has undermined our trust in a higher order and it has impregnated paranoid social neuroses - the fear of "hostile" nature, of "hostile" neighbours, of "hostile" viruses, bacteria, pollen, weeds. Darwinism has led us to a war against nature which is metamorphosing into a war against ourselves.

It is high time that reason and honesty were fixed as part of our scientific ventures. It is time to file Darwinism away in the archives of history and to replace it with a conscious appreciation of nature. Nature cannot hold out against humanity if one generation after the next is driven by its own, selfish desires. We need a relationship between ourselves and nature which relies on the realisation that WE ARE RESPONSIBLE.

We must evolve in our ethical values and stop plundering the earth's natural resources if we want future generations to survive. The future progress of society lies in our hands, in our evolution of ethics, and not in Darwin's outdated theory of natural selection.

Darwinism emerged in the 19th century and has played a critical role in causing the humanitarian atrocities of the 20th century. This current generation needs the strength of mind to think around Darwin's aged theory and to build a better future for its children.

Darwinism has undermined human trust in a higher order and this loss of faith is inflating man's ego to a size beyond anything it merits.

There are only two types of living creatures on our planet who behave according to Darwinist principles, human beings and cancer cells. Both are highly destructive and both cause harm to their surroundings. Certain human beings in positions of power are behaving without an appreciation of the universal whole which they are incidentally a part of.

Today's man is not passing on its genes for survival. Instead generation after generation is heading closer towards man's downfall. Darwin's argument does not, therefore, make sense given the current world situation.

A new type of schooling must be implemented which acknowledges ethical values and the universal whole. It is time for a new era of enlightenment, one which reconciles science and spirituality.

Scientists and their personal responsibility

Ecocatastrophes, nuclear-, nano- and biotechnology, etc

The cosmologist and astrophysicist Sir Martin Rees - Professor at Trinity College, Cambridge, member of the National Academy of Sciences USA and also the Russian Academy of Sciences, - questions whether there is any chance of humanity's survival in his book "Our final hour".

Ecocatastrophes, nuclear energy, nanotechnology and bio-technology are the reasons behind his pessimistic outlook on the future of our planet. He is eager to point out that the count-down is already ticking and his appeal is for humanity to rise up and become conscious of their responsibility. The self-inflicted threat to humanity is modern science.

Huge nuclear terrors; killer viruses which were released both intentionally and unintentionally; apocalyptic experiments e.g. experiments in particle accelerators which collaborate the earth into a super tight, condensed ball. The survival of humanity is hanging on a thin thread. We have never been faced with so many varying sources of terror as we do at the start of 21st century. The chances of humanity surviving this century is perhaps no more than fifty-fifty." (Martin Rees, "Our final hour".)

"Everything is relative", "Everyone has to decide for himself what is meant by "good" and "bad". "Science and scientists are neutral, so they are exempt from responsibility for their actions". This is the grave intellectual corruption of science in the modern age. The idea that scientists do not need to evaluate good from bad is pure intellectual corruption.

The Goal: A new education system has to take birth

It is the only solution for our many collective and individual problems

The only long-term solution we have for correcting the intellectual corruption which has beset our industrial, governmental, scientific, journalistic and monetary systems, is the creation of a new, organised ethical elite.

The consultancy role of this unique body of ethical intellectuals is needed for today's democratic system together with a new university structure to nurture this ethical minority in the future.

Scientists and all those whose professions involve imparting knowledge to others (teachers, media representatives, journalists) must act as society's consultants to bring an end to today's widespread intellectual corruption. It is time to stand up to our professional responsibility and inculcate our best ethical and intellectual standards.

It is necessary for a modern federation of ethical intellectuals to undertake a consultancy role, vouching for the ideal of individual all-embracing love.

As an example, the duties of the future central bank would be best placed in the hands of the ethical, and above all corruption-free, elite (after the "Economic Armageddon" ... this topic is further discussed under the yellow glass bead).

The Ethic Party has set out to be a development project for ethical intellectuals e.g. ethical scientists, ethical journalists and ethical authors etc. This organised body is independent of, and protects against, all negative capitalist and militaristic influences.

The Ethic Party finances its own research away from the State's glare and it advocates free expression of opinion and schooling by means of independently owned laboratories, libraries, printing presses, schools and accommodation with natural and modest living conditions.

The Ethic Party is the beginning of a new and global education system. It is a modern, international counterpart to Gandhi's ashrams and is similar to the "Castalian province" of ethical intellectuals which Hermann Hesse depicts in his novel The Glass Bead Game.

The Ethic Party shows where the boundary lies between institutional ethics (as presented in the glass bead pentagon) and the individual realm of non-institutional spirituality or all-embracing love (as described in the chapter "Healing and liberation").

The Ethic Party is a living glass bead game. It dissects and analyses the world around us. In order to fully comprehend the website, Herman Hesse's noble prize winning novel "The Glass Bead Game" needs to be read. Today's intellectual corruption cannot be put right without a new worldwide education system.

The Ethic Party is simply a modest contribution to this beginning and we are hoping for the support of today's academics, educationalists and globalised intellectual class.

For those who wish to stand up to their responsibility!

The knowledge of a natural order in society is, as found in The Glass Bead Game, The Bhagavad Gita, and Plato's ideal State, timeless. Such a society is not limited to the past but is actually urgently needed in today's world.

Yes, the principles are old, but, as with all things timeless, they grow gently old whilst remaining as applicable to the present as ever before. This is how all eternal values in humanity behave. Please read on ...

Topic 7: Healing and Liberation

The realm of individual all-embracing Love

Religion and the non-institutionalised world of spirituality

Without false renunciation towards the higher taste

The Ethic Party is an institution for raising awareness of environmental protection, for understanding karma and reincarnation, for avoiding unnecessary violence, and for helping individuals and collectives to evolve and live by the timeless and universally applicable ethical standard of the three Gunas. (See world view and position)

All of these topics together provide a practical guideline for ethical living and seek to rid the world of its humanitarian problems. These topics need to be implemented into our educational system.

The more we delve into the topic of "healing and liberation", the more we have to leave the institution of the Ethic Party behind and step into the non-institutional realm of all-embracing love. This topic is included on the website to clearly define what is within the limits of the institutional and what is not. All-embracing love is without limits because it is within us, and it is the source of energy which pushes our ethical evolution forward.

Love cannot be institutionalised. Therefore the symbol used for "healing" is different to the ones used for the other subtitles on the website. The symbol used for "healing" is a circle brushstroke, because the journey of self-discovery requires us to turn inwards and pursue our own personal evolution of ethics. The actual definitions of "religare" in latin and "yoga" in Sanskrit are a "reconnection with the self, or with God, or the realised, spiritual self".

"In reality, there are as many religions as there are individuals." says Gandhiji.

"Institutionalised spirituality" is a contradiction in terms. It is up to the individual to undergo his or her own self-realisation and evolution and ethics. No institution can deliver us to eternity, nor any external figure. It is not enough to be the blind followers of an institution, religious or

otherwise. We have to make our own selves free. We can overcome the circle of suffering and transience by thinking clearly, and by behaving intelligently and with love.

There are many different religions and their practices correspond to the three Gunas, the three modes of material nature. Some religions do promote violence and some do not. Some do advocate the use of drugs and others do not, and some do advocate a ritual form of sexuality and others do not. Some are involved in animal sacrifices others are not. In some religions the members are vegetarians and in other religions they let the animals bleed painfully to death before they eat them. In India there is even a "religion" of male prostitutes who kidnap small boys and castrate them on an altar in front of a specific goddess. The boys are then forced into prostitution.

The best of all religions are those which are aware of the principals of the three Gunas. These religions are striving for non-violence and are seeking Visuddha-Sattva with the least possible amount of blind faith. (Visuddha-Sattva and the three Gunas are described in world view)

There are two types of spiritualists: Those with blind faith and those without blind faith. The first are known as "Sahajias" (sahajias = "simple" = those who do not recognise the depth of spirituality and take it too simply).

Sahajias can be divided further into two extremes:

The first extreme is the anthromorphistic Sahajias who are prone to a hedonistic approach to spirituality and seek sensual gratification from their belief. The other extreme are the Smartas, the dry realists, who engross themselves with rituals and ceremonies without truly realising their inner selves. Although the ceremonies may be prescribed in the Scriptures, the Smartas carry them out without the deeper knowledge of why they are doing it. They become cogs in the machine of religious institutions.

Both extremes are based on blind faith and it is highly dangerous when they are mixed together e.g. the threat posed by Islamic suicide bomb-

ers who believe that there are seventy two virgins waiting for them after they die.

Spiritualists who have undergone, or better expressed "are undergoing", an evolution of ethics are required to show beginners to spirituality how to rise to the level of Sattva and attain transcendental knowledge. This is where institutions and personalities can provide a useful service: "a tree needs to be watered during the dry seasons until its roots can reach the underground water."

It may be tricky to judge whether institutions or their personalities are genuine. It is therefore important that we all take the time to recognise the three Gunas within us, the universal and timeless standards of ethics. (See the Gunas in world view and position)

Unfortunately it is very common for religious institutions to become bogged down by their traditions and customs. Their followers practise a mechanised form of spirituality which may involve a high degree of unnecessary renunciation. For example, catholic doctrine dictates that its priests are celibate and this is also the case for other Asian confessions. But these rules can lead to highly unethical practices if the mind finds itself battling with why it has "had to" give things up.

We, the members of the Ethic Party are not against religion. The point here is not the principles of religion, but rather its role of leadership. There are certain priests who are behaving as some politicians do, agitating the masses in order to further their own interests.

Such priests are institutionalising the people's blind faith and they are stamping their own ideological foot in the door of culture. They are designing empty rituals to maintain their influence on the people and they are creating a bureaucracy to preserve these rituals. Such priests are only too willing to go to battle against other faiths, rituals and bureaucracies.

Beliefs and faiths are certainly not bad, but they need to be built on philosophical and understandable concepts. Such concepts are termed "the Tattvas" in ancient Indian literature and, once they have been understood, their respective conclusions are "the Siddhantas".

The Ethic Party is focusing on three Tattvas and Siddhantas which base themselves on one another in the following order:

1. Karma and reincarnation (rebirth) are together one Tattva which can be largely verified by modern science. The Siddhanta is the acknowledgement of the difference between the individual soul and the temporary material body whereby the soul's goal is to free itself from all illusions.

2. Another Tattva is the natural, timeless and universally applicable ethical standard of the three Gunas which we see all around us. If we orientate our lives according to the three Gunas then the Siddhanta is the path for purifying our consciousness and actions.

3. Acintya-bheda-abheda-tattva is the simultaneous one and difference of the energy particle with the energy source (as explained in quantum physics) i.e. the one and difference of the individual spiritual soul with the Absolute. If we recognise this Tattva, then the Siddhanta is all embracing-love which is the foundation of our eternal constitution.

If we have such a strong base of understandable concepts and conclusions, we can start to have trust and faith. We will then look beyond the blind, institutionalised messages of "only this book or only this liberator, messiah or prophet".

Faith and trust are essential to our lives because we do not carry out any actions without them. If we go to the cinema, it is with the faith and trust that we are about to see the film we want to see. If we go to a restaurant, it is with the belief that the kitchen is clean enough for us not to die of food poisoning.

Faith is the underlying principle of every activity.

The name given to spiritual belief, faith and trust in Ancient Indian literature is "Shradha". The Yoga-Sutras of Patanjali state that the spiritual progress of a Yogi is measured in Shradha, and he acquires this with knowledge and realisations. Shrada cements our trust in the spiri-

tual process and it acts as the medicine against the influences of Raja- and Tama-Guna.

The higher taste which we receive from a shrada based on experience and realisation renders all material pleasures (satisfaction of the senses) dull and tasteless.

We have to beware not to cause any unnecessary violence to ourselves when we limit what we do and what we consume. We cannot force our ethical evolution by artificial renunciation. Instead we need to process a deeper realisation and a higher taste to help us give up our negative tendencies.

For example when a baby is playing with a sharp knife, we take the knife away to protect the baby. But then a problem arises when the baby starts to cry. However if we give the baby a sweet bonbon or a lollipop instead of taking the knife away, it tastes the sugar on its tongue and it will put the knife to the side and lose interest in it without any distress.

That's why, in this non-institutional realm of healing and deliverance, the most important concept is all-embracing love. If we feel this we are receiving a higher, transcendental taste for our purification. It is a rejuvenating energy source for our often difficult lives.

All embracing love is the positive, eternal principle of life. Its strength is so much more powerful than any material pleasure. In fact it is so powerful that ancient Indian scripture describes it as the one thing which can lift us out of the circle of birth and death. We will then go to Vaidikuntha, the place without fear, where all that exists is spiritual, all-embracing love.

The true spiritualists are without unnecessary renunciation and blind belief, who receive a higher, transcendental taste and occupy the middle ground between Sahajis and Smarta . They are actively seeking truth and only practice and publicise what they have themselves realised.

Mahatma Gandhi took part in this experimental search for truth. He made this known in his autobiography "An Autobiography or The Story of My Experiments With Truth".

The subtitle "The Story of My Experiments With Truth" may surprise some people because of Gandhi's inference that it is possible to experiment with truth. But if you read what Gandhi actually writes, he is referring to his complete openness for other people's views, religions and their spiritual experiences.

Gandhi was confronted with other faiths from early on in his life and he used these to get to the bottom of his own relationship with God. He was devoted to the God of Truth. His belief originated in Hinduism but he openly criticised the abuse of human "right"s caused by the on a birth "right" based caste system. He met Christians and Muslims alike while he was a lawyer in South Africa and he implemented his policy of looking beyond cast differences in his ashrams in India. He was a man of humility, and he would clean the toilets in his ashrams and give personal care to lepers.

