



"Meditate  
upon these things;  
give thyself  
wholly to them;  
that thy profiting  
may appear unto all"

I Timothy 4:15

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# Journal of Theology

**Church of the Lutheran Confession**

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## UPDATING ROMAN CATHOLICISM

What does the Roman Catholic Church teach today? How often have we not heard it said that the Roman Church has changed in this or that teaching and/or practice? We have spoken with older Catholics who are disturbed at changes that have taken place in their church, as, for example, in the use of the English language in services, and in dropping the requirement of meatless Fridays and holy days. But is this all that is involved? Have any changes actually been made in doctrines? The writer recently made use of his 1944 edition of the Baltimore Catechism, No. 1, containing the *Imprimatur* of Archbishop Francis J. Spellman of New York, during an adult instruction class with a Catholic young lady. He was informed that the Catechism is no longer in use and is no longer considered valid reference material since Vatican Council II. The young lady was visibly upset to hear quotations from the Baltimore Catechism, saying that this is not what is taught in the Roman Catholic Church today. So again we ask: What does the Roman Catholic Church teach today?

The principal source of doctrine of the Roman Church has long been the Canons and Decrees of the Council of Trent. The Council of Trent was convened by Pope Paul III as a reaction to the Lutheran Reformation. It began on December 13, 1545, shortly before Luther's death in February of 1546. After interruptions of three and ten years, it finally ended on December 4, 1563. It was intended to settle doctrinal disputes and to institute reforms. It confined its decisions to refuting Protestant tenets. The 25 sessions of the Council of Trent met to discuss the following:

- Session 1 — Opening of the Council.
- Session 2 — Manner of living during the Council.
- Session 3 — The Symbol of Faith.
- Session 4 — The canonical Scriptures (Apocrypha included).
- Session 5 — Original sin; rejection of man's in-born corruption.

- Session 6 — Justification by faith alone rejected.
- Session 7 — The Sacraments.
- Session 8 — Meeting place of Council changed.
- Session 9-12 — Postponed each time.
- Session 13 — Sacrament of the Eucharist.
- Session 14 — Penance and extreme unction.
- Session 15-17 — Postponed each time.
- Session 18 — Choice of books.
- Session 19-20 — Postponed each time.
- Session 21 — Aspects of Communion.
- Session 22 — Sacrifice of the Mass.
- Session 23 — Ordination.
- Session 24 — Sacrament of Matrimony.
- Session 25 — Purgatory; veneration of saints, relics, and images; indulgences; fasting; index of books, etc.

These pronouncements of the Council of Trent were signed by 255 fathers, and ever since have been considered the answer to the question: What does the Roman Catholic Church teach? But it is significant that the Pope has reserved for himself the exclusive right of interpretation.

Historically, the Roman Church has assumed for itself the right to enunciate new doctrines. In 1849 Pope Pius IX, in an open letter, invited opinions concerning definitions of the Immaculate Conception. This had reference, of course, not to Christ's being conceived without sin, but to Mary's being conceived without sin. Replies came from 600 bishops. All except 4 agreed, but 52 considered the time inopportune. In 1854 Pius read the bull *Ineffabilis Deus*: "The Blessed Virgin Mary in the first instant of her conception was by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus, the Savior of mankind, preserved free from all stain of original sin ..." All Catholics were now bound to believe this, on pain of excommunication.

From December 8, 1869, to October 20, 1870, the Vatican Council met. This has been referred to by Catholics as the 20th Ecumenical Council, and more recently has been designated as Vatican Council I. The main dogma to come from this Council was the infallibility of

the Pope, as set forth in these words: "We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra* — that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter (Luke 22:32) — is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrines regarding faith and morals, and that therefore such definitions of the Roman Pontiff are irrefragable of themselves and not from the consent of the Church." Following lengthy debate, this too became official doctrine of the Roman Catholic Church.

Almost a century passed until the second Pope John XXIII announced the convening of an ecumenical council, which has since been known as Vatican Council II. This met from 1962-1964. It was not the purpose of Vatican Council II to offer any new doctrines, nor did it repudiate or change any of the essential teachings of the Roman Church. One might say that it was an attempt to make the Roman Church more appealing to an ecumenically-minded world. In this and following articles, we shall examine specific doctrines and the "new image" that now prevails.

### THE DOCTRINE OF THE CHURCH

In Matthew 16:18 Jesus said to Peter: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The apostle Paul wrote: "Christ also loved the church, and gave himself for it" (Eph. 5:25). Over the centuries there have been countless controversies over the doctrine of the Church: its definition, its description, and its doctrines. Much of this controversy developed from the fact that the Church of Rome maintains that these passages of the New Testament which speak of the "church" can refer only to the visible organization known as the Roman Catholic Church.

