



Feature Articles



Occultism in the Heartland p.1



One World-One Dream p. 10



Carl Teichrib, Chief Editor

Occultism in the Heartland

By **Carl Teichrib** (www.forcingchange.org)

Preface: If you've watched the coverage leading up to and during the 2008 Beijing Olympics, you've no doubt come across reports of the Tibetan's struggle for independence. Over the last while, and especially as the Beijing Olympics took the world stage, Tibetan nationality issues have re-surfaced in the media as a point of contention between China and the inhabitants of this Himalayan region.

The struggle of Tibet under China's rule isn't new. Since the Chinese takeover in 1950 and the exile of the Tibetan government, the free-Tibet movement has slowly grown in the public's eye. However, it took until the 1990s before this movement started to gain serious momentum. It's not surprising, therefore, that commentary surrounding the 2008 summer Olympics focused, at times, on this Himalayan hot spot.

Two items take centre-stage in this drama: Political sovereignty, wrapped up in the quest for self-determination, and Tibetan spirituality. This meshing of politics and religion is fixated on the exiled political head of Tibet, an individual who is also the nation's spiritual leader – the Dalai Lama.

Over the years, the Dalai Lama's books have received wide acclaim throughout the Western world, and he's been publicly supported by a multitude of Hollywood stars. The Dalai Lama is also a frequent guest of heads-of-state and prominent religious leaders. He has become a recognized, international messenger for peace: a global celebrity with a multitude of fans and followers.

To help *Forcing Change* subscribers better grasp the significance of the Dalai Lama, FC is reprinting an article that was first published in the Fall, 1999 issue of *Hope For The World Update*. This article reflects some of the author's experiences during the 1999 Kalachakra celebrations in Indiana, a Tibetan Buddhist spiritual exercise that made headlines throughout the US Midwest during August of that year.

Further note: This FC reprint has been modified from the original in order to aid editorial flow and add information where necessary.



For Information
That's Red Hot go to
www.forcingchang.org



The 14th Dalai Lama of Tibet

The current Dalai Lama of Tibet, also known as His Holiness the Dalai Lama (the term “Dalai Lama” is a title), is the supposed reincarnation of a long line of Buddhist masters spanning many centuries. Within Tibetan Buddhism, it is believed that the Dalai Lama is the reincarnation of the Buddha of Compassion, a spiritual entity that traverses time and space through the cycles of death and re-birth: in other words, upon the passing of its current human host, the spirit re-emergence in the life of the next chosen Tibetan boy-child.

On July 6, 1935, in a small village in northeast Tibet, Lhamo Dhondrub was born to a peasant family. That same year, the 13th Dalai Lama died. After the death of the 13th Dalai, the Regent of Tibet went to Lhamo Lhatso, a sacred lake ninety miles south of the capital of Tibet. While at this lake the Regent received a vision of different colored monastery roofs and a house with turquoise tiles. Based on the Regent’s mystical message and equipped with the secrets of his vision, high Lamas (Buddhist monks) went searching throughout Tibet for the incarnated Dalai.

Two years after the 13th Dalai Lama’s death, a high monk from the Sera Monastery led a search party to Lhamo Dhondrub’s home. The monk, who went disguised as a servant, was wearing a rosary that belonged to the deceased Dalai Lama. Lhamo, who was two years old at the time, recognized the rosary and demanded that it be given back to him. The disguised Sera monk promised the rosary to Lhamo if he could guess who he was. Lhamo replied that he was “Sera aga” – a lama of Sera.

The young Tibetan boy also correctly guessed that the “servant” was the real leader of the search party and divulged his correct name. Following this initial encounter, the boy-child undertook a series of tests including “choosing correct articles that had belonged to the 13th Dalai Lama.”¹ The quest to find the next reappearing of the incarnated Buddha was over.

Once admitted as the 14th Dalai Lama, Lhamo was renamed Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso – Ocean of Wisdom, Gentle Glory, Holy Lord. In Tibet, the present Dalai Lama is often referred to as Yeshe Norbu, “The Presence.”²

In 1967, well over a decade after the Chinese invasion of Tibet and the Dalai Lama’s exile, the 14th Dalai Lama started on a worldwide journey promoting global unity, universal brotherhood, and religious harmony. Since that time he has become a special guest in the halls of power, from Washington DC to London, from Brasilia to Wellington, from the United Nations to the Vatican, and even Lambeth Palace.



The Dalai Lama as a young boy

Recognition has come from all corners of the globe. Besides numerous honorary degrees, the Dalai Lama has been given the Noble Peace Prize (1989), and has been bestowed with awards from the Franklin and Eleanor Roosevelt Institute, the Temple of Understanding, the UN Environmental Program, the Nuclear Age Peace Foundation, the World Management Council, and the Research Institute of America. He has been made an honorary citizen of Houston, Texas and Wheaton, Illinois. In 1979, the mayors of San Francisco and Los Angeles presented him with the keys to both cities. And Jerusalem's Hebrew University made him an Honorary Fellow in 1994.³

Coming in the name of peace, the Dalai preaches a message of hope through the oneness of humanity: world harmony via global governance, and more importantly, spiritual unity.⁴ Consider his September 4, 1997 comments while attending the Forum 2000 Conference in Prague.