Religions and religious institutions are like fountains which may contaminate the water flowing through them. The water is the spiritual and eternal truth which transcends cultures and national boundaries. However this water may be made dirty by cultural dogmas, abuses of power, intellectual corruption, self-defined limitations etc ...

The fountains are not the same as the water which is running through them. If you can find a spring, then this is far better than a fountain. In human terms these "springs" are people with a direct connection to the Absolute, our living saints, and they are very rare.

To truly exercise spirituality means to evolve in personal ethical standards with the means of: Sadhiya, Sadhana, Sadhu.

Sadhiya is the goal of deliverance, the supreme target of our evolution of ethics. The Sadhana is the process by which we realise our target, and a Sadhu is someone who has progressed so far in his or her evolution of ethics they are looking at deliverance directly in the face. All that a Sadhu sees is the climax of liberation. We can learn from these peo-

ple and realise our own path to deliverance. Sadhu-Sanga means association with a Sadhu, and this can be very useful, however it is up to personal discretion to determine whether a Sadhu is genuine or not.

We need to know about the Gunas, the ethical workings inherent within us before we can make an informed decision. It may be that very charismatic and learned personalities are actually pursuing their own selfish targets and are not selflessly developing their pupil. It is important to determine whether the motivation is "name, fame and glory" or all-embracing love.

The higher someone's professional and social class, the greater is his or her base to impart knowledge. These people should be the most advanced in their personal evolution of ethics, and this should be made visible in their lifestyle. We urgently need an Institution with a deep knowledge of Karma, Reincarnation, and the individual evolution of ethics which occurs as we realise the three Gunas within us.

Herman Hesse describes in *The Glass Bead Game* the "right"s, the duties and the organisation of such an institution, an body of ethical intellectuals which he names the "Castaliers". This "Castalian province" is a model for an alternative education system which is free from stately and industrial dirigisme and which relies on a network of science and spirituality.

(See: How should a university appear? The revolutionary, Nobel prize winning *The Glass Bead Game* from Herman Hesse).

Spirituality against religious fanaticism and terrorism

Realisations for overcoming oppositions

(Also see by ethical science: the role of science in the battle of cultures and religions).

We can say with absolute certainty that many modern day conflicts stem from differences in world religions: whether in Europe, in Kashmir, in the Middle East or in the USA. The conflicts have led in the past to

terrorist attacks on tourists, public transport vehicles, aeroplanes and embassies.

Are these conflicts leading us to a world at war between religions and cultures, most notably between Christianity and Islam? The controversies appear to be facing insurmountable oppositions, BUT we can overcome these. How?

We need to begin by realising the two opposing energies which govern our material natures: Decline and renewal. These energies are diametrically opposed.

On the one hand material energy is controlled by time and is heading for eventual decline. It is time which leads material objects to their end. On the other hand, spiritual energy is vital energy which is timeless and lies within the individual, eternal soul.

Spiritual energy has a binding, invigorating and renewing effect on lifeless, material energy e.g. the material of our body, or on the material of what our body creates e.g. aeroplanes and cars.

A century year old house may appear attractive because the inhabitant, a living soul, refurbishes it now and again. Perhaps the soul cleans the floors, replaces the windows, paints the walls etc. But once the soul leaves the house, then the material of the house will decay. If we apply this principle of the two different energies to the world's religions, then we see that wars between religions have nothing to do with spirituality. The strand which connects all religions together is their ability to open up the spiritual world to the individual. Once this strand has been cut, then religions may become destructive institutions and terror organisations. These institutions preach hatred and divisions - it is important that these institutions are shut down immediately!

If religious followers are not aware of the principles behind karma and reincarnation then they may not recognise the universality of the spiritual self. They may be weighed down by religious dogmas e.g. "You need to be baptised if you are to stay clear of hell" or the idea that there are seventy two virgins awaiting Muslim suicide bombers in the next world.

These are the messages of "fear" which religions preach, but the message of the "Good news" is the key to understanding our relationships with God and to recognising the undeniable sattvic similarities between religious dogmas e.g. the Bhagavad-Gita, the book which Gandhi influenced most, says that:

The collective essence of religions is the realised knowledge of all-embracing love, the transience of our material body, the eternal, spiritual identity of our being, the effects of our actions which relate to our karma and reincarnation.

This Information makes deliverance from the material world possible by pursuing our personal evolution of ethics.

(Sattvic: See the universal and timeless ethical standard)

What is spirituality and why do we need it?

The solution to life's real problems in the material world

Summary of the previous chapters: Spirituality is the realised knowledge of all-embracing love, the transience of the material body, the eternal identity of the living being, the effect of our actions on our karma, our reincarnation, and the resulting necessity of pursuing our individual evolution of ethics. Spiritual means eternal and material means temporary.

There are many life forms in this material world. They may be immobile life-forms like crystals, mushrooms, grass, trees and plants or mobile like fish, birds and mammals.

The human form is one of these life forms, but it has many qualities which it does not share with other creatures.

What exactly are these qualities? Firstly let's answer this question with another question:

What is actually the difference between a living creature and a dead one?

The answer is individual consciousness. All living creatures possess consciousness, from the smallest microbe to a human being. However, all creatures have different levels of consciousness.

What is it that makes human consciousness so different to that of, for example, a monkey or a dog? These creatures eat - we eat; they sleep - we sleep; they reproduce - we reproduce; they get scared and defend themselves - so do we.

But what separates us from other creatures is our ability to think about how we think, and to search for the sense of life. We are able to ask questions about our own being and about our own system of beliefs. We are able to manifest these thoughts as physical representations of our consciousness in art, literature, culture and science. And as far as we know this characteristic is unique to human beings.

If we now assert that each living creature is home to internal vital energy (an eternal soul), it is only human beings who are able to connect their consciousness with this eternal identity. It follows that human beings must have the thinnest cover or "Biofilter" of all creatures. Animals are completely oblivious to their eternal identity.

While a pig is naturally inclined to clean itself sexually with its own mother, and a tiger is naturally inclined to rip open the flesh of other animals, human life forms enjoy a far greater radius of free will. We may try to evolve in our ethical values and avoid unnecessary violence e.g. by becoming a vegetarian (but this is only a small beginning)

The most important question we need to ask is: What is the eternal function (Nitya-Dharma) of our soul (Jiva-Atmas)?

The Bhagavad Gita teaches us how to purify our Bio filters, the mirror of our mind, and to find the solutions to our life problems. The search for enlightenment and self-knowledge is a fundamental part of human life.

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." (BG 2.40)

One of the most famous Vedic texts, the Vedanta Stura, begins with the words athato brahma jijnasa.

Now where you have been given human life, it is time to ask for Absolute Truth (brahma jijnasa).

This means that we must actively search for the answer and solution to the fundamental problems in life, namely age (jara), illness (vyadhi), death (Mritu) and recarnation (Janma) (Bhagavad Gita 13.9)

Life's main problem is the threat of being reincarnated (latin: becoming flesh) into a body which cannot recognise the spiritual soul. Our reincarnation is based on how we use our karma (how we practise our free will) in our current life form. Whether or not we will obtain deliverance from this life or whether we need to go through several lives before we do, is to be answered by ourselves and how we choose to live every-day of our life.

Our eternal function (Nitya-Dharma) is: All-embracing love, love for the universal whole, for the personal aspect of the Absolute and for everything which extends from him; all living creatures, the environment, nature and our own realised selves. This ability to love everything is the highest possible happiness we can achieve and it is the happiness which every material self is searching for.

Unfortunately most people today are not interested in spirituality and evolving in their ethical standards:

"They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification." (Bhagavad Gita 16.11-12)

How can we remedy today's human condition? Spirituality and meditative practice are essential for ethical beings. Herman Hesse pays reference to this in his novel The Glass Bead Game.

Macrocosm, microcosm and the deliverance of the soul

The spiritual universality of the Vedas

The Vedas of ancient India cover different aspects of life from dietary guidelines to ethical standards, via the great philosophical question about the origins of human existence. The Vedas investigate the universe, the macrocosmos, the microcosmos and the liberation of the soul. "Veda" literally translates as "knowledge".

The Vedas have been traditionally divided into six philosophical systems:

1. Nyaya (by GauTama), Vaischeschika (by Kanada) 2. Sankhya (by Kapila) 3. Karma-Mimamsa (by Jaimini) 4. Astanga-Yoga (probably by Jadschnavalkja - systematically put together by Patanjali) 5. Brahma Mimamsa (by Astavakra / BadaRajana) 6. Brahma-sutra / Vedanta-sutra, literally "the end, the conclusion of all the Vedas (by Vyasadeva).

The 559 Aphorisms of the conclusive Vedanta Sutra were interpreted in the third century BC by Visnuswami, in the eighth century by Sankara, by Ramanuja in the eleventh century, by Nimbarka in the twelfth century, by Madhava in the thirteenth century and by Chaitanya Mahaprabhu in the sixteenth century.

Each one of these commentators set up their own school of philosophical thought, from Advata (monism) to Dvaita (dualism) to Acintya-bheda-abheda-tattva; the belief in the simultaneous oneness and difference of God. The breadth of these philosophical schools ranges from atheism to the belief in a higher Intelligence as the starting point of existence.

In the Vedas concerned with cosmology, we find astoundingly exact figures on the size of the earth's and other planets diameter, the solar system's diameter and the age of the sun (the Rig Veda, the Vishnu Purana, the Bhagavad Purana and the Suryasiddhanta). These texts have been on earth for over three thousand years, long before the telescope was invented. In the 5th Canto of the Bhagavad Purana there is a description of the solar system which displays the planetary orbits on a flat plane around the sun.

The movements of the individual planets are highly complex, moving back and forth. The Bhagavad Purana likens the design of our solar system to a lotus flower with many leaves:

The diameter of the different planetary orbits are described as "ring continents" which are measured in yojanas (1 yojana = 8.6 miles). When these calculations are inserted into a computer, the size of the edges of the "ring continents" are astonishingly similar to the actual size of the planetary orbits. The calculations are in fact so precise that there is no conceivable coincidence.

The description of the Bhumandala in the 5th Canto of the Bhagavad Purana may be the reason why people in the classical world and the Middle Ages thought the world was flat. Bhumandala literally means "Earth mandala" and a mandala is a flat, two-dimensional pattern or disc and as we know in our days, the planetary orbits are in the form of a flat ecliptic disc. (Except Uranus whose orbit is at a large angle to the ecliptic, but some scientists refer to this planet as an asteroid because its size is so small.)

This idea of a flat earth may well have come from a mistake in translation, but it did have a lasting effect. And unfortunately there are still such mistakes being made today. For example the word "universe" is now largely used to substitute for "solar system", but this implies that all objects in the sky are illuminated by our sun. In Ancient Indian literature, it is only the planets in our solar system which are lit up by the sun. The measurements of the Bumandalas confirm this.

Even so there are still so-called scholars in the US, members of the Hare Krishna movement, who claim that all the stars in the night sky are lit by our sun alone. Again we are being confronted with a degree of dogmatism which was touched on at the beginning of this chapter.

The Vedas go even further into analysing the Macrocosm and assert that there are highly developed life forms on the other planets in the universe. There are even descriptions of Star ships, so called "Vimanas", and it is mentioned that time is running on those planets at a different speed.

According to ancient Indian literature, Ramajandra (an incarnation of Vishnu) was flown in an aircraft from Sri Lanka to Ayodhia, and Arjuna was collected from Indra in an unidentifiable flying vessel before being taken to another planet to obtain divine weapons. Furthermore the city of Dwaraka on the west coast of India was attacked by a UFO whose appearance astounds even us modern day humans.

There are also various descriptions of Vimanas, flying vessels which travel between planets. These vessels are as large as entire cities on earth and are only found in the planetary orbits. Most Indian temples, incidentally, have a stone wheel lying horizontally on the top of the temple tower and this is also called a Vimana. Like us, these life forms from other planets are all transient and are existing in the material world. Next to this material world are descriptions of the spiritual infinite sphere (Vaikunta), the "world without fear".

Vai-kunta is a place full of light and all the material universes are like a small dark cloud or fog inside of this light. If you imagine a black paper is in front of a light, and is then pierced several times with a needle, then the effect of the light flowing through the paper is similar to the suns i.e. Brahman energy piercing through our universes.

Vai-kunta is the point at which the circle of life and death comes to an end. Exploiting passions and destructive ignorance do not exist here because these are symptoms of the material universes. Vai-Kunta is a place of pure Visuddha Sattva where there is only all-embracing love, love for the personal aspect of the Absolute and for everything which extends from him.

We need to make a few adjustments to our own microcosm before we can reach the macrocosm of Vaikunta. If we go anywhere near the Brahman-energy our human bodies will be instantly burned to ashes. However, the only thing which can resist the Brahman-energy is our eternal soul.

The Bhagavad Purana 3.25.17 states that "If the mind has been cleansed of its lust and greed, of the false sense of "I" and "my", it is freed from false identification with the material body. It then transcends all material joys and pains. It is from this point that the soul realises its

constant enlightenment, it is never divided, and is actually very, very small."

We cannot see the spiritual soul with the material senses nor with any scientific instruments or particle accelerators. Even so quantum physics is continuing to further its understanding of the "observer effects" of the soul and the supersoul, Para-atma, which binds all atoms and electrons together.

Everything we see as human beings are either the symptoms of the soul e.g. vitality, consciousness, individuality, or what the effects of these symptoms have produced in the material world. The effects of the soul extend to the body (the bio-robot) and then outwards again to a mechanical robot like a car or aeroplane.