Shortly before Vatican Council II began, an American catechism of Catholic doctrine, designed for both

Roman Catholics and non-Catholics, declared that "the Catholic Church claims that hers is the decisive ballot on any question touching a man's spiritual interests," — that, "though Christ's stay here was temporary, before departing He left as a legacy a permanent organization to convey His religious directives to all future generations of men," — that, "the organization which He thus chartered to be a fixed feature in this world is, uniquely and exclusively, the Roman Catholic Church."<sup>1</sup>

The 1957 edition of the Baltimore Catechism states:

"The Church is the congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him.

a) Since Baptism, according to the ruling of Christ, is the gateway to the Church, a person becomes a member of the Church on receiving this sacrament."<sup>2</sup>

The Roman Church thus considers Christ's expression "my church" to be synonymous with the Roman Catholic Church. It claims that it has an "exclusive" right to be identified as the only Church founded by Christ. No other organization or institution can lay title to being either fully Christian or even be recognized as a church. The Roman Catholic Church alone claims to have that "unique" distinction.

Vatican Council I drew up a lengthy declaration on the Church, but completed deliberations on only four chapters before being forced to close by the outbreak of the Franco-Prussian War. Two popes, Leo XIII and Pius XII, later developed doctrines relating to the unity and mystical nature of the Church. But the primary premise always remained the same: The Roman Catholic Church is the organization which Christ called "my church."

It is not difficult to see the developments which logically proceeded from this claim. The next step was to insist that the Roman Catholic Church was to exercise supreme authority over all professing Christians. This included the authority to teach, to sanctify, and to gov-

ern the people of God. Therefore when the reformers challenged the teachings of the church, the practice of the priests who sold indulgences, or attempted to hold services not under the jurisdiction of the bishops, they thereby acted in defiance of the whole Church, and especially in defiance of the pope, the head of the Church. The Roman Catholic doctrine of the Church left the pope or church councils no other choice than to excommunicate the reformers and their followers.

Vatican Council II attempted to present this teaching in somewhat softer words. In the *Decree on Ecumenism* it is stated:

"From her very beginnings there arose in this one and only Church of God certain rifts, which the apostles strongly censured as damnable. But in subsequent centuries more wide-spread disagreements appeared and quite large Communities became separated from full communion with the Catholic Church — developments for which, at times, men of both sides were to blame. However one cannot impute the sin of separation to those who at present are born into the Communities and are instilled therein with Christ's faith. The Catholic Church accepts them with respect and affection as brothers. For men who believe in Christ and have been properly baptized are brought into a certain, though imperfect, communion with the Catholic Church. ... They therefore have a right to be honored by the title of Christian, and are properly regarded as brothers in the Lord by the sons of the Catholic Church."<sup>3</sup>

So the *Decree on Ecumenism* acknowledges that there are communities of Christians not fully incorporated into the Catholic Church, and that these separated Christians have a certain significance. But then this same decree goes on to state:

"But all the saving means used by the separated brethren derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church. ... For it is through Christ's Catholic Church alone, which is the all embracing means of salvation, that the fullness of the means of salva-

tion can be obtained."<sup>4</sup>

Both of these statements from the *Decree on Ecumenism* rest upon the unqualified *Decree on the Church*, published by Vatican Council II, where it is stated:

"This sacred Synod — teaches that the Church — is necessary for salvation. ... In explicit terms He (Christ) Himself affirmed the necessity of faith and baptism (Mark 16:18; John 3:5) and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter her or to remain in her could not be saved."<sup>5</sup>

It is evident, then, that Vatican Council II has simply restated the old Catholic doctrine in slightly different words. It insisted that God made the Catholic Church necessary for man's salvation. At the same time, it refers to separated believers as "brethren." This could be done only because somehow they have been accorded a place in that Church. The *Decree on Ecumenism* makes clear that this is the case with those Christians separated from Rome:

"Calling upon the Holy Spirit, they seek in those sacred Scriptures God as He speaks to them in Christ, the One Whom the prophets foretold, God's Word made flesh for us. In the Scriptures they contemplate the life of Christ, as well as the teachings and the actions of the Divine Master on behalf of man's salvation, in particular the mysteries of His death and resurrection."<sup>6</sup>

Having, by the aid of the Holy Spirit, thus sought God in the Christ of the New Testament, the separated brethren are baptized as believers. Hence, the *Decree on Ecumenism* goes on to say:

"By the sacrament of baptism, whenever it is properly conferred in the way the Lord determined, and received with the appropriate disposition of soul, a man becomes truly incorporated into the cru-



cified and glorified Christ, and is reborn to a sharing of the divine life. ... Baptism, therefore, constitutes a sacramental bond of unity linking all who have been reborn by means of it. ... Baptism is thus oriented toward a complete profession of faith, a complete incorporation into the (Roman Catholic) system of salvation as Christ willed it to be, and finally, toward a complete participation in the Eucharistic (Mass) communion. The ecclesial Communities (Protestants) separated from us lack that fullness of unity with us which should flow from baptism (and, therefore, as 'separated' brethren) — especially because of the lack of the sacrament of orders (priests and popes) they have not preserved the genuine and total reality of the Eucharistic mystery."<sup>7</sup>

A few observations might be made at this point. Even though we may have no outward connection whatsoever with the Roman Catholic Church, nevertheless a Christian is said to be linked with the Catholic Church by virtue of his having been properly baptized. That is, he was baptized "in the name of the Father, Son, and Holy Spirit," and was sprinkled or immersed with water. For we remember reading earlier that baptism, like the other saving means available to the non-Catholics, derives its efficacy "from the very fullness of grace and truth entrusted to the unique and exclusive Roman Catholic Church." The non-Catholic, baptized believer, therefore, owes his right to be called Christian to the Roman Church because he has been validly baptized, and thereby is linked, though imperfectly, with the Roman Catholic Church which "God has made necessary for man's salvation."

Another fact that is brought out in this *Decree on Ecumenism* is that one cannot enjoy all the benefits of God's grace and truth unless he is fully incorporated into the Roman Catholic sacramental system. The non-Catholic, separated brethren, therefore, are granted the right to be respected as Christians, but are denied a fullness of the means of salvation because they remain separated from that full communion with the Roman Catholic Church.

This being the case, all ecumenical activity which

is designed to unite Christian disciples can only travel one a one-way street, as is made clear by this same *Decree on Ecumenism*:

"The result (of ecumenical activity) will be that, little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into that unity of the one and only Church which Christ bestowed on His Church from the beginning. This unity, we believe, dwells in the Catholic Church as something she can never lose, and we hope will increase."<sup>8</sup>

We cannot help but compare the conclusions of the two Vatican Councils with words spoken by the apostle Peter at the first church council, as recorded in the Book of Acts, chapter 15. At that first church council, the question under discussion was whether or not circumcision was necessary for salvation. We read that

"After much discussion Peter got up. 'Fellow Christians,' he said to the others, 'you know that in the early days God chose me to be the one among you to tell the good news to the non-Jews so that they would hear it and believe. And God, who knows our hearts, showed them He approved by giving them the Holy Spirit as He gave Him to us. And by cleansing their hearts by faith He has declared we are not different from them. Now then, why do you test God by putting on the disciples' neck a yoke neither our fathers nor we could bear? No, by the love of the Lord we believe in order to be saved; and so do they.'" (Acts 15:7-11. Beck's American translation)

Would that the Roman Catholic Church would teach the same thing that Peter taught! But it does not.

Church historians speak of numerous "ecumenical councils" attended by representatives from all over the Christian world to discuss and affirm the basic theological doctrines of Christendom. Seven such ecumenical councils met between the years 325 and 787. Six were called for by secular emperors. Only one was called by

the joint invitation of both the emperor and the Bishop of Rome. Thus throughout the first eight centuries of the church, not a single ecumenical council recognized the superiority of the Bishop of Rome over all other bishops. Nor do these centuries indicate any assertion of the dogma of papal infallibility. It was not until 1073 that Pope Gregory VII declared:

"That the Roman Church was founded by God alone. ... That the Roman Pontiff alone can with right be called universal. ... That he alone can depose or reinstate bishops. ... That he alone may use the imperial insignia. ... That he may be permitted to depose emperors. ... That he himself may be judged of no man. ... That he may absolve subjects from their fealty to wicked men. ..."9

Unfortunately for Gregory's hopes, his immediate successors to the "throne of Peter" were despicable characters. Bitter rivalries broke out both in the church hierarchy and in the imperial court. So bitter was the rivalry that as many as three popes claimed to be the Vicar of Christ at one and the same time. For over two centuries the church in the West reeled under the corruption and intrigue of these men and their emperors. No less than four so-called reforming councils were held between 1409 and 1439 A.D. to deal with these desperate conditions. Yet in not one of these councils was the pope of Rome acclaimed as Sovereign Pontiff, the Vicar of Christ, the visible head of the Church. Men spoke openly against the popes and the claim of supreme authority promulgated by Gregory VII. The most severe critic was probably Marsilius, who wrote as follows some 200 years before Luther