At this event, the Dalai Lama spoke about “the acceptance of universally binding standards of human rights” and the development of a “global political structure.” He spoke of demilitarizing the entire planet, calling for “the abolition of all national defensive forces...creat[ing] an international force to which all member states would contribute.” He openly dreamt of “an interdependent yet peaceful and cooperative global society,” where overpopulation and environmental concerns could be met at the international level.⁵

Beyond global governance, the Dalai's religious work centers on interfaith unity, the idea that all faiths can bind themselves around agreed-upon, universal, spiritual precepts. To this end he has been heavily involved in meeting with religious leaders of other faiths, including Roman Catholic popes, the Archbishop of Canterbury, chief Rabbis (the Lama has a special interest in Jewish mysticism via the Kabala), Muslim authorities, shamans, and Hindu gurus.

In 1999, the Dalai Lama visited Indiana to participate in a deeply occult Buddhist ritual, the Kalachakra. This elaborate series of rites, and its assembly of monks and spiritual teachers, was a religious milestone for the US Midwest.

Turning the Wheels of Time

Drawing thousands of Lama-followers from around the world, the Kalachakra is a multi-day Tibetan Buddhist event that incorporates prayers, ritual offering dances, student initiations, meditations for healing and harmony, and Earth rites. The Kalachakra is more than just a single ceremony; it's a ritualistic, celebratory event that incorporates a host of spiritual exercises, ceremonies, and other religious functions. Central to this is the creation of a giant Kalachakra Mandala, an intricately crafted, multi-colored mandala – a spiritually energized symbol comprised of sand.

Before 1999, the Kalachakra, also known as the “Turning of the Wheel of Time,” had been performed on three occasions in the United States. But the Kalachakra of '99, held in Bloomington, Indiana, was especially significant: it was the last one before the dawn of the new millennium.

To house the Kalachakra, a new three-story shrine was constructed at the Tibetan Culture Center in Bloomington, which was founded by the Dalai Lama's older brother, Thubten Jigme Norbu, in 1979 [Note: This center was renamed the Tibetan Mongolian Buddhist Cultural Center in 2007].

Concerning the Kalachakra, BuddhaNet offers the following details,

“The Kalachakra Initiation is generally given over 12 days. First, there are eight days of preparation rituals, during which the monks make the mandala. Then the students are initiated, after which they are allowed to see the completed sand mandala. The ceremony ends when the monks release the positive energy of the mandala into the everyday world through a final ritual.



A Kalachakra Sand Mandala

The Tibetan word for initiation is wong-khor, which literally means giving permission, or granting the authority to practice the Tantra. The person conferring the initiation is known as the ritual master or Vajra Master, because the vajra is the ritual implement that cuts through illusion and represents the indestructible mind. Since the tantra itself lives through direct transmission by the Vajra Master, the initiation fulfils the Vajra Master's pledge to pass on the tantra without diminishing it in any way, always for the benefit of all sentient beings.

During the initiation, the student makes a similar pledge to respect and uphold the teachings. In this way the student enters into the lineage...

The student, by generating himself (or herself) as the deity, is introduced to new mental patterns

which help him to abandon old, destructive conditioning, thus bringing him closer to the experience of the bliss consciousness of Kalachakra.”⁶

BuddhaNet then explains how the Kalachakra is spiritually empowered, and the role of the Dalai Lama in this work.

“Many beautiful objects are used in the Kalachakra rituals. The thekpu is the special house where the mandala is built. There is a brocade throne where the Vajra Master, in this case His Holiness the Dalai Lama, sits to give the initiation and the altar to the Kalachakra deity contains elaborate offerings and ritual objects. Large silk tapestries of the Buddha, Kalachakra, and various protector deities are hung around the thekpu, the throne, and the altar.

On the first day of the ceremony, a representative of the students requests that the Vajra Master give the initiation, and he consents, showing his great compassion for his students. Next the Vajra Master asks the local spirits for permission to use their home. Usually the spirits at first do not want to cooperate so to appease them, the assisting monks perform the Dance of the Earth, making symbolic gestures with their hands and feet. The prayers, music and dance subdue all interfering spirits.

After the dance, the Dalai Lama receives permission to proceed with the ceremony from Tenma, the earth spirit, on behalf of all the local spirits. The mandala will house many of the thousands of deities found in Tibetan Buddhism during the ceremony. Symbolic daggers are now placed around the mandala site to protect it. All the objects to be used in the many rituals must be blessed by the Dalai Lama, including the string that is used to draw the mandala and the coloured sands.”⁷

After going through Seven Childhood Initiations, the Tibetan Buddhist students are now “born again” and may move onward in their spiritual journey. At the end of the ritual, the Dalai Lama releases the spiritual energy and the entities that are held in the Mandala.