The Vedas state that the soul is surrounded by four groups of subtle material properties. These properties are, from the most subtle to the least subtle, as follows:

1. Citta, 2. Ahankara, 3. Buddhi and 4. Manah.

Citta is like a distorting mirror which surrounds us. This mirror is disfigured by all the impressions (Samskaras) which we have gathered in our lives and stored in our memory. The conditioned soul cannot see the material world directly. Everything which we have experienced in the material world is perceived through our five senses before being projected onto our Citta-screen.

The Ahankara is our false ego identifying with the distorted projections on our Citta screen. The Citta screen does not show the truth, it is disfigured according to the body of our present life form.

Buddhi is our intelligence. Our intelligence tries to make sense of what it sees in the distorted Citta-screen by differentiating between the various phenomena in the world. Our intelligence steers us through the different phenomena which meet the senses by making plans and replacing them with new plans.

Manah is the mind. It is up to the mind to know whether the impressions made upon it are pleasant or unpleasant. This is because the mind has stored previous experiences in its memory.

The subtle body is under the influence of the three Gunas which are shaping the form of the Citta. The three Gunas are the three primary colours on the universal scale of ethics. How we choose to live our lives in accordance with the three different Gunas determines the body which we receive in our next life. Every action and every experience forges a new Samskara on the distorting mirror of the Citta.

However, if we focus on sattvic activities then we will hammer out the distortions in the Citta, which manipulate our knowledge, and the picture becomes clearer and clearer. Through this process we will find it easier to perceive spiritual knowledge.

The Citta mirror needs to be put "right" and straight so that we can only see our self in a clear reflection and avoid all these false identifications.

Our subtle body has a direct effect on our gross body: on our brain, our hormones, our DNA etc. The brain is the most complicated pharmaceutical factory in modern science. The brain is a superfine, 3D network of countless, tiny, neural nerve cells.

When our subtle body is creating feelings, the brain is simultaneously making chemical copies of these feelings in the form of Neuroptite and Neurohormones and these control the rest of the body.

The nerve cells in our brain are similar to the knots in a fishing net. The nerve cells have small branches which connect them to neighbouring nerve cells. All of these knots or nerve cells are connectors which can access different pieces of saved information.

The brain is therefore a network which connects our feelings with different pieces of saved information. The neural network is the physical counterpart to the subtle body, and it can even manipulate itself so that it is a component of the subtle body as well.

When we distance ourselves, either consciously or unconsciously, from the different thoughts, sense impressions, and information which are saved in our mind, then our brain's neural connections are no longer used and begin to loosen.

The opposite process takes place when our minds are occupied with new trains of thought over a long stretch of time. In this situation, new neural connections are being made in the brain's network. Nerve cells are sending electrical impulses to one another and are forming new connections.

Every person has a unique "cabling" structure in the brain and this structure is constantly changing. It is important to understand that we ourselves have control over the cables.

Only we are responsible for creating our image of the world and how we view our immediate environment. We see and feel how we want to. We can alter the impressions (samskaras) which we have forged in our distorting mirror, Citta, and, in so doing, alter the neural network of the brain.

There are "hypothalamus factories" in our brain which produce neuropeptide and neurohormones. These are exact chemical copies of our subtle feelings and they are carried by the blood to the different cells of the body.

Feelings of happiness, depression, attachment, excitement, our addictions and our bad tendencies are biochemical constraints. These feelings are created by a true or false cabling of the brain's neural network.

It is our purpose in life to progress on the path of ethical evolution, and to cable our brains to a more and more sattvic way of living.

The best start is to watch what we do and say. Positive language substitutes negative words and thoughts, and it is an easy, effective tool for improving our neural network and our Citta.

However we are not only improving our brain and subtle bodies by doing this, we are also helping our entire bodies. Every individual cell will find it easier to absorb the particles which assist healthy living.

The cell's receptors will change after every cell division so that they no longer absorb the negative emotional chemicals of neuropeptide and neurohormones. In so doing they become positive receptors. This transformation of the cells' receptors will facilitate the cells' absorption of vitamins, minerals etc.

The Yoga-Sutras of Patanjali give a good description of how the subtle body affects the physical body. Every physical action has its origin in the subtle world of thoughts. Every subtle action has its origin in the subtle world of Guna and Karma. When we cleanse our Citta of all its negative impressions (Samskaras) and we replace them with positive, sattvic impressions then we will see clearly. We will understand our position in the world, how the world relates to us and how we have to act.

Ceto-darpana-marjanam-bhava-maha-davagni-nirvapanam (Cc. Antya 20.12). "If we cleanse our distorting mirror of the subtle body, then we will extinguish the woodland fires of material illusions."

Quantum physics is increasing its awareness of an observer in physical contexts, and the Vedas can also provide several pointers.

Quantum physics asserts that one electron is aware of all its surrounding electrons. This assertion is not actually any different to the definition of the supersoul (Para-atma) as the knowledgeable aspect (Cit) of the Absolute.

Para-atma is the second aspect of the Absolute which is omnipresent and all-knowing. This aspect of the Absolute knows exactly what is happening in every corner of the universe and is always maintaining the balance of action and reaction.

In 1982 at the University of Paris a research team led by physicist Alain Aspect performed what may turn out to be one of the most important experiments of the 20th century.

Aspect and his team discovered that under certain circumstances subatomic particles such as electrons are able to instantaneously communicate with each other regardless of the distance separating them. It doesn't matter whether they are 10 feet or 10 billion miles apart.

Somehow each particle always seems to know what the other is doing.

University of London physicist David Bohm, for example, believes Aspect's findings imply that objective reality does not exist, that despite its apparent solidity the universe is at heart a phantasm, a gigantic and splendidly detailed hologram.

Unlike normal photographs, every part of a hologram contains all the information possessed by the whole. If a hologram of a rose is cut in small pieces and then illuminated by a laser, each piece will still be found to contain the entire image of the rose.

In the same way, Bohm believes the reason subatomic particles are able to remain in contact with one another regardless of the distance separating them is not because they are sending some sort of mysterious signal back and forth, but because their separateness is an illusion.

He argues that at some deeper level of reality such particles are not individual entities, but are actually extensions of the same fundamental something (that something which the Vedas call Paramatma). If the apparent separateness of subatomic particles is illusory, it means that at a deeper level of reality all things in the universe are infinitely interconnected.

Bohm is not the only researcher who has found evidence that the universe is a hologram. Working independently in the field of brain research, Stanford neurophysiologist Karl Pribram has also become persuaded of the holographic nature of reality. Pribram was drawn to the holographic model by the puzzle of how and where memories are stored in the brain. For decades numerous studies have shown that rather than being confined to a specific location, memories are dispersed throughout the brain.

But the most mind-boggling aspect of Pribram's holographic model of the brain is what happens when it is put together with Bohm's theory. For if the concreteness of the world is but a secondary reality and what is "there" is actually a holographic blur of frequencies, and if the brain is also a hologram and only selects some of the frequencies out of this blur and mathematically transforms them into sensory perceptions, what becomes of objective reality? Put quite simply, it ceases to exist. As the religions of the East have long upheld, the material world is Maya, an illusion, and although we may think we are physical beings moving through a physical world, this too is an illusion, a virtual reality.

Numerous researchers, including Bohm and Pribram, have noted that many para-psychological phenomena become much more understandable in terms of the holographic paradigm.

The Vedas can also provide another pointer:

The field of quantum physics is yet to find a conclusive answer to the question of whether a light particle is a unit of material or an energy wave. The uncertainty is due to the fact that light behaves like material in one form of experimentation, and like energy in another form of experimentation.

This phenomena is called by Caitanya Mahaprabhu Acintya-bheda-abheda-tattva, the simultaneous one and difference of the energy particle with the energy source.

This paradox of God's double nature has led to the development of differing schools of Hindu theology. On the one hand there are the teachings that God is a God of unity (advaita), "I am God". These teachings understand the world to be an illusionary representation (maya) and acknowledge the impersonal Brahma to be the only truth.

And on the other hand, the teachings of duality "I am a servant of God" understand the duality of this material world as the cause of all suffering, but that the world does still at least exist. The path to overcoming this world of opposites is for the living creature to serve the personal God which created it and to eventually return to its creator.

Ancient Indian texts sometimes put more emphasis on the communion of the living creature with God (abheda), and at other times, put more emphasis on their separation (bheda). Caitanya Mahaprabhu (1486-1533) taught bhakti-yoga (the yoga of all-embracing spiritual love) and subscribed to the theology of Acintya-bheda-abheda-tattva, the simultaneous oneness and difference of soul (Jiva) and God (Isvara).

The personal and the impersonal world-view

Two paths of liberation which support each other

It may be confusing that in one book, the Bhagavad Gita, two seemingly separate paths to liberation are explained:

Firstly the world-view of material duality, where we have to overcome both polarities, and secondly the world-view of the three Gunas, where we have to purify our eternal Sattva (Sat = eternal) from all exploiting passions (Raja) and destructive ignorance (Tama).

This confusing contradiction can be solved when we know that there are three Aspects of the Absolute: Brahman, Paramatma and Bhagavan.

In the Bhagavad Purana 1.2.11, the understanding of the Absolute is explained as follows: (vadanti tat tattva vidad tattvam yaj jnanam advayam, brahmeti paramatmeti bagavan iti sabdyate).

"The Absolute can be perceived in three aspects which are beyond material dualism. These three aspects are Brahman, Paramatma (Para-Atma, super-soul in every heart) and Bhagavan."

Each one of these three Aspects can be reached on a different path of liberation and each of these paths gives us a different perspective of the world. It is important to see and understand ourselves in these different yoga-paths so that we do not fall into the pitfalls of dogmatic religion. Understanding one path helps us to understand the others better.

If we are seeking Brahman-liberation from this world by transcending material dualism, we are aiming for Brahman, the light in which all individuality is extinguished. This target is also comparable to the Buddhist Ideal of Nirvana, the point of nothingness.

The neutral, localised aspect of the Absolute is Paramatma (Para-Atma, the super-soul, which is the instinct in the animal life forms, the Karma-bookkeeper for humans and the operating system of the material world.) We can reach this Aspect on the Astanga-Yoga-path as described by the saint Patanjali.

Or we can recognise Bhagavan, the personal and loving aspect of the Absolute on the path of purity, knowledge, beauty, love and virtue (Sattva) away from the exploiting passions (Raja) and destructive ignorance (Tama). The goal of this path is eternal, loving exchanges with the personal aspect of the Absolute.

In the Bhagavad Purana the sattvic characteristic of the personal aspect of the Absolute is described as follows:

"Spiritual happiness and eternal, spiritual mysticism can be reached by pure virtue "Vishuda-Sattva". The Bhakti Yogis consider this to be a direct manifestation of the personal Divine, but they consider "Raja-Guna" or "Tama-Guna" to be a direct manifestation of the material". (12.8.46)

On the personal path to liberation, people are prone to project their own material perception onto the personal aspect of the Absolute. This leads to stiff and mechanical religious institutions attempting to inflict their pseudo-spirituality onto others (often with force). See the history of Christianity, Islam, Judaism and so on ...

On the impersonal path to freedom, the personal aspect of the Absolute is not often accepted and the pure form of virtue (Vissudha Sattva) is seen as an illusion. This leads to a point of mental blockage where people think that that they do not have to be a force for good in the world because the world, too, is an illusion.

This ignorance has led to an unimaginably chaotic situation in India, for example, where the ecology is widely disregarded and corruption is rife in society. If you think for example that nature is just an illusion then there is no need to protect it. We even find that the leaders of a well-known school of impersonalists from Calcutta have started to eat meat again to set an example that vegetarianism and the avoidance of unnecessary violence are illusions as well.

In order to avoid the pitfalls of religious dogmatism along the personal and the impersonal liberation paths, we have to know all three aspects of the Absolute. Understanding one path helps us to understand the other one better. We must now learn the different paths to freedom like when an experienced mountain climber realises that there are differing ways of climbing to the top of the same mountain. There is only one mountain but it has different aspects and sides.

Wars of religion are completely unnecessary because once you are familiar with the three different aspects of Absolute truth then everything that seemed to be contradictions, falls apart. *Coincidentia oppositorum* (Latin: The coincidences in opposition).

The two paths are actually complimenting one another.

The balance inside material duality needs to have the ability to differentiate between the three Gunas ...

... just as the ability to differentiate between the three Gunas needs to have the balance inside of material duality.

This is how to understand the presentation of the two world views in the *Bhagavad-Gita*.

Those who consider the world to only be constructed on dualism are not acknowledging the existence of Sattva. Such an image of the world is therefore not false, but it is incomplete. The Mayavadis, the schools of impersonalists, term our material world of duality as one of complete illusion (*Maya*).

If we are seeking liberation from this world by transcending material dualism, we are aiming for Nirvana, the point of nothingness, or Brahman, the light in which all individuality is extinguished. In such a world it is not possible to recognise the pure, eternal form of virtue (*Visuddha-Sattva*).

A generalised but practical example of why we need to understand both material dualism and the three Gunas is found in the all too short history of the hippy movement in the sixties.

The parents of the hippies were by and large materially orientated, particularly in the 1950s with their extravagant lifestyles and large cars. These are typical symptoms of people who are mainly influenced by *Raja-guna* (exploiting passions).

The pendulum did not need to wait long to swing in the opposite direction and for the counterculture, hippy movement, to appear.

However the hippies could not differentiate between each of the three Gunas and they were undermined by a Yin-Yang (black and white) way of thinking. Everything which was an alternative to their parents' lifestyle was ok, so they were too prone to accepting a mixed form of *Raja-guna* and *Tama-guna*.

On the one hand there was the opportunity to accept the sattvic aspects of all-embracing love and a connection to nature, but on the other hand, the Tamasic aspects of ignorance undermined this e.g. drug use.

The destructive elements of the hippy movement became too prevalent and it could not last much longer. If it had sought more sattvic alternatives to their parents tendencies then it would have had much more success.

It is important to know about the three Gunas to understand why we do things in a certain way. The balance inside of material duality compliments the three different Gunas.

The following verses are from the Bhagavad Gita. The first few reveal how we can overcome material duality. The later verses illustrate how our ability to differentiate between the three Gunas is tightly linked to us overcoming material duality:

"Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego; the perception of the evil of birth, death, old age and disease; detachment; freedom from entanglement with children, wife, home and the rest; even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth—all these I declare to be knowledge, and besides this whatever there may be is ignorance." (BG 13.10)

"All living entities are born into delusion, bewildered by dualities arisen from desire and hate." (BG 7.27)

"For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honour and dishonour are all the same." (BG 6.7)

"He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, is never entangled, although performing actions." (BG 4.22)

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O son of Bharata, and one must learn to tolerate them without being disturbed."

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation." (BG 2.14 and 2.15)

"That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness." (BG 18.23)

The Gita asserts that truly charitable actions are carried out without attachments to the material world. All love for the material world is self-centred. However when we are fully conscious of the Absolute Truth, then our actions are no longer motivated by love for ourselves, and our love becomes all-embracing because we love everything as we love ourselves. This is where God is fully alive and He is to be found within everything. Once we have freed ourselves from our material conditioning, we then obtain the opportunity and the inner freedom to love completely.

"One who is thus transcendently situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me." (BG 18.54)

"But a person free from all attachment and aversion and able to control his sense through regulative principles of freedom can obtain the complete mercy of the Lord." (BG 2.64)

"The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (BG 2.45)

Humility will naturally arise when we look at a learned and distinguished Brahman, a cow, an elephant, a dog and a dog eater with the same eyes. Those who are stable in equanimity and composure have overcome the obstacles which the mind presents, and will therefore transcend the circle of life and death. Whoever is neither happy when something pleasing happens to him, nor complains when something distasteful occurs, has raised himself to the level of the Transcendental. Whoever remains unmoved by external things will encounter endless joys inside of him. For the joys which originate from the pleasures of the material world are also the sources of pain.

The Bhagavad Purana (1.2.6) says "ahaituki apratihata yematma suprasidati:" The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

"When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation." (BG 5.18-22)

"Whoever looks upon a lump of earth, a stone and a piece of gold with an equal eye; who is equal toward the desirable and the undesirable; who is steady, situated equally well in praise and blame, honor and dishonor; who treats alike both friend and enemy; and who has renounced all material activities—such a person is said to have transcended the modes of nature." (BG 14.24-25)

"A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones or gold—as the same" (BG 6.8)

"One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things—such a devotee is very dear to Me." (BG 12.15-17)

"In this stage of perfection called trance or Samadhi, one's mind is completely restrained from material mental activities by the practice of yoga. This perfection is characterised by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realised through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact." (BG 6.20-23)

"For one who is not renounced, the threefold fruits of action — desirable, undesirable and mixed — accrue after death. But those who are in the renounced order of life have no such result to suffer or enjoy." (BG 18.12)

"Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme." (BG 5.25)

"Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga." "Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight." (BG 2.48 and 3.30)

"The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (2.45)

"But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord." (BG 2.64)

When we cleanse our mixed ethics we will, sooner or later, transcend the circle of life. We can find the paths to pure ethics in our social lives. Altruism (selfless action) and humanism are the natural products of a life in touch with spirituality.

Anyone who practices selfless Yoga (niskama - karma - yoga) with intelligence and with control over the senses naturally manifests love for his neighbour, for all souls, and is dear to all. (Yoga-yukto visuddhatma BG 5.7)

And now a definition of the three Gunas:

"Material nature consists of three modes - goodness, passion and ignorance. When the eternal living entity comes in contact with nature, O mightyarmed Arjuna, he becomes conditioned by these modes." (BG 14.5)

"O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode become conditioned by a sense of happiness and knowledge." (BG 14.6)

"The mode of passions is born of unlimited desires and longings, O son of Kunti. And because of this, the embodied living entity is bound to material fruitive actions." (BG 14.7) "O son of Bharata, know that the mode of darkness, born of ignorance, is the delusion of all embodied living entities. The results of this mode are madness, indolence and sleep, which bind the conditioned soul." (BG 14.8)

"O son of Bharata, the mode of goodness conditions one to happiness; passion conditions one to fruitive action; and ignorance, covering one's knowledge, binds one to madness." (BG 14.9)

"Sometimes the mode of goodness becomes prominent, defeating the modes of passion and ignorance, O son of Bharata. Sometimes the mode of passion defeats goodness and ignorance and at other times ignorance defeats goodness and passion. In this way there is always competition for supremacy." (BG 14.10)

"The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge." (BG 14.11)

"O chief of the Bharatas, when there is an increase in the mode of passion, the symptoms of great attachment, fruitive activity, intense endeavour, and uncontrollable desire develop" (BG 14.12)

"When there is an increase in the mode of ignorance, O son of Kuru, darkness, inertia, madness and illusion are manifested." (BG 14.13)

Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them." (BG 17.7)

"Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease." (BG 17.8)

"Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease." (BG 17.9)

"Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness." (BG 17.10)

The necessary path of all-embracing

The sattvic characteristic of God's female aspect

(Sattvic = see in the world view: The natural and timeless ethical standard).

The Manifesto of the Ethic Party clarifies that a functional society must offer its members the possibility of achieving the following four basic human needs;

1. Dharma, 2. Artha, 3. Kama, 4. Moksa.

1. Dharma means duties i.e. society must enable its members to carry out their differing social obligations - for example finding work which suits their capabilities or having the possibility to send their kids to school, and so on.

2. Artha means income or capital development i.e. society must enable its members to earn an income.

3. Kama means satisfaction of the human needs. This means that the members of society must be able to consume the goods that the body and the mind needs.

4. Moksa finally means liberation, which a civilised society should offer its members the opportunity to evolve in their own ethical values. This ethical evolution will eventually lead them to liberation from the circle of birth and death.

However the fifth goal of life cannot be institutionalised:

Prema - the spiritual, selfless, all-embracing love.

What is all-embracing love? Where does it come from? Is it inside us? Has it been suppressed for all this time?

Ancient Indian scripture describes the nature of the soul (Atma) as different from our material bodies. The body is the vehicle of the soul and it is only a temporary home for the soul.

"As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones." (BG 2.22)

The nature of the soul is eternal, full of knowledge and full of happiness (Sat, Cit, Ananda). The soul is constantly trying to survive in our material, temporary bodies. It searches for this eternal happiness and it searches for knowledge through experiences. This is in the nature of the soul.

But what is the happiness which the soul, in its conditioned state, is searching for? What is happiness? (Sat and Cit are discussed in the World view and position).

Either consciously or not all people are searching for happiness in three ways: Bhukti, Mukti or Bhakti

1) Most of us are searching for happiness by seeking sensual satisfaction. The search for such extreme material pleasure is named Bhukti in Sanskrit.

2) There are many fewer people who are searching for happiness in their inner lives and they follow the path to deliverance from the suffering of this material world. This type of deliverance is named Mukti in Sanskrit.

3) And then there are others who search for happiness from the strength of their pure, unmixed all-embracing love. This love is for the third personal aspect of the Absolute and for everything which extends from Him, namely all the living creatures which surround us. This form of love is called Bhakti or Prema in Sanskrit (there are actually more words for love in Sanskrit than Eskimos have for snow).

In our conditional, material existence we are always searching for love, and we know that there is no greater joy than to bind with someone we love. But we also know that there is no greater pain than when a loving relationship is brought to an end.

So much of the world's literature, music, films, art have been devoted to the idea of expressing love, and all too often about the frustration of unfulfilled love. The transience of our material lives means that loving relationships must at some point come to an end, either slowly or in an instant.

We find the following verse in the Bhagavad Purana 6.15.3.

"O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time".

The Bhagavad-Gita states that the natural disposition of the eternal, spiritual soul is to love perfectly, unlimitedly, eternally, and to be loved in return. This is why it is so painful when material loving relationships are brought to an end, but we can avoid this pain by channelling our

desire to love towards the universal whole. This all-embracing love has no boundaries.

All-embracing love is the positive, eternal principle of life and it is much more powerful than material, exploitative pleasure. It is such a powerful force that it lifts us out of the circle of life and death and into the spiritual world, to "VaiKunta" (the place without fear) where all there is all-embracing love.

But where do we find this eternal love?

The source of all-embracing love is the third, personal aspect of the Absolute, Bhagavan. This is where everything that the soul desires is to be found. (The other two aspects are described in the previous chapter.)

The Absolute Truth is inconceivable for a conditioned human being. We can not grasp it from our position using our own strength. We have to understand, however, that the Absolute would not be Absolute if it could not explain itself to the conditioned. In this situation it would be limited by something it could not do.

In the Upanishads we find the following verse:

Om purnam adah purnam idam purnat purnam udacyte purnasya adaya purnam evavasisyate

"The Absolute is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."

Our human form allows us to possess our own individuality and to look after the individuality of others in loving exchanges. Since we have the ability to love, then the Absolute must also have the ability to love otherwise something would be missing from Him.

There are three perceivable aspects of the Absolute for those who recognise him. These aspects are not subject to material duality. They are "Brahman", "Paramatma" and "Bhagavan". When we are completely liberated from destructive ignorance (Tama-Guna), we will recognise all the following aspects of the Absolute and we will experience their spiritual qualities in our own lives:

The energetic and impersonal Aspect of the Absolute is Brahman where we find the spiritual characteristic Sat (Eternity). The personal, localised aspect of the Absolute is Paramatma (Para-Atma, the super-soul, the operating system of the material world for Karma etc.) where we find both attributes Sat and Cit (eternity and knowledge). And Bhagavan (the personal and loving aspect of the Absolute) is where we find the attributes Sat, Cit and Ananda (eternity, knowledge and the joys of the all-embracing love).

We find the attributes of Visuddha-Sattva; Sat, Cit and Ananda in its pure form within the third aspect of the Absolute. These are the personal characteristics of God and they exist in us as manifestations of the spiritual soul. All of the wonderful phenomenon of this world beauty, magnitude, strength, knowledge and sublimity are, in their purest form, all manifestations of the Absolute:

- Darkness exists when there is no more of the spiritual Sattva energy: Light
- Ugliness exists when there is no more of the spiritual Sattva energy: Beauty
- Stupidity exists when there is no more of the spiritual Sattva energy: Knowledge
- Depression exists when there is no more of the spiritual Sattva energy: Joy and cheerfulness
- Dissatisfaction exists when there is no more of the spiritual Sattva energy: Peace (Shanti)
- Hatred exists when there is no more of the spiritual Sattva energy: Love and affection
- Coldness exists when there is no more of the spiritual Sattva energy: Warmth (by sun energy from the Brahman)
- And death or dead material exist when there is no more of the spiritual Sattva energy: Life

The loving, personal aspect of the Absolute is with us and highly interactive when we want it.

"I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity."

(BG. 7.21) As an example, many Hindus worship a monkey God who is said to have enough strength to carry mountains. During this act of worship, the devotees direct their love towards this manifestation of the divine and they receive a "spiritual feedback".

A suitable miracle may also occur:

It is common in Hindu practice to offer milk under the trunk of the half-elephant half-man God Ganesh. We have read in the newspapers that statues of Ganesh have appeared to drink litres of milk when the faith has been particularly strong. This miracle has taken place all across the globe.

The so called Avatars, loosely translated into English as incarnations, are no different from each other. Indeed the ten main Avatars of Vishnu can be placed alongside the evolution of nature:

1. Water creatures,
2. Amphibians,
3. Land creatures,
4. Half-animal-half man creatures,
5. Dwarf-man,
6. Barbarian man,
7. Civilised man,
8. Wise man,
9. Ultra-wise man,
10. Transcendentally restored man.

This is why the ten main Avatars of Vishnu appear in Hinduism in the following sequence:

1. Matsya,
2. Kurma,
3. Vahara,
4. Nrisimha,
5. Vamana,
6. Parasurama,
7. Rama,
8. Krishna,
9. Buddha and
10. Kalki.

(From the Teachings of Lord Chaitanya, written by Bhaktisiddhanta Swami)

Men and women are willing to worship a divine pairing of man and woman as the one loving personal aspect of the Absolute. The mercy

of God is manifested in such pairs as Parvati and Siva, Sita and Rama or Radha and Krishna.

This is where the relationship between Radha and Krishna becomes interesting for those who are seeking all-embracing love. Krishna represents the love of God and Radha is the personified form of love.

In order to better understand this image of God, it is advised to dip into Ancient Indian scripture where the basic ethical standard, the three Gunas, is described. (See also the white glass bead: World view and position...)

Ethics are described in Indian scripture as something spiritual and also a spiritual process. In Sanskrit the word Sattva is an umbrella term for virtue, wisdom and beauty. Sattva can be found in the material world but it is in its pure, untainted form in the spiritual world.

True ethics (Sattva) are the divine manifestation in the spiritual world. They are eternal, untainted and pure (Visuddha-Sattva or Nitya-Sattva in the Bhagavad Gita 2.45). In the material world, ethics (Sattva-Gunas) are mixed with exploiting passions (Raja-Guna) and destructive ignorance (Tama-Guna).