“After the students have been ‘reborn’ by completing the childhood initiations, they may enter the ideal world of the Wheel of Time - the universe of enlightenment, ruled by the deity Kalachakra. They can now view the mandala. The Kalachakra sand mandala shows the 722 gods and goddesses as well as the palace in which they dwell. The four faces of the deity named Kalachakra are also pictured...

In the last part of the ceremony, the Dalai Lama says prayers, thanking the 722 deities for their participation and requesting them to leave the mandala and return to their sacred homes. He removes the sand that symbolically represents the deities, then cuts through the mandala along its original wheel-shaped lines with a ritual implement. The sand is brushed toward the centre of the platform and then the monks put it into urns and transport it to a nearby body of water. With chanting and more prayers, a ritual assistant empties the sand into the water, and the perfect peace of Kalachakra flows with it into the everyday world. The mandala, now gone from view, remains forever in the memory of all who entered its perfect realm.”⁸

While the main thrust of the August 1999 Kalachakra was the ritual itself, many sideline events took place in support of Tibetan Buddhism. Films, musicians, and other performers gave visiting followers extra venues in which to expand on the Kalachakra experience. One of the benefit shows was the Mystical Arts of Tibet, which featured monks performing the Dur-dak Gar-cham, also known as the Dance of the Skeleton Lords, a presentation to remind oneself of the fleeting nature of this world.

For those who embraced the Kalachakra, the ritual experience was viewed as an unleashing of powerful spiritual forces meant to empower world peace, and bring about the dawning of a New Age.

Through all the ceremonies, lectures, and the ritual itself, a transcending spiritual theme was re-enforced: All religions are pathways to “God,” and together we can reconnect with the divine.

Blending the Gods

Officially subtitled “An Interfaith Teaching for World Peace,” the Kalachakra drew representatives from other religions. At the opening ceremony held in Indianapolis’ Market Square Arena, four individuals from world faiths announced their support of the Dalai Lama and his message. Greeting “His Holiness” was Dr. Clark Williamson from the Christian Theological Seminary of Indianapolis; Iman Michael Saahir of the Nur-Allah Islamic Center; Sister Margaret Funk, a Catholic nun and Executive Director of the Monastic Interfaith Dialogue; and Rabbi Dennis Sasso from the Beth-el Zedeck congregation.

Consider these leader’s greetings given at the welcoming ceremony for the Dalai Lama, Note: the following quotes are taken from private audio recordings of the welcoming event.

Dr. Clark Williamson (representing Protestant/mainstream Christianity) –

“Everything and anything can and must be questioned. Nothing is above question. That’s kind of an anti-dogmatic principle, isn’t it? But it is a striking one for this day in which we’re trying to talk about religious pluralism and interfaith and inter-religious conversation and cooperation. To be reminded – it is quite salient to be reminded – that we do not have, any of us, a corner on the absolute truth.”

Iman Michael Saahir (representing Islam) –

“Standing here in Market Square Arena, before this beautiful gathering of believers of various faiths and backgrounds, it is indeed an honor to extend greetings to His Holiness the Dalai Lama on behalf of the Islam communities here in Indianapolis. And also we sincerely give thanks to the Tibetan Cultural Center for their gracious outreach to our people. Iman W. Muhammad, who is the Muslim-American spokesman, he also sends special greetings and encourages the works and support to His Holiness...May God bless us with peace in abundance for what we learn during this Kalachakra, led by His Holiness the Dalai Lama.”

Sister Margaret Funk (representing Roman Catholicism) –

“We are privileged Hoosiers today to welcome His Holiness the Dalai Lama to Indiana. He is more than a peace filled man because he also teaches us how to embody peace in our everyday lives. I intend to follow His Holiness down to Bloomington these next ten days and be an observer for the Kalachakra initiation rite. Since I’ve already taken vows as a Roman Catholic nun, I won’t be a participant, but I expect to enter into it as if its my own retreat...The Kalachakra ritual is an empowerment...it has the unique energy of bringing wisdom...Yes, Indiana is the first beneficiary of this sacred gathering of like-minded people that are following His Holiness to Bloomington.”

Rabbi Dennis Sasso (representing Judaism) –

“It was once assumed that East is East and West is West, and never the twain shall meet: Not today. In our global village, East and West do indeed meet...the visit of His Holiness the Dalai Lama affords us an opportunity to further grow in a deeper knowledge and appreciation of each other’s cultural and spiritual traditions. As a teacher of Judaism and as a student of world religions I find in Buddhism’s noble truths a tradition rich in reverence...Judaism and Tibetan Buddhism, in particular, share several intellectual and spiritual strands...a system of ritual discipline and a higher goal of metaphysical enlightenment. Of course, even as we share similarities we also recognize differences. These differences reflect our spiritual uniqueness and enrich our varied landscapes of the sacred. But where our paths diverge is not as important as the point in which they intercept.”

According to Sister Funk, this high priest of Tibetan Buddhism has had an especially profound interfaith connection with the Catholic monastic community. Funk explained this linkage during the opening ceremony,

“In 1996 he [Dalai Lama] was here in Indiana at the invitation of our board to come to the Abbey of Gethsemani where 200 of us monks and nuns gathered together to dialogue about meditation practices.”

This inter-religious connection was strengthened during the Kalachakra. On Monday, August 23, an invitation-only interfaith service, hosted by the Tibetan Cultural Center and led by the Dalai Lama, was held at the Saint Charles Catholic Church. [Note: since the Kalachakra ritual, the Abbey of Gethsemani has participated in other interfaith, monastic events with the Dalai Lama and Buddhist leaders].

But it wasn’t just religious leaders who welcomed the Buddhist deity to Indiana. At the opening ceremony, Governor Frank O’Bannon, Indianapolis Mayor Stephen Goldsmith, and actor Steven Segal each walked to the podium and welcomed the Dalai Lama, each in turn addressing this man from Tibet with the high titles, “His Holiness” and “Your Holiness.”

Yet, the interfaith approach – which honors all so-called deities and their emissaries – is invalid according to the message given in the Book of Isaiah,

“For thus says the Lord,
Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,
Who did not create it in vain,
Who formed it to be inhabited:
I am the Lord, and there is no other...
...there is no other God beside Me,
A just God and a Savior;
There is none beside Me.
Look to Me, and be saved,
All you ends of the Earth!
For I am God, and there is no other.” (Isaiah 45:18, 21b-22)



Tibet as Part of China

Lama Support

Support for the Dalai Lama and the Kalachakra ritual was immense and widespread all through the US Midwest. During his stay, the Dalai was front-and-center in the media. He made appearances on network television stations, was a constant figure in the evening news, and received a great deal of publicity via the press.

From the civic side, both the cities of Indianapolis and Bloomington played up the Dalai Lama's visit, and offered support to the Buddhist leader. Likewise the Indiana University ensured that the Dalai had a platform from which to speak. And to protect the high Lama, the US State Department provided security.

Behind the scenes was the Kalachakra Advisory Board. Members included Oscar Arias (member of the Commission on Global Governance), Rabbi Eric Bram of the

Indianapolis Hebrew Congregation, actors Richard Gere and Harrison Ford, Dr. Paul A. Crow (Disciples of Christ), Congressman Benjamin A. Gilman, Rev. Timothy Kelly (Abbot, Abbey of Gethsemani), Myles Brand (Pres. Indiana University), Mary Margaret Funk (Exec. Dir. Monastic Interfaith Dialogue), Elie Wiesel (Nobel Peace Laureate, 1986), and others.

Tickets to attend the Kalachakra started at \$375. However, if you wanted to sit close to celebrities, the price climbed to \$1000 a seat. Welcoming Banquet spots sold for \$500. Only the two public presentations of the Dalai Lama were lower-priced: \$10 a seat. With more than 4,000 attending the first presentation, and many more for the second, these two events brought in a hefty sum.

Undoubtedly the overall cost of hosting the Kalachakra was high. According to the Indianapolis Star, the price tag to bring the Dalai Lama and his monks to the US was \$2 million. But as the Indianapolis Star's columnist Ruth Holladay pointed out, the "Dalai Lama's followers aren't troubled by the tab for tranquility."⁹

Demographic Realities

As a Christian researcher on globalization, I believed it was important to attend the Dalai Lama's two public presentations.

Waiting to go through the security check for his first speech, I overheard two devotees from Chicago discuss a previous visit by the Lama to their city. Through the conversation I learned that when the Dalai Lama visited Chicago a few years ago, the attendance was relatively small and the media response was moderate at best. On the other hand, the Indiana visit witnessed a tremendous amount of media attention; and literally thousands of followers and the curious flocked to hear the Tibetan leader speak.

At the second public event, which took place at the Indiana University Assembly Hall in Bloomington, multitudes swarmed to find a seat that would give them the best view of the Lama. Watching all of this, I couldn't help but notice

the demographics: Regardless of the fact that this public lecture was held on a university campus, youth and younger adults proved to be the dominant demographic group. A cluster of young teens, all appearing under the age of sixteen, sat directly behind me. To my right a collage couple hung on the Lama's every word, to my left a young family with a small boy enthusiastically took notes, and in front of me sat a mother with two teenage daughters. Everywhere I looked youth, college students, and young professionals filled the seats. Compared to a decade-ago, when you would have been hard pressed to find a Western youth who would have known of Tibet, large numbers now soaked up the teachings of this Eastern master.

Looking back on the Kalachakra rites of 1999, what was gained? For Buddhism in America, new followers and a huge boost in interest from the general public; for the interfaith movement, tighter connections across religious lines; for the world, the impartation of occult energies; and for Christians in Indiana, confusion.

Why confusion?