If we understand what is meant by Sattva-guna, then we can get closer to the personal aspect of the Absolute. The root of the word Sattva is "sat" which means eternal and the word God is connected with the word good:

Sattva = preservation = virtue = knowledge = wisdom = purity = cleanliness = beauty = aesthetic = light = enlightenment = cheerfulness = care = satisfaction = patience = fulfilment of duty = love of one's neighbour = altruistic and selfless actions = decisiveness = control of the mind = control of the senses = tolerance = love of truth = forgiveness = generosity = control of the self = trust = feelings of responsibility = ease = balance = modesty

(See also Bhagavad Gita, tenth chapter: Vibhuti-Yoga-How to recognise the diverse personal aspects of the Absolute).

The personal aspect of the Absolute...

- 1...is at home in the heart of every person (Para-atma). It is the best friend of every living creature.
- 2...is all powerful because it is the energy source for all living creatures, all suns and universes (Brahman)
- 3...is pure, untainted virtue (Visuddha-Sattva)
- 4...is the possessor of all (Purusa)
- 5...knows everything in the past, in the present and in the future (Tri-Kala-Jnana)
- 6...is the source of all energies (Sarva-sakti-man)
- 7...is the source and receptacle of all pleasures, tastes, and beauties (Raso-vai-saha)
- 8...is all-attractive (Krishna)
- 9...is personified love (Radha)
- 10...is the sensual principle in spirituality (see below).

The personal aspect of the Absolute possesses everything except one thing: our love for Him. He does not want to control our love because that would make us all homogenous robots. He wants relationships with free-willed individuals. There is no such thing as forced love.

The most important question we need to ask is:

What is the eternal function (Nitya-Dharma) of our soul (Jiva-Atmas)?

Our eternal function is: All-embracing love, love for the universal whole, for the personal aspect of the Absolute and for everything which extends from him; all living creatures, the environment, nature and our own realised selves. This ability to love everything is the highest possi-

ble happiness we can achieve and it is the happiness which every material self is searching for.

As human beings, we are looking high and low for satisfaction. The majority of us are trying to find it in the quality and quantity of our possessions. However this does not result in lasting happiness but in the exploitation of nature and our fellow living creatures. And after so much environmental damage, we still cannot say that we are any closer to finding true happiness.

Pure happiness is to be found in the heart, not in material objects. The personal aspect of the Absolute is situated in our hearts, directly next to our eternal spiritual soul.

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul." (BG 13.23)

Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme." (BG 5.25)

The ancient Indian texts, the Mundaka Upanishad and the Svetasvatra Upanishad, compare the individual soul (Atma) and the super-soul (Para-Atma) to two birds sitting on a tree branch. One of the two birds is eating the sweet and bitter fruits of the tree, while the other bird is watches him. The first bird represents the individual soul, Atma, and the second bird represents the super-soul, Para-Atma.

The two birds fly from one tree to the next as the soul moves from one body to the next. There are too many pairs of these birds to be able to count. The bird which eats is always changing whilst the bird which observes is one and the same.

Mundaka Upanishad (3.1.2.) and Svetasvatra (4.7):

"Although the two birds are together in the tree, only one is busy eating the fruits. This bird both likes and dislikes the taste of the fruits, he en-

joys himself and he suffers. But as soon as he turns his attention to the other bird, towards the all-knowing, personal aspect of the Absolute, then he loses all his pain straight away.

"One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees." (BG 13.28-29)

Whoever has once tasted all-embracing love for God and for the living creatures which extend from Him, will never taste anything sweeter in his or her conditioned life on earth. For this person, it is irrelevant whether it is raining, sunny or snowing, hot or cold. The truth has been found within, and the weather and the dualities which make up our material existence are undermined by the sweet nectar of the soul.

All that this person wants to perceive is the bliss of an ever strengthening love: love for God, for all living creatures and for his or her self, the true divine identity.

This is the point when Karma-yoga, selfless yoga, has advanced into Bhakti-yoga, the yoga of all-embracing love. On the path to Bhakti yoga there are nine steps and each step will automatically lead onto the next. You can therefore get a taste for the highest step of Bhakti yoga from the beginning.

The nine steps on the path to Bhakti yoga (the yoga of all-embracing love) are:

1. Initial trust (Shradda)
2. The company of devotees (Sadhu-sanga)
3. Practising selfless and loving devotion to the personal aspect of the Absolute (bhajana-kriya)
4. Purifying the heart of all negative tendencies (Anartha-nivritti)
5. Focusing on spiritual and Absolute truth (Nistha)
6. Developing a deep, sweet taste for the transcendental (Ruci)
7. Attachment to the personal aspect of the Absolute (Asakti)
8. Awakening of love for the personal aspect of the Absolute (Bhava)
9. Complete, intense love for the personal aspect of the Absolute (Prema).

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me." (BG 18.54)

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." (BG 18.66)

In the stage of perfection called trance, or samadhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact. (BG 6.20-23)

The most important thing which we can do on earth is to learn to spread ethical, spiritual, all-embracing love. All-embracing love is the substance of our souls. It is the most important foundation in civilised society.

The Bhagavad Purana (1.2.6) states: shiitake apratihata yematma suprasidati

"Only those whose love is not for their own purposes can obtain true peace in their soul." Such actions are selfless; they are pure and are carried out without exploitation. These actions are initiated by the Divine and so they are like words on water which do not have any trace of karma behind them.

A Pharisee asked Jesus:

"Master which is the most important commandment"

He was answered:

"You should love the Lord God with all your heart, with all your soul and with all your thoughts. This is the first and most important commandment."

"Just as important is the second: You should love your neighbour as you love yourself. All the laws of the prophets depend on these two laws".

(Mt 22:15-40; also Mk.12:28-31; Lk.10:25-27)

This is the key moment in the New Testament and the Bible as a whole. It is also the quintessential point of every religion.

More than fifteen hundred years after Christianity was swallowed up by powercrazed, dogmatic and even terrorist institutions, the Ethics Party is a new seed which is being sown. This seed must grow and spread all-embracing love as well as individual spirituality. The more the tree blossoms the more it will bear new fruits and seeds.

This all-embracing love is the most important foundation for civilised society. We believe that it should be at the root of all political endeavours. All our social responsibilities should stem from it. We are responsible for our fellow human beings, for our fellow living creatures and for our environment. This system should not be undermined by bureaucracy.

The following statements about Visuddha-Sattva were put forward in the end of "The natural and timeless ethical standard" (in World view and position):

Visuddha-Sattva is the "place" in which the different aspects of cultural and humane life meet. It is the point of true beauty.

Tattva = truth = knowledge = science = philosophy etc.

Rasa = taste = beauty = art = music = poetry etc.

Yoga = spirituality = self-realisation = liberation = religion etc.

The true yogi, the true artist and the true philosopher are all seeking the same essence in their own way, the essence of Visuddha-Sattva.

The highest stage of perfection is achieved when the yogi understands and realises the principle of all-embracing love: Rasa-Tattva.

It is now time to go a little deeper into this topic of Rasa-Tattva, into the erotic principle of spirituality and into the feminine aspect of the Absolute.

All-embracing love has, as the name implies, a far-reaching spectrum.

The Absolute must have an impersonal aspect alongside a loving, personal aspect in order to be perfect and complete. The personal aspect makes the Absolute so attractive, so appealing and therefore approachable. When we are freed from ignorance (Tama-guna) we can recognise all three aspects of the Absolute and even experience divine, spiritual qualities in our own lives.

In the Bhagavad Purana 1.2.11, the understanding of the Absolute is explained as follows: (vadanti tat tattva-vidas tattvam yaj jnanam advayam, brahmeti paramatmeti bagavan iti sabdyate).

"The Absolute can be perceived in three aspects which are beyond material dualism. These three aspects are Brahman, Paramatma (Para-Atma, super-soul in every heart) and Bhagavan."

As stated earlier it is not possible to recognise the pure, eternal form of virtue (Visuddha-Sattva) if we are only searching for Nirvana, the point of nothingness, or Brahman, the light in which all individuality is extinguished. Those who do subscribe to this philosophy view the material world of duality as one of complete illusion (Maya). And Visuddha-Sattva cannot exist in such a world.

The Bhagavad Gita does not deny the existence of this world. Our lives are genuine realities, however they are temporary realities. Our problem is that we often falsely identify ourselves with our temporary body.

In the Bhagavad Purana 10.60.45 Rukmini speaks to Krishna:

"A woman who fails to relish your fragrance becomes totally befooled, and thus she accepts as her husband or lover a living corpse decorated with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air."

The material world is a shadow of reality. However the shadow helps us to recognise that there must be an origin to it, namely an object which casts the shadow. If one remains in the shadow, he or she cannot enjoy the facilities which the light provides, and if one remains in the light, he or she cannot be disturbed by the darkness of shadow. Plato has aptly described this in his famous parable of the cave.

People have often seen mirages of water when they are walking in the desert. Just because the water is an illusion at that time, it does not mean that water does not exist. There must have been water at some point in these people's lives for them to be able to picture it.

And this applies to spiritual eroticism, the topic of this article.

The fifteenth chapter of the Bhagavad Gita compares the material world to a tree. However this tree has its roots stretching upwards and its branches are stretching downwards. It is like looking into a lake and seeing the reflection of the tree which is next to it.

Eroticism in the spiritual world is pure, untainted love without any exploitive lust. Its reflection in the material world is often tarnished with passions, leading to lust, and ignorance, leading to anger and sexual perversion.

"There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul." (BG 16.21)

Many institutionalised religions have tried to suppress, to forbid or ban sexuality. This may well lead some, who are not so anchored in their spirituality, to commit shocking acts of sexual perversion.

An easier way of cleansing our eroticism of impurities is to engage with the personal Absolute in a loving relationship. The deeper we go in this relationship, the more we will purify ourselves.

The purest forms of beauty, aesthetic and eroticism are found in the personal aspect of the Absolute. Ugliness is not the opposite of beauty; it is the absence of it. In the same way, exploiting lust appears in the absence of spiritual love (the connection with the personal aspect of the Absolute).

Krishna says in the Bhagavad Gita "I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bharatas [Arjuna]." (7.11)

Approximately 500 years ago Europe was opening the doors of its Renaissance, while in India, Caitanya Mahaprabhu was revealing his erotic connection to the personal aspect of the Absolute.

He writes in his "Siksastakam"(6-8)

"My dear Lord, when will my eyes be beautified by filling with tears that constantly glide down as I chant your holy name? When will my voice falter and all the hairs on my body stand erect in transcendental happiness as I chant your holy names? O Govinda! The separation from you is hurting me so much, and every moment away from you feels like 12 years. The tears are flowing down from me like rainstorms, and I feel so lonely in this world without you. I know no Lord other than Krishna, and He will always remain so - even if his embrace becomes raw and he breaks my heart because he does not reveal His heart to me. He is free to do as he wills because He is my beloved Lord."

Caitanya revealed the sound mantra which is used by many today as a path to transcendence "Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare".

This mantra is based on the erotic principle of spirituality. Hare means Radha, the loving feminine Sakti part of the personal aspect of the Absolute, and Krishna or Rama means the loving, masculine, Purusa part of the personal aspect of the Absolute.

In this Mantra, the Sakti and the Purusha, Radha and Krishna are placed next together at certain points: Hare - Krishna, Hare - Krishna, and are then separated: Krishna, Krishna, Hare, Hare before they are put together again: Hare - Rama, Hare - Rama and again separated: Rama, Rama, Hare, Hare. This rhythm of separation and realignment reinforces the erotic principle of spirituality.

Srimati Radharani

The following text was written by Walter Eidlitz. He was in India during the Second World War where he met his spiritual master as a German detainee in a British prison camp.

Caitanya-Bhaktas say that all worship for God originates in Radha's power. Radha is known as the goddess Bhakti (bhakti-devi), as the original form of all divine love. The tradition goes that no one can reach God without her merciful gaze, without her strength carrying the soul.

God is BEING, pure REALISATION and BLISS (sat-cit-ananda). However He cannot contain all the divine bliss of love within Him. The love flows over his inner infinity and Radha is there as the figure which stands in front of Him. Her nature is the essence of God's friendship, love.

Bhagavan, the ONE, Adokshaja, "which cannot be grasped by human reason and senses" is manifested in the duality of Krishna and Radha. This is the beginning of all creation, the eternal, immortal creation. The transient creation of Brahma is only a shadow of that which is eternal.

Krishna and Radha stand opposite each other and face each other in the never-ending interplay of divine love, Shringara-Rasa. Although the pair have known one another for eternity, Krishna is always something new for Radha and Radha is always new for Krishna. It is as if they are continually seeing each other for the first time, and they stand amazed in divine love.

And yet Radha and Krishna are eternally at one. "They are at one with each other in the same way that the light of a fire is always at one with

the fire. They are bound with one another as the scent of a fresh rose is always bound to the rose." This idea is often repeated in Ancient Indian literature. The rhythmic bheda-abeda which pulsates through all godly existence "separated and not separated, different and not different, divorced and never divorced" is apparent in the original relationship of Krishna and Radha.

A strophe was written in an earlier chapter on how to sing the holy name of Krishna. Chaitanya-Bhakta adds "I do not know from which river of nectar rose the two syllables Kri-shna. But whenever the pair of words (Radha and Krishna) dance in your mouth, you yearn for thousands of mouths. Whenever the pair penetrates your ears, you desire millions of ears. And whenever the pair sinks deep into your heart, then the world of sin is extinguished."