Because the Christian community in the Midwest was torn regarding the Lama's visit. A number of prominent Christian leaders openly supported this Buddhist encounter, and while a few may have expressed opposition or concern, those voices generally weren't heard. Members of one church, Northview Christian Life of Carmel, Indiana, did attend the first public lecture to pray against the spiritual deceptions and occult fascinations that accompanied the Kalachakra. However, Christians from other churches were supporting the event by handing out Kalachakra visitor programs!¹⁰

Overall, the response from Christian churches was strangely absent. One of the largest, and most potent occult rituals had been set up in the Midwest Bible Belt, and the silent majority held firm to their *modus operandi* – silence. FC

Endnotes:

¹ The Government of Tibet in Exile, "Discovery of His Holiness 14th Dalai Lama," www.tibet.com/DL/discovery.html, accessed 10/7/1999.

² Ibid.

³ The Government of Tibet in Exile, "Major Awards conferred on His Holiness the Dalai Lama," www.tibet.com/DL/awards.html, accessed 10/7/1999.

⁴ See the Dalai Lama's book, *Ancient Wisdom, Modern World: Ethics for a New Millennium*.

⁵ *Speech of His Holiness the Dalai Lama at the Forum 2000 Conference*, Prague, Czech Republic, 3-7 September, 1997. www.tibet.com/DL/forum-2000.html, accessed 10/7/1999.

⁶ See BuddhaNet, "The Kalachakra Initiation Explained," www.buddhanet.net/kalini.htm.

⁷ Ibid.

⁸ Ibid.

⁹ Ruth Holladay, "Dalai Lama's followers aren't troubled by tab for tranquility," *The Indianapolis Star*, August 17, 1999, p.B1.

¹⁰ Judith Cebula, "A peaceful century," *The Indianapolis Star*, August 17, 1999, p.A2.

Benefits of a
Forcing Change
Membership...

Access to every
issue of *Forcing
Change*, our
fully documented
monthly publica-
tion.

Membership-only
admittance to a
large assortment of
source documents,
including many
rare items, all in
downloadable
PDF.

Access to special-
ized e-reports
such as *The Power
Puzzle: A Compila-
tion of Documents
on Global Gover-
nance*.

Direct access to
media files, reading
lists, audio fea-
tures, and more!

"One World - One Dream": But What About Truth and Freedom?

By *Berit Kjos* (www.crossroad.to)

"'One World One Dream' fully reflects the essence and the universal values of the Olympic spirit – Unity, Friendship, Progress, Harmony, Participation and Dream...It highlights the theme of the whole Mankind lives in the same world and seeks for the same dream and ideal." – Beijing 2008.¹

"The Beijing 2008 Olympic Games emblem...is filled with Beijing's hospitality and hopes...The color 'red' is intensively used in the emblem, pushing the passion up to a new level...Red is the color of the Sun and the Holy Fire, representing life and a new beginning." – The Olympic Emblem.²

[Meanwhile] "...a number of Chinese House Church Pastors were forced to sign a written agreement that they would not participate in religious services while the Olympic Games are taking place..." – China Aid.³

Like the familiar Yin Yang symbol, China's Olympics is full of contrasts. The opening ceremony seemed flawless but raised questions about integrity. It showed a "dazzling chain of massive fireworks," which turned out to be "mostly computer-generated."⁴ We heard a nine-year old girl singing an amazing solo, but a more beautiful girl (with a less perfect voice) stood in her place, mimed the words and received the applause of 91,000 spectators.⁵

The next days prompted more questions: Were the vast Olympic construction projects worth evicting more than a million people? Was winning a gold medal worth lying about the age of a gifted gymnast? Did banishing Christian leaders and their families from Beijing before the Olympics fit the vision of a "One World" union?

Communism has always clashed with truth, freedom and integrity, and China's choices illustrate the point. Only by unthinkable compromise can the "free world" find "common ground" with Communist totalitarianism. Yet, countless clues suggest that its masses are now marching blindly toward an illusion of unity, following leaders who willingly trade conviction for compromise.

For example, President Bush knew well that a visit to a government-controlled church would look like an endorsement of the Three Self Patriotic Movement (TSPM). Yet, instead of meeting with faithful pastors who viewed him as a Christian brother, Bush supported a Communist propaganda scheme. Their disappointment is reflected in this letter,



ONE WORLD
ONE DREAM



“When the news came that President Bush will visit Kuanjie Protestant Church of the TSPM...it caused widespread concern among the house churches. They believe that the Chinese rulers have been consistently cheating and ridiculing their guests from overseas by winning popularity through misleading the public and by mixing the false with the genuine. Through these means, they intensify their persecution...President Bush’s visit to the TSPM...will certainly be utilized by the Chinese Communists.”⁶

China has called for a “New Beginning,” but what does that mean? What changes can we expect? Consider these clues,

1. Technology: Where will it take us?

Though human greatness is no proof of goodness, the Olympics did demonstrate China’s technological advance. It warned us that we can no longer trust our eyes to separate reality from fantasy. Technology has become an indoctrination tool that blurs the line between fact and fascinating images.