Chaitanya remarks on the one divine form for the two-part Radha and Krishna. There have been many other manifestations of the divine pair in ancient Indian literature e.g. Lakshmi - Narayana in infinite divinity, Rama and Sita in the eternal kingdom of Ayodhya. In Shiva's kingdom the pair is Shiva and Parvati. And on earth, every truly loving couple has a share of the love of the cosmic pairs.

One can read more about Radha's devotional love for Krishna in the Rasa texts. Her desire to please Krishna is so overwhelming that her one body cannot contain the love within her. Her love takes the shape of divine bliss and pure realisation and it spills out of her into the bodily forms of the Gopis. The Gopis are a manifestation of Radha's unquenchable love.

The strength of the divine cannot be contained, so it pours out. And yet it always remains a whole. This is the secret of divine existence, and it is valid between Radha and Krishna, Krishna and his Avatars, and Radha and the Gopis.

The seven colours of a rainbow emerge out of pure, white light and yet the white light never disappears. In the same way Radha's love for Krishna spreads out onto the eight "Head-Gopis" Lalita, Vishakha, Chitra, Indulekha, Champakalata, Rangadevi, Tungavidya and Sudevi.

In certain parts of the Vedas, Radha is compared to a climbing plant and the Gopis are its flowers and leaves. In the Rasa Veda the Gopis are presented as different types of personalities, each with the highest sense of character. Each personality presents a different kind of loving relationship with God.

There are many dramatic games and plots which occur between Krishna and the Gopis and between individual Gopis. And Radha is the opponent to the Gopis even though they all extend from her. Radha's behaviour intensifies the action of the stories. If she or Krishna leaves the dance, then it breaks down. Radha's innumerable aspects is similar to Novalis' treatment of Maria in "Hymn to Maria":

"I see you in a thousand pictures, Maria, beautifully sketched. But not one of them can match how my soul sees you."

Radha's aspects are explained in the Brahma-Vaivarta-Purana when Krishna informs the shepherd king Nanda about Her.

"With her by me I can realise creation, I can create Brahma and the other Devas. Everything in the world stems from her. Everything in the world can be dismissed by her. Without her there would be no world."

In the infinite majesty of Narayana's kingdom, Vai-kuntha, she is the great Lakshmi. In Goloka she is Radhika (Radha). She is the divine voice of the Vedas. She is Savitri.

There is an amazing discussion about Radha and Krishna in the Sama-Rahasya-Upanishad which takes place in the kingdom of divine majesty, Vaikuntha. One of the conversants is Narayana. Standing next to him is the reverential Lakshmi who is a beaming female form of Narayana's divine power. Lakshmi is surprised to notice that Narayana is deep in meditation. She humbly bows before him and asks "What are you meditating on? What are you murmuring? I am curious to know. Is there a God who is higher than you? In which kingdom? What does your mind, in its complete devotion, hold before it?" And Narayana answers that he was meditating on the limitless lila of Radha and Krishna adding "all of my Avatars do not know this Lila. And all of the forms in which you reveal yourself, o Lakshmi, do not know this lila."

According to this Upanishad, Narayana is continually searching for his own inner self in the Lila of divine bliss.

The great Lakshmi who is listening in the kingdom of divine majesty, is often prayed to by Hindus around the world as the goddess of wealth and happiness. But even she cannot obtain the divine bliss in Krishna's inner self, however hard she tries. It is often emphasised in the Rasa Vedas that only the humble disciples of the Gopis can reach Vrindava, and even the beaming Lakshmi is too proud for this great highest pleasure.

When Krishna delves into the infinity of His inner self, he sees Radha, his true self, in front of Him. And when He, who "does not have an internal nor an external" searches for her, he sees her everywhere.

This secret is touched upon in a delightful discussion in two works of Krishnadasa KaviRaja. Radha is here talking in complete confidentiality to one of her girlfriends.

"Radha asks: "Where do you come from in Vrindavana?"

The friend answers: "From the feet of Krishna."

Radha: "Where is he?"

The friend: In the grove of Radha-Kunda."

Radha asks: What is He doing there?"

The friend: He is having a dance class."

Radha asks: "Who is the guru?" (She does not use any word for a dance teacher, instead she chooses the holy word for a spiritual master)

The friend: "You yourself. He is looking at you in every tree, in every plant, everywhere he turns. It is you who is illuminating his dance, it is you who are the master of the dance in front of Him, and he is dancing to you".

Krishnadasa "Govinda Lilamritam" 8.77; mentioned in "Caitanya-Charitamritam 1,4,124)

This material world is a formidable cosmic manifestation. It is a training machine for conditioned souls and the true yogi attains the highest level of perfection, Visuddha-Sattva, by understanding and realising the pure principle of Rasa-Tattva where all exploitative passion has been expelled.

When the yogi has reached this level of complete liberation, there is a celebratory graduation party. The newly qualified graduate comes together with other graduates and the personal aspect of the Absolute multiplies himself according to their number. He dances the dance of liberation with all of them. This is called the Rasa-Lila where every Gopi experiences a direct loving exchange with Radha-Krishna.

Radha and Krishna with expansions. Krishna is always the same person but the expansions of Radha are different individual spirit souls (in this sculpture illustrated with different colours of the clothing). In other words: We, the individual souls in the material world are expansions of the love-energy Sakti, the female form of the personal aspect of the Absolute Truth.

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The transformation therapy of all-embracing love

How the Absolute descends to psychological relativity

This chapter reveals how individuals and collectives can correct the lack of goodness (Sattva) in the world (Sattva, see also by Gunas in World-view). Everybody can take part, simply guide yourself or let yourself be guided by this textual therapy.

What is this transformation therapy of all-embracing love? How are we to transform ourselves? How are we to change our Samskaras, our habits and our characteristic tendencies?

"Kiss" - Keep it stupid simple: We transform ourselves simply by asking ourselves again and again the question:

Is this really who I am?

This is the most important question we can ask. We must free ourselves from the idea that we are our pasts, from the belief that every action has played a role in our self-definition.

This way of life is one of care and sincerity.

Our surroundings, namely the people around us, define us according to our pasts. But of course this is not true because we do not live in the past. We are living in the present moment where some people clearly have a larger scope of freedom than others. However every person has the opportunity to increase their future radius of freedom by acting ethically in the present moment.

We are all responsible for the decisions we make and if we continue to ask ourselves the question of "Is this really who I am" then we will find our truth e.g. "Am I really someone who believes in the principles of meat-eating, namely murder and slaughter, or do I simply know no other way?"

If we continue to question the motives behind our deeds, we will naturally correct our ways and live in respect of others. But if we do not ask the necessary questions, we will gradually lessen our radius for free-

dom and we will catapult ourselves along an ethical devolution. The question is ours: our ethical evolution or ethical devolution?

The transformation therapy of all-embracing love now leads us to recognise our innermost consciousness, the existence of which is confirmed by all mystical traditions. These traditions have taught similar practices to enable us to recognise and realise the best in ourselves, ultimately healing us of the lacking goodness in our lives. We want to help all our brothers and sisters who have lost their beliefs, and all of those who fail to recognise the inner consciousness for realising their spiritual reality.

The transformation therapy of all-embracing love is to settle the mind on the goal of worship. The goal of worship is known as "Ishtadev" in Sanskrit, or "the Lord of the heart". The great teacher of yoga, Patanjali, calls the Lord Isvara, the Supreme controller. Ish means Lord who is the central cause of all dominations and the root of the word essence. For those who do not have their focus on the Supreme Lord, this Ish is perverted to an -ism where other sacrifices and other forms of worship are demanded.

The most popular -isms are separatism and egotism which refer to the worship of our own egos as Lord. We may extend the branch of ego to nationalism, socialism, capitalism, where our field of action is limited to our own social welfare or economic development. In this way we are not seeking all-embracing love which includes the personal aspect of the Absolute. (Also see above: The personal and impersonal world view - Two paths to liberation which support each other".)

The Lord of the heart, Creator, Maintainer, Controller and legitimate Proprietor of all, is the one who can satisfy all our cravings. He can satisfy our thirst for knowledge, our thirst for eternal existence in the spiritual world and He can satisfy our thirst for love since He is the Supreme Loving Lord. He is ready to extend Himself to each and everyone of us.

We realise the Lord of the heart through the practical experience of prayer and meditation. As you may sometimes go along with the judgement of your inner voice, you should exchange with this inner

guardian and make inquiries for it to answer. If you present your doubts honestly, the inner guardian will help you, answer you and show you the light to get out of darkness. This is a mystical process which produces real, tangible results which we can all recognise.

Yoga in the transformation therapy

The school of yoga recommends the eight-fold guidelines of Patanjali to achieve speedy spiritual success.

Yama and Niyama - Self Restraint and Observance

Yama is the foundation of yoga. It is the first step on the Eightfold Path of Patanjali.

Yama is what we should avoid doing so that we do not bring harm to ourselves and the community around us. Yama is said to be the foundation or root of the yoga tree. If we do not incorporate Yama and Niyama into our lives, there will be very little advancement upon the spiritual path.

Yama - What you should leave behind as you practise Yoga:

Violence & killing - Lies & Untruthfulness - Stealing & Misappropriation - Greed & Selfishness

Ahimsa - non-violence, non-injury, harmlessness;

Ahimsa is not merely non-killing. In its truest form it is to abstain from causing the slightest harm to any living creature. This harm may be provoked by an action, mentally and/or verbally. As we practise Ahimsa we are strengthened by seeing the soul or God in all living creatures, and this is actually the perfect philosophy for vegetarianism. When we hurt others we are also causing harm to our own selves because we are all God's creations.

Ahimsa can only be practised by people of great strength in mind and a wonderful warmth of heart. One who has patience, forgiveness, and

self-control will not have any problems practising Ahimsa. He or she will put up with insults, rebukes, and verbal assaults, never retaliating or wishing harm to anyone.

Satya - truthfulness, honesty;

Your thoughts, words, and actions should all correlate. Speak the truth at all times, do not twist or modify what you have seen or heard. Being true to one's own self is the highest form of Satya. If one is established in truth then other virtues will manifest themselves quickly enough! If one is established in truth, whatever is said will come to pass.

Asteya - no theft, honesty;

Remember that desires and wants are the principle causes of theft and dishonesty. If you rid yourself of the mental enslavement for material goods, then you will lose the attraction to acquire these objects by immoral means. If you are established in Asteya then you will receive all that you need.

Brahmacharya - Continence, Control of sensual pleasure;

Brahmacharya is understanding our real identity which is different to our bodily identification. Brahmacharya is to recognise the purity and freedom which exists once our illusory lusts in thoughts, words and deeds, have been left behind. In the beginning stage of Brahmacharya we are not involved with sexual activities outside of fixed relationships and, on an advanced stage, we are completely liberated from sexual thoughts, sexual urges and sexual attractions. However, we do not achieve Brahmacharya by suppressing our sexual energy, because this actually leads to perversions. Sexual abstinence must not be institutionalised. Brahmacharya lies within the heart but we do need to control the senses, to act in selfless service and to exhibit inner continence if we want to make spiritual progress. There are certain yoga postures which help us to establish Brahmacharya, such as Sirshasana (head stand) and Sarvangasana (shoulder stand). Eating Sattvic foods, performing Pranayama and Japa will also aid our success in Brahmacharya.

Aparigraha - Freedom from covetousness and renouncing the desire for possessions beyond one's needs;

Aparigraha is not fearing for losing possessions, not hating others for what they have, and releasing yourself from all disappointment when things are lost or unattainable. We aid our practice of Ahimsa (non-killing) Satya (truthfulness), and Asteya (non-stealing) by practising Aparigraha. Aparigraha is also the term for receiving gifts which are not necessary for daily living. Such gifts are luxury goods. When we accept unnecessary gifts we are also accepting the karma of the person who has worked for these items. It is a rule never to take more than you need for simple and basic living. By practising the above-mentioned practices of Yama, or self-restraint, it will be possible to achieve substantial and rapid progress along the spiritual path.

Niyama - Observance

Niyama, observance, is the second step on Patanjali's eightfold path. The five principles of Niyama control the organs of perception, namely the eyes, the ears, the nose, the tongue and the skin. The important points here are internal as well as external purity (Shaucha), contentment (Santosha), the practice of austerity (Tapas), the study and reception of religious works (Svadhyaya), and self-surrender to God (Atmanivedana).

Niyama - What to do in Yoga:

Purity in thought, deeds, & body - Contentment with the self - Spiritual discipline - Spiritual study - Surrender to God

Shaucha - purity, cleanliness;

Shaucha is internal and external purity which underpins the ancient saying "Cleanliness is next to Godliness." A yogi or yogin has to keep the external body clean by bathing, and by wearing fresh clean clothes made from natural fibres. Part of a yogi's external cleansing tradition-ally includes tidy maintenance of the hair by keeping it clean, combed or short. For our internal cleansing we engage in prayer and recite mantras. One should also seek to limit food consumption to satt-

vic(pure) food products which have been offered to the Lord and are conducive to meditation. The best food products are those which have come from organic sources and so they have been grown with due respect for the earth and the environment. We can tell if the two parts of the body are irrigated and pure by how we bend to assume asanas (yoga positions). Shaucha is ready once both sides of the body have been cleansed and irrigated.

Santosha - contentment, peacefulness;

When we perform Asanas our blood falls onto every cell like how water falls onto turbines. We generate and release hidden energy into our bodies which brings new light into every cell. The more light we bring to the body, into the cells, the more vividly we experience Santosha. An inner peace and contentment overcomes us and we are filled with joy and happiness. Shaucha and Santosha are symptomatic of good physical health and happiness in mind. Selfless and devotional work for people and living entities is important for realising the content state of Santosha.