More sobering are the evolving surveillance networks made possible by today’s sophisticated technology. While Communism has always relied on spies and treachery, America is making it more effective. As Ellen Bork wrote in “Don’t forget about China’s dissidents,”

“The world isn’t just sending athletes to the Olympics, but surveillance technology that will help the government keep tabs on its people for years to come. American companies alone have sold China technology that invisibly copies computer hard drives, reads encrypted text and performs facial recognition analysis on surveillance video.”⁷

China is now testing its latest tools. No doubt Washington, too, is watching the people's response.

"At least 20,000 police surveillance cameras are being installed along streets here in southern China and will soon be guided by sophisticated computer software from an American-financed company to recognize automatically the faces of police suspects and detect unusual activity.

...spreading across Shenzhen, a city of 12.4 million people, residency cards fitted with powerful computer chips programmed by the same company will be issued to most citizens. Data on the chip will include...work history, educational background, religion, ethnicity, police record, medical insurance status...Even personal reproductive history will be included, for enforcement of China's controversial 'one child' policy. Plans are being studied to add credit histories, subway travel payments and small purchases charged to the card...

'If they do not get the permanent card, they cannot live here, they cannot get government benefits, and that is a way for the government to control the population in the future.'"⁸

Since the start of Mao's revolutionary reign, China has tried to track the attitudes and loyalties of its people. A personal record, called a Dang'an would follow each person through life. Those found to resist Communist indoctrination faced re-education, which included torture, deprivation and often death.⁹

Apparently this Dang'an still includes,

"...appraisals by supervisors and peers, academic reports from primary school to university, professional credentials, any criminal convictions or administrative penalties, club/society memberships, employment records and political history (such as Youth League and CPC membership and assessments)." [See footnote 9]

And that's not all.

"Alterations may only be carried out by special cadres, and when combined with the custom of guanxi the result is that 'Personal revenge, false entries and special favors are thus part of the game'... 'A black mark against you – a bad school report, a disagreement with your boss, a visit to a psychiatrist – all can travel with you for the rest of your life...' [See footnote 9]

China isn't the only country to monitor its citizens. Like Mao, Nazi Germany used terrifying spy networks to force all to submit. So did Stalin. I first realized that the United Nations called for universal monitoring when reading new documents on my flight home from the 1996 UN Conference on Human Settlements, held in Istanbul. By then, America was already building its cradle to grave system of digital tracking that includes "mental health" – i.e. thinking and acting in accordance with global standards for the "One World" community.¹⁰

2. Spirituality: But what kind?

A week before the Beijing Olympics, Chinese President Hu Jintao told foreign correspondents in Beijing that "the spiritual legacy [of the Olympics] will last much longer and be even more valuable" than its "material legacy."¹¹



Olympic volunteers with a portrait of Communist Chairman Mao

What did he mean by “spiritual”? I did a quick search on the Beijing Olympics website and found numerous references both to “spiritual” (as in “spiritual ideas of understanding, friendship, and equality”) and to “spirit.” The latter included cultural spirit, fighting spirit, sporting spirit, Olympic spirit, Chinese spirit and vibrant spirit. Nothing “religious” there! Focused on feelings and aspirations rather than facts and truth, these secular spirits fit right into Communist ideology.

So does China’s religious heritage. Its subjective blend of Confucianism, Taoism, Buddhism and superstition (remember, the lucky number 8 became the guiding light for the Olympic schedule) is largely a matter of social values, personal comfort, and ancestral devotion. It’s based more on feelings (of loyalty and honor) than on facts. And the Yin Yang, China’s Taoist symbol of unity in diversity, serves as a reminder that life is full of pain as well as pleasure – and that both can be used to manipulate our minds.

Aldous Huxley shared some interesting observations about mandatory oneness in a book he wrote after Hitler temporarily shattered the socialist vision of an evolving utopia. In *Brave New World Revisited*, he wrote,

“The future dictator’s subjects will be painlessly regimented by a corps of highly trained social engineers...”

“Their behavior is determined, not by knowledge and reason, but by feelings and unconscious drives. It is in these drives and feelings that ‘the roots of their positive as well as their negative attitudes are implanted.’ To be successful a propagandist must learn how to manipulate these instincts and emotions... Whoever wishes to win over the masses must know the key that will open the door of their hearts...”

“Twenty years before Madison Avenue embarked upon ‘Motivational Research,’ Hitler was systematically exploring and exploiting the secret fears and hopes, the cravings, anxieties and frustrations of the German masses.”

“It is by manipulating ‘hidden forces’ that the advertising experts induce us to buy their wares – a toothpaste, a brand of cigarettes, a political candidate... ‘All effective propaganda,’ Hitler wrote, ‘must be confined to a few bare necessities and then must be expressed in a few stereotyped formulas.’ These stereotyped formulas must be constantly repeated, for ‘only constant repetition will finally succeed in imprinting an idea upon the memory of a crowd.’”¹²

Now almost fifty years later, many of Huxley’s warnings have become reality. Individual thinking gives way to collective thinking under the skilled guidance of trained facilitators (in churches as well as governments) whose sophisticated strategies have been tested and proven in psycho-social laboratories – first by Communist dictators and later in the “free” world. Their guinea pigs were first our military troops, then the poor. Now their tentacles are reaching out to everyone...especially through schools and large churches. The transformation is universal, and woe to those who resist!

[Editor's Note: Berit Kjos has done an excellent job in researching and analyzing mind manipulation tactics and strategies, spanning the fields of education, business, culture, politics, and religion – including Christianity. Her website, www.crossroad.to, has a large assortment of articles and essays on this topic, and it would be worth the reader's time to print these items and place them in a reference binder.

For more information on mind manipulation, download and review *Forcing Change* back issues; many focus on different aspects of this study. Furthermore, check out the Source Documents section of the FC website and download the documents on Behavior/Mind Manipulation and PSYOPS/Propaganda.]

3. The Cleansing: Who must be Purged for the sake of Harmony?

The answer is simple: any group classified as “an evil cult.” That includes thousands of unregistered Chinese House Churches.

Communism has never tolerated Biblical Christianity. Nor did Hitler. To manage the German masses in the late 1930s, Hitler ordered all churches to hang his picture above their altars. Nazi puppets replaced pastors who refused.

Like Nazi Germany, the Maoist regime of China determined to bring all “Christians” into the same government-controlled fold. It established the Three-Self Patriotic Movement (TSPM), and banned independent churches. Christians had to choose whether to conform to TSPM rules or risk imprisonment, torture, and death.

The Three Self (TSPM) ideals were designed to sound good: Self-governance, Self-support, and Self-propagation. But faithful Christians look to their Lord, not to Self, for guidance, support and propagation. They would refuse to trade faithfulness to God for any loyalty to State.

The TSPM pastors would be trained at government-sanctioned seminaries, and its registered members would be taught according to government guidelines. One of those rules has outlawed our Biblical hope in eternal life with Christ. Others are listed here,

- ✦ The Communist Party decides what can be preached.
- ✦ Preaching should focus on the social rules and the social benefits of Christianity.
- ✦ Preaching outside government monitored TSPM church-buildings is forbidden.
- ✦ Evangelizing is forbidden.
- ✦ Giving out tracts is forbidden.
- ✦ Importing Bibles is forbidden.
- ✦ Printing Bibles [without government permission] is forbidden.
- ✦ Giving Bibles to children or teenagers is forbidden.
- ✦ Teachers [soldiers and government officials] cannot be Christian.
- ✦ Children or teenagers cannot be Christian.¹³

When Christians face pressure from the world, God gives them strength to both endure the pain and to demonstrate His love to others. Faced with persecution, God's underground Church simply grew stronger. Some estimate that its number has now reached or surpassed 100 million.

Yet, repression continues. Ponder these pre-Olympic attempts to silence the Church,

“Beijing activist and house church leader Hua Huiqi has been evicted from his home amid rumors that officials want to keep him away from next month’s Olympic Games. Public Security Bureau officers used a hammer to break into Hua’s rented flat and threw the family – including Hua’s 90-year-old father, Hua Zaichen – into the street with their furniture. Hua’s brother sustained serious injury to his eye after officials beat him. Hua’s elderly mother, Shuang Shuying, remains in Beijing’s women’s jail, serving a two-year sentence on disputed charges of ‘damaging government property.’ Officials have told Hua she will be freed if he gives up his human rights work and church activities.”¹⁴

Pastor Zhang Zhongxin was also interdicted, being sentenced to two years of labor and re-education: “Authorities accused him of cult participation in the ‘the whole scope of the Church’...preaching the Gospel...”¹⁵

“Pastor Bike Zhang, chairman of the Federation House Church and his wife, Xie Fenglan, were forced to leave their home...The couple was able to find shelter in the home of a friend, Niu Bei until officials again found the home and forced the Zhangs to leave. Zhang and his wife were forced to move into a hotel...PSB officials threatened the owner of the hotel to evict the couple or face incarceration. The couple then decided to find residence in Changping, but were stopped by police officials...Police proceeded to interrogate the couple...without food, drink, or rest...Xie Fenglan collapsed due to the stress of the torture...The couple was released...stopped at a local hotel...officials again drove the couple out of the hotel...Zhang begged the PSB officials to allow his sick wife to stay in the location and rest overnight. The officials rejected this plea...

When asked why the couple was being expelled from Beijing, officials responded, ‘Because Bike Zhang met the Americans, and destroyed the harmony of the Beijing Olympic Games.’”¹⁶

Dictators know that early prevention serves their goals better than persecution. So Nazi Germany established the Hitler Youth – copying Stalin’s effective mind-changing strategies. China did the same. Today, its Olympics include a youth camp. Ponder its invitation to future leaders,

“‘Youth Create the Future’...I believe your participation and experience in this camp shall be marked with respect for each other and forged in a sense of unity and cooperation...In the spirit of harmony, compassion, creativity and learning through experience, the Camp has already invited participants nominated by more than 200 National Olympic Committees (NOC)...The goal is to promote the Olympic spirit among young people, and the ideals of world peace, cooperation and development...”¹⁷

Illusions may sound enticing, but they can’t change reality. God’s Word stands forever, and man can do nothing to cancel His eternal plans.