Tapas - austerity, practical (i.e, with manifested results) spiritual discipline;

Some may define Tapas as austerity but it is probably better explained as a burning desire to cleanse every part of the mind and body. We are seeking to make the senses and the body so permanently pure and healthy that impurities simply do not have any room to enter the body, physically and/or mentally. Tapas can be defined as karma-yoga, the yoga of action, because it requires us to act in a pure way.

Swadhyaya - spiritual study;

Swadhyaya is the study of the Vedic scriptures under the guidance of a spiritual master/therapist to whom questions should be asked to ensure full understanding of the texts. This Website is a summary of such topics and should be read carefully, especially the chapter on the three Gunas and the chapter on Karma and Reincarnation.

Atmanivedana or Ishwara Pranidhana - offering one's life to God;

Learn to worship the Lord in your heart, develop spiritual attachment to his service and meditate on his holy name.

Sattvic Lifestyle

The last three parts of Niyama are particularly important aspects of yoga which take us to the highest state of consciousness. We reach this climax by fully dissociating our minds from the vehicles of the temporary bodies. In attaining this stage, we effectively free ourselves from the body and we are fully realised in the service of the soul. These last three Niyamas could be described as the tools for building sturdy spiritual health and our vegetarian diet is an important part of this process. Without integrating the proper sattvic diet into one's daily routine then Tapas, Swadhyaya, and Atmanivedana cannot be practised and spiritual development is impossible. Wisdom and the benefits of Niyama will evade the student who chooses to ignore a sattvic diet and the well-meaning practices.

No one lies outside of the knowledge and wisdom of the three Gunas. Sattva-Guna - love, wisdom, purity, goodness, etc. Raja-Guna - exploitative passion and intellectual corruption, and Tama-Guna - destructive Ignorance. These three Gunas are everywhere. However they have a varying degree of influence on us as the day progresses.

The morning is sattvic and it is the favoured time for meditation amongst those who do so. In the morning there are very few who will be "reaching for the bottle". As the day progresses Raja-guna takes the upper hand and life becomes more hectic as people are focused on maintaining their material living standards. Around evening and night time, people are dominated by Tama-Guna and some are prone to over-consume alcohol and destroy their bodies with drugs and red-light activities.

This means that the early morning hours are the best ones for meditation and prayer. The morning hours should be capitalised upon for developing spiritually.

Passion is incidentally situated between the two other Gunas in the order of ethical standards because, when it has been understood, it can be put to virtuous uses. However if it is not well regulated then it may slip into ignorance and cause damage to the individual and society.

Meditation and prayer

The transformation therapy of all-embracing love includes meditation and prayer. One of the nine steps of Bhakti Yoga, the Yoga of all-embracing love (Sravanam, Kirtanam, Visnu-smaranam, Pada-sevanam, Arcanam, Vandanam, Dasyam, Sakhyam, Atma-nivedanam) is Vandanam, prayer, and all great religious scriptures are full of these. Sometimes prayers are recorded and noted down, or they simply exist in the moment, as personal expressions between the devotee and the Lord. Ritual praying and mantra recitation have been a part of spiritual practice in yoga ashrams since time immemorial. The tradition of spiritual masters teach this as a process for purifying the chanter.

The word Mantra is derived from man (mind) and tra (liberation). It follows that we chant these Mantras to free us from the many anxieties which are generated in our minds. And once we are relieved of these anxieties, we automatically begin to change our worldview and the view of our own lives.

The call for service and selfless action

It is worth noting at this juncture that spiritual teachers have regarded mantra meditation as a call for service. Collective service is when like-minded people, who are all in the pursuit of a communal goal without any ego-interest, come together. The transformation therapy of all-embracing love pays further reference to this as Karma-Yoga, selfless work for devotional-altruistic projects.

Selflessness cannot be forgotten because we need it to succeed with our prayers and meditations.

Selfless action is the expression of compassion for the suffering of all living entities. If this compassion is not properly developed then we will fall short of the target, and all our prayers, mediation, Tapasya and the other aforementioned steps will have the same effect as water does on a tree which is already dead or the famous drop of water as it hits a hot stone.

Conclusion: Friendship with God

Whether you are Hindu, a Christian, a Muslim or simply a spiritualist, - a lasting friendship with God can be fully realised after understanding the meaning behind the three Gunas. The three Gunas make it clear that God is not one who wants to be feared, He is our friend. (Gunas and Visuddha Sattva see World view).

This idea that God and his punishments are to be feared has been spread by religious institutions and their leaders. Through the use of dogmas, these institutions have promoted fear relationships instead of friendships with God for their own ends, and they have been spreading intellectual corruption. There is even one extreme German saying:

"Wenn die Münze im Kasten klingt, die Seele aus dem Fegefeuer springt! - When the coin drops into the box, your soul jumps out of purgatory."

But God does not want to send us to Hell and it is a gross ignorance to believe he does. God does not punish us; we are the ones who control our free will and so we are responsible for our futures. Purgatory is nothing more than the circle of birth, age, sickness, death in which we currently find ourselves. This Illusions are only temporary.

However when we have understood the concept of the three Gunas we know that pure sattva is eternal (Sattva=Sat=eternal) and God is pure, one hundred percent Visuddha Sattva. God's aspect is therefore completely benevolent.

Of course most people are instinctively aware of the three Gunas, our natural scale of ethics. But it helps to know the formula and the defini-

tion of Visuddha Sattva so that we can consciously apply the three Gunas to our lives. We will then know when to stay clear of the false images of God and the false paths of deliverance which can be so easily assumed e.g in history, the Crusades, or in our current day, religious extremist suicide bombers.

After we are familiar with the sattvic characteristic of God, we are ready to build genuine, personal and penetrating friendships with Him. Otherwise how is it possible to be a caring friend of someone whose characteristics we don't even know or whose intentions seem so strange, perverse and even brutal?

Once we know that our love is not going to be abused or disappointed, we can give it out. Our loving relationship will develop and we will have the courage to step back from the teachings of blind faith which preach of God wanting to punish and abuse us.

Friendship with God is a preliminary and vital stage in our development towards all-embracing love. God is first a friend and then a beloved. As we interact with the personal aspect of Absolute Truth in loving exchanges, we will become more and more sattvic ourselves and we will progress towards Him.

For; "birds of a feather flock together" and we know; right association has an influence on us.

When we develop a deep and lasting friendship with the personal and interactive aspect of God, we will understand our own selves. We will build a relationship with the environment which will be reciprocated.

We will begin to see everything in relationship to God.

We will recognise that God abides within us and that our bodies are temples for God. We do need to look after our bodies and tend to its concerns e.g. by eating sattvic and natural food products. Even our food and our cooking is done as a service to the Absolute.

In the same way, we can view our work and our activities in relationship to God. Our home is a temple for God and it follows that we should create and keep a clean, sattvic atmosphere therein.

In the same way, the entire world with all the fruits of nature is God's temple. We must not exploit the earth but selflessly serve it, using it as the training ground towards our perfection of all-embracing love.

God's mercy is often referred to in Christian and Muslim terminologies and it forms a part of any friendship with Him. When the goal of life has been reached and a friendship with God has been established, we overcome our separatism from Him and we are lifted by His mercy above the circle of birth and death.

Simply channel your mind onto the all-pervading God, onto the personal and interactive aspect of the Absolute and connect with Him in an eternal friendship...

Summary: - 40 key statements towards all-embracing love

1. All-embracing love will be achieved by spreading all-embracing love.

"You should love the Lord God with all your heart, with all your soul and with all your thoughts. This is the first and most important commandment."

"Just as important is the second: You should love your neighbour as you love yourself. All the laws of the prophets depend on these two laws".

(Mt 22:15-40; also Mk.12:28-31; Lk.10:25-27)

This is the key moment in the New Testament and the Bible as a whole. It is also the quintessential point of every religion and the definition of all-embracing love.

2. All living creatures (Jivas) are tiny, conscious and eternal parts of the personal aspect of the Absolute but they are housed in human bodies,

animals and plant forms. If the material identifications of living creatures are put aside and the coverings are ignored, their true individuality (Svarupa) is manifested. There are unlimited amounts of living creatures and they share the same spiritual quality as the personal aspect of the Absolute. However the majority of Jivas have already been liberated and they are living with the personal aspect of the Absolute with love and devotion (Bhakti) in an eternal, spiritual sphere. They are living in a world of erotic spirituality without selfish lust, only all-embracing love (Prema).

3. There is only one God for all religions and all peoples. The Absolute must be complete and perfect and this requires Him to have both a personal and impersonal aspect. The personal aspect of the Absolute makes Him very attractive, appealing and, therefore, approachable.

This is confirmed in ancient Indian literature, a part of the Upanishads:

"Om purnam adah purnam idam purnat purnam udacyate purnasya purnam adaya purnam evavasisyate".

"The Absolute truth is the source of many, many complete parts, but because He is the source, then He must contain everything which extends from Him, and He remains as a complete whole."

This means: We are people with our own individuality and we are able to care for the individualities of others in loving exchanges. The Absolute must also therefore be able to love and to love others, otherwise there would be something missing from what he can do. Absolute truth must possess an individual, loving, personal aspect.

The personal aspect of the Absolute Truth is inconceivable for a conditioned human being. We can not grasp it from our position using our own strength. We have to understand, however, that the Absolute would not be Absolute if it could not explain itself to the conditioned; otherwise it would be limited by something it could not do.

4. This personal aspect of the Absolute is almighty, all-good and sattvisch, omnipresent, and it embraces everything which has been created. He is the cause of all causes, and He is without cause. He is in

eternal existence. We find the quality Sat (eternity) in the impersonal and energetic aspect of the Absolute, Brahma. Furthermore, we find the two qualities Sat and Cit (eternity and knowledge) in the personalised, localised aspect of the Absolute, Para-atma (super-soul). Para-atma is the "operating system of the material world. Once more, we find the qualities of Sat, Cit and Ananda (eternity, knowledge and the joys of love) in the personalised, loving aspect of the Absolute, Bhagavan.

5. A further aspect of the Absolute is that of material nature, where we presently live. This world is presented as a reflection of the eternal, spiritual reality, so it too must be real and eternal. However the forms in which we appear and our actions within this world of material nature are transient. The origin of this material world is eternally reflected as something transient thanks to the cycle of creation and decay.

6. The personal aspect of the Absolute is the localised super-soul (Para-atma) which is everywhere at every moment in material creation. This aspect of the Absolute is the "operations-system" (instinct, karma, gateway between body and soul) of the material world. However, it is also transcendental. It is found far away from this creation and it is a sphere in itself, Vaikunta (the place without fear). The Absolute exists everywhere in this sphere as the omnipresent, impersonal energy (Brahman) and also as the individual and eternal form of Bhagavan. It has innumerable extensions and sattvic, attractive qualities in an unchangeable kingdom. If the Absolute were to lack any of these attributes, it would not be complete.

7. Offering love to God is voluntary, because love demands free-will. Eternal souls which do not want to live with the personal aspect of the Absolute see their priorities in an exploitative world of transitoriness. These exploiting souls will then be reborn in the form of a human, plant or animal which matches their desires and actions (karma) in their previous life. In this way the eternal souls will wander from one body to the next within the cycle of reincarnation. They will be able to carry out their exploitative tendencies again and again, something which it is only possible to do underneath the covering of ignorance from the Absolute truth. All of this corresponds to Divine law but not necessarily to His will.

8. The goal of the soul is to evolve in ethics. But illusionary joys (maya) prevent the soul from achieving this. These joys take precedence in the living creature because the personal aspect of the Absolute, and a potential relationship with it, have been obscured. The souls which do recognise the personal aspect of the Absolute will return to eternity, corresponding to their nature.

9. The personal aspect of the Absolute can be perceived in this material world due to the strength of its power. It is possible for our covered souls to reconnect with the Divine with limited sight. The conditioned, limited souls cannot recognise all-embracing, Absolute truth with its own faculties. However, the Absolute would not be Absolute if it could not reveal itself to conditioned souls. It is therefore easier to reach the Absolute through His loving, personal aspect than its impersonal one.

10. The paths of the loving, personal aspect of the Absolute in this world provide the potential to return to our eternal, spiritual existence. These paths do not have boundaries. All religions and yoga paths are like ladders, which can push the soul higher and higher to the potential climax of complete realisation.

11. The ultimate goal of all living creatures is pure, all-embracing love for the personal aspect of the Absolute and for everything which extends from Him. The soul is searching for loving, erotic exchanges with the Absolute which are free from exploiting passions and destructive ignorance (See also below: the erotic principle of spirituality.)

12. Love for the personal aspect of the Absolute expresses itself in the form of complete compassion and loving service to all living creatures. All of these creatures are a part of the Absolute and this realisation should be the foundation of every civilised and humane society.

13. The existence of all-embracing love deepens our understanding of the laws of creation and it promotes a way of viewing the world which builds stable friendships with one another.

14. The influence of all-embracing love changes our relationships with all living creatures. They are our fellow inhabitants, everyone of which is a child of mother nature. We belong together and we should not cause

harm to a single living creature. If we develop the compassion to sympathise with one who is lacking, then we have the opportunity to act with generosity.

15. If we walk along the path of all-embracing love, we will understand our relationships with other people better. We should respect people irrespective of their belief, their race, their position in society, and their sex. Every single person has the special quality of being raised to a spiritual level. We should give up our dislikes and prejudices against other people and embrace them all in our hearts.