“Why do the nations rage, and the people plot a vain thing?
The kings of the earth set themselves – and the rulers take counsel together,
Against the Lord and against His Anointed, saying,
‘Let us break Their bonds in pieces and cast away Their cords from us.’”

Psalm 2:1-3

But in the midst of it all, God reigns! “Blessed are all those who put their trust in Him!” – Psalm 2:12 FC

Berit Kjos is author of *A Twist of Faith* and *Brave New Schools*. Her website is www.crossroad.to.

Endnotes:

- ¹ *One World One Dream* at <http://en.beijing2008.cn/spirit/beijing2008/graphic/n214068253.shtml>.
- ² *The Olympic Emblem* at <http://en.beijing2008.cn/spirit/beijing2008/graphic/n214070081.shtml>.
- ³ *China Aid* at <http://chinaaid.org/2008/08/13/beijing-house-churches-forced-to-sign-document-pledging-not-to-meet-during-the-olympic-games/>
- ⁴ "China's Leaders Try to Impress and Reassure World," at www.nytimes.com/2008/08/09/sports/olympics/09china.html?pagewanted=1&r=1&ref=asia
- ⁵ "Starlet Lin Miaoke mimed at Beijing Olympics Opening Ceremony," at www.theaustralian.news.com.au/beijing_olympics/story/0,27313,24169753-5014197,00.html.
- ⁶ "House Churches Deeply Disappointed in Brother Bush' Visit to the TSPM," at www.crossroad.to/Persecution/china/house-church-bush.htm.
- ⁷ Ellen Bork, "Don't forget about China's dissidents," *The Wall Street Journal*, August, 7, 2008.
- ⁸ "Enacting a High-Tech Plan to Track People," at www.nytimes.com/2007/08/12/business/worldbusiness/12security.html.
- ⁹ "Public records in China," at <http://en.wikipedia.org/wiki/Dangan>.
- ¹⁰ See the following web pages; <http://www.crossroad.to/text/articles/MentalHealth2-99.html> and <http://www.crossroad.to/articles2/006/solidarity-1.html>.
- ¹¹ "Olympics: Hu says spiritual legacy of Games most important," at <http://au.sports.yahoo.com/olympics/news/article/-/4845335/olympics-hu-says-spiritual-legacy-games-important>.
- ¹² Aldous Huxley, *Brave New World Revisited* (New York: Harper & Row, 1958), 25-26, 41, 43-44.
- ¹³ www.2008olympicsbeijing.org/threeselfpatrioticmovement-tspm.htm
- ¹⁴ "China: Hua Huiqi evicted," at www.releaseinternational.org/pages/posts/china-hua-huiqi-evicted-from-his-home406.php
- ¹⁵ "Pastor Zhang Zhongxin Sentenced to Two Years Re-education through Labor," at <http://chinaaid.org/2008/07/09/pastor-zhang-zhongxin-sentenced-to-two-years-re-education-through-labor-by-shan-dong-officials/>
- ¹⁶ "President of Chinese House Church Alliance forced to live on streets for meeting with American Congressional Delegation," at <http://chinaaid.org/2008/07/18/president-of-chinese-house-church-alliance-forced-to-live-on-streets-for-meeting-with-american-congressional-delegation/>
- ¹⁷ *Beijing 2008 Olympic Youth Camp Handbook* at <http://en.beijing2008.cn/culture/youthcamp/n214364457.shtml>

Forcing Change

Box 31

Plumas, Manitoba R0J 1P0

www.carltechrib@forcingchange.org

Forcing Change

is a monthly online publication dedicated to documenting and analyzing the socio-religious transformations now sweeping our world.

Owned by Globalization International, *Forcing Change* is a membership subscription service, with an annual fee of \$120.00 US. Membership in *Forcing Change* allows access to the full range of FC publications, including e-reports, audio and media presentations, *Forcing Change* back issues, downloadable expert documents, and more. FC receives neither government funding nor the financial backing of any other institutions; rather, *Forcing Change* operates solely on subscription/membership support. To learn more about *Forcing Change*, including membership benefits, go to www.forcingchange.org.

Globalization International/
Forcing Change
P.O. Box 31
Plumas, Manitoba, Canada
R0J-1P0

For publications: Permission to re-publish articles found in *Forcing Change* is granted, providing that FC credit is acknowledged (preferably with the *Forcing Change* URL attached), and that Globalization International/*Forcing Change* is notified of the public article use.

For private individuals: Permission is granted for individuals to make copies at will of FC articles and distribute said materials to family, friends, colleagues, and community leaders.