16. All-embracing love teaches us to serve others. This is a much more fulfilling and pleasurable life policy than wanting to be their master. Envy, jealousy, exploitation of others' weaknesses and indifference to others needs are the breeding ground for crime. Whoever devotes himself to the welfare of others earns our respect. The hunger to control others, to exploit and control them, isolates the individual. To place oneself in the service of another is a unique experience and we can feel secure and useful when we do this.

17. All-embracing love puts "right" our relationship with animals. The violence which is inflicted upon animals has both short and long-term repercussions on humanity and the environment. Meat, fish and eggs are neither necessary for our consumption nor for our health.

18. All-embracing love opens our eyes to the violence and exploitation which lurk behind many of our material pleasures. All-embracing love instils in us a higher taste. This taste has no limit whilst the search for pleasure entraps us. We cannot fully appreciate this higher taste if we are still willing to eat meat and fish, and if we take drugs.

19. If we acknowledge the existence of all-embracing love, we will connect to mother nature. The earth is our greatest provider of air, water and food. We should humbly acknowledge these gifts, without which we cannot survive. We are dependent upon mother nature, and we should use her riches constructively to keep the woodlands, rainforests, waters, and soil as pure as possible.

20. All-embracing love makes us realise the momentous power which is standing behind creation. The world is created to allow for life. All-embracing love connects us to this cosmic energy and its origin.

21. All-embracing love enables us to be tolerant of other people's belief systems and opinions. Many beliefs and creeds teach gratefulness for nature and her creations. We should respect this. People who mistreat other people and animals have distanced themselves from the essence of all-embracing love.

22. All-embracing love shows us the responsibility we have for our children. Children are very easily influenced and can be easily scarred. They need security. We need to be living examples to them of the values of all-embracing love and to stand in the way of anything which contradicts these values.

23. All-embracing love enriches the love between married couples. Happily married parents are a natural protection for children and so the sanctity of home life must be upheld. If all-embracing love is at the heart of family life, then neither of the married pair will be tempted to stray from their priorities at home.

24. All-embracing love allows us to better understand the sexual energy inherent within us. This energy creates new life - it is the gateway to our world. However if our sexual energy is channelled into lust, then we will go along a dangerous path towards disappointment, reproach, loneliness, exploitation and feelings of impurity.

25. If we make room for all-embracing loves in our lives, we will take better care of our material bodies. The I, the self, is independent of the coverings of the body but it is still in our interest to look after it. If we look at the changes which take place in the mind and the body as we move through the three major stages of human life - childhood, youth, adulthood - then our sense of I is not so permeable to change as the physical body is.

26. All-embracing love lets us recognise our soul as our true living identity. It is the soul which enlivens the body moving from one to the next over and over again. We are responsible for the role love plays in our

present and future lives. We will receive a body in our next life which corresponds to our behaviour in this life. Returns to past lives under hypnosis, the phenomenon of child prodigies, the passing down of old cultures: these confirm the independent existence of the body from its conscious living entity.

27. All-embracing love makes us conscious of our free will. We are responsible for our actions and words, even for our own thoughts. If we know that a reaction must follow an action, then we will be better positioned to understand the law of karma. We should attempt, for our own benefit, to avoid things which may have negative consequences. We should instigate actions which have a positive effect on the world around us, and therefore, on us as well.

28. All-embracing love reveals to us that the origin of false ego is passion. It is up to us to question who am "I", and to renounce the veil which covers our lives. Our attachment to our material identity makes us think that the most meaningful things in our lives are our bodies, our beliefs, our money, our possession, our ideologies, our social status, our national identity, our families. This false identification is the starting point for envy, hatred and arguments.

29. All-embracing love sharpens our awareness of the media's influence on everyday life. If the media incites so much intolerance that violence ensues, then clearly the consequences of the media's influence must be withdrawn. We need to do this for the protection of children and adults alike.

30. All-embracing love exposes the emptiness of artificial intoxication. Intoxication actually freezes our faculties for true love, and continuous snatches of intoxication can make us depressed. It is possible to attain a much deeper, natural and constant sense of joy through all-embracing love.

31. All-embracing love exposes the dangers of gambling. Greed for more and more material wealth will eventually lead one to feelings of despair. Gambling leads us to exploit others and to lessen our own sense of values.

32. The greatest gift which we have is our free will. All-embracing love teaches how to expand the radius of our freedom so that we can feel further happiness and joy.

33. All-embracing love reveals to us how to use our work for personal development. Neither society nor the individual human being can operate if its duties are "left" unfulfilled. If we allow our all-embracing love to become a part of the work that we do, then our work becomes a sacred offering to the universal whole and promotes our own ethical evolution. We should therefore use the fruits of our work for positive purposes.

34. All-embracing love explains and reveals to us the mysticism of the inner voice. We may hear this inner voice before we are about to cause grief for ourselves or others. We should recognise the help of the high conscious living entity. We can be grateful that there is this element of mysticism in every human being. It has different names in different cultures.

35. All-embracing love shows us that death is a natural part of life. We do not know when we have to die but we know that our consciousness will linger on after our moment of death. If we channel our consciousness onto something positive as we die, we will start off on the "right" footing in our next life. Death does not need to be feared. It is only the door between one life and the next as we continue to learn and grow.

36. All-embracing love teaches us true love. Humanity is yearning for love, for devotional accompaniment. If a person does not recognise all-embracing love in his or her partner, then the relationship may be merely a means to appease their own cravings and/or insecurities.

37. All-embracing love teaches us to pray. Genuine prayer opens up our awareness of the universal whole and the beauty of love within us. In whatever form a person may pray, the action internalises the boundless strength of all-embracing love.

38. All-embracing love awakens our understanding of the holy sound. Every sound has an effect on our consciousness. We can either be disturbed by the sound or attracted to it. Spiritual and meditative

sounds strengthen the consciousness and nurture all-embracing love within us.

39. All-embracing love reveals to us the beauty of life and instils in us the desire to serve humanity, to be loving, upstanding and generous. All-embracing love should be a part of every activity we do and we should protect the sanctity of its purity. We must tend to it regardless of our station and position in society. We must guard ourselves from pride and conceitedness because these are the great dangers which contaminate our free will. Even many advanced spiritualists have been made blind from pride and they have duly fallen.

"Somebody who is fallen is actually not fallen, since he wants to raise – Somebody who is proud is fallen. First comes pride, and then comes the fall, then as soon as you think you are wise, you are ignorant. No one is more fallen than the proud man, because he thinks that he does not need to raise himself ..."

40. The international organisation, the United Nations, is charged with preserving the "right"s of those who are not in the position to do so themselves. These are the values of the Ethic Party of all-embracing love and it sensitise the world's population to the important "right"s of life. We hope that we have the power to improve the world situation.

Appendix: Contact and Participation

What does my participation bring?

There are some who only passively observe the Ethic Party and its website is merely a source of information for them. But the information on the website is there to stimulate the individual's ethical evolution.

Information and passive consumption are simply not enough!

Transformation is the key to progressing on our ethical evolution. For people who wish to actively engage with the message and principles of the Ethic Party, the transformation in their lives will become blissfully apparent. Our witnesses to truth realise all-embracing love in their own lives as they spread all-embracing love.

Thanks to this transformation-therapy of all-embracing love:

- Our senses are sharpened and our perception becomes more objective. We are not so prone to blind belief and we see beyond gross misconceptions. These misconceptions may well have been programmed into us from our earliest childhood. But the more we understand our own beings the more we will value our relationship to the collective, and we will eventually see the "reality" beyond the surface "appearances".
- Our fears fade away because fear is a symptom of ignorance. As we become more and more conscious of the strength within, we will lose sight of our false identifications and we will realise that our fears are only a product of our material attachments. No being and no object has the power to harm the reality of the spiritual self.
- Our ability to communicate improves and we will enhance our awareness and sensitivity for the feelings of others. The art of listening is critical to building firm relationships and we will naturally evolve towards all-embracing love in this way.
- Our ability to find satisfaction increases. Optimism and cheerfulness for reaching the goal of life are elements of Sattva-Guna*, and they generate equanimity and modesty within us. We will gradually realise

how unnecessary it is to consume so much of what we do consume on a daily basis.

- All-embracing love generates a love of truth and an abhorrence of violence. In this way we reduce our susceptibility to negative karmic activities and, by carrying out positive karmic activities, we increase our individual karmic radius of freedom.
- Exploiting lust, greed, envy, arrogance, pomposity, aggressivity, vanity, self-glorification will all fade away as we improve our relationships with one another.
- All-embracing love establishes a relationship between us and the personal aspect of the Absolute. This is the source of support for our ethical evolution.
- Our negative coverings and attachments to exploiting passion are done away with and what remains is the higher taste of all-embracing love.
- In one word: We become more sattvic*. This means that we are no longer so susceptible to Tama-Guna and Raja-Guna. In English, this means that our exploiting passions e.g. intellectual corruption, and destructive ignorance e.g. false identification, will fade away (* see world-view and our position).

Why is this transformation necessary?

If we look objectively at our situation in relation to others: we are living in the middle of a pitiable world, where every living creature is feeding off the other. We recognise the world's chaos, it's ocean of suffering, horrors and cruelty. And yet we need look no further than our own selves to see the chaos of our own minds and the fragility of our own physical bodies.

We have to make the decision today:

"I want to climb out of this pitiable circle of birth and death! I want to break free and I will start on my path of departure today. I no longer want to continue to decorate this prison cell of mine and I never want to lose sight of my ethical evolution again. I owe this to myself!"

But, how can we break out?

By conscious and proper actions, motivated by all-embracing love!

People in this world have to choose between three possible life ambitions ...

1. Exploitation 2. Renunciation and 3. Dedication

Or in planer English: 1. The desire for objects of sensual gratification, and the resulting exploitation of the environment, raw materials and fellow creatures 2. Giving up (often artificially renouncing) this exploitation 3. All embracing love for the greater good.

The first life target is the most widespread, the second life target can be frustrating, but the third, all-embracing love, is full of unmitigating pleasure and aligns our personal, individual qualities to our constitutional spiritual form.

Active support for the Ethic Party brings with it Sadhu-Sanga.

Sadhu-Sanga is the association of fellow Sadhus by means of the following steps:

1. Sadhiya, 2. Sadhana and 3. Sadhu

Sadhiya is the goal of deliverance, the supreme target of our evolution of ethics. The Sadhana is the process by which we realise our target, and a Sadhu is someone who is looking with fixed eyes at his or her evolution of ethics. The company and association of such people can guide and protect us along our ethical evolution. We will grow within ourselves as we learn from them the different kinds of Akarma-actions.

If you would like to learn more about the Akarma-actions of all-embracing love then please contact us at any point...

"Achieve all-embracing love by spreading all-embracing love. Love and the all-pervading spirit of truth go together hand in hand."

All-embracing love is our path for transformation. It is the principle of life, and its arousal within us is a source of the strength which overrides every exploitative human urge. Its bliss is so potent, powerful and ecstatic because it is our one, true identity. Unfortunately we lose sight of it all too easily because of our many temporary material coverings: our destructive ignorance and exploiting passions. These coverings lead us to illusions, false identification and intellectual corruption.

An important way to spread all-embracing love is by helping others to overcome their illusions. Please therefore study this website, and help us to improve it if you would like. But please spread the Ethic Party message far and wide.

The Ethic Party is not a membership organisation in the normal sense. Our members are workers who actively support the goals of the Ethic Party by applying its message to their own lives. From this basis they work to spread its word e.g. by taking the initiative to set up Ethic Party university organisations.

With best wishes

The members and Karma-yogis of the Ethic Party

info(AT)ethikpartei.ch

Chris Frueh

(Webmaster of the Ethic Party)

"If you wet the leaves of a tree and not the root, then the tree will dry up in time. However if you pass water over the root and then to the whole tree and every single leaf is full of life" (Bhagavad Purana 4.31.14)

Contact and Participation:

For critics, questions, comments, suggestions:

e.g.: Improve, extending, proof reading, and passing on:

Email: info(AT)ethikpartei.ch

More Info on:

www.ethicparty.org

and in German:

www.ethikpartei.ch

www.ethikpartei.de

Also your dedication counts!

You make the difference!

All-embracing love means we have to act ...

Summary:

The Term "**The Age of Wisdom**" has been established by Stephen Covey "The 7 Habits of Highly Effective People" in his new Book "The 8th Habit". He describes the coming transformation of the present Age of Information into the new Age of Wisdom.

The **Ethic Party** of all-embracing love was founded on the 1. August 2003 in Zurich, Switzerland and is our humble contribution for the start of this Age of Wisdom.

All-embracing love is our path for transformation. It is the principle of life, and its arousal within us is a source of the strength which over-rides every exploitative human urge. Its bliss is so potent, powerful and ecstatic because it is our one, true identity. Unfortunately we lose sight of it all too easily because of our many temporary material cover-ings: our destructive ignorance and exploiting passions. These cover-ings lead us to illusions, false identification and intellectual corruption.

All-embracing love is the opposite of selfishness but we have to act to realise it ... **Mahatma Gandhi** describes all-embracing love in the following words:

"To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And anyone who strives to achieve this cannot afford to keep himself away from worldly life. My devotional service has therefore taken me to the field of politics. And I can say without the slightest hesitation **that anyone who claims spirituality has nothing to do with politics does not know the meaning of spirituality.** " (in "My Life")

Active support for the **Ethic Party** is now a field of action for strength-ening and purifying our all-embracing love. It leads us away from the three main dangers facing us at the start of the new millennium:

1. A wider opening of the gap between the poor and the rich.
2. Blind, religious fanaticism and a world embroiled in wars between religions and cultures.
3. The demolition of the Eco-System and the destruction of humanity through the wrong application of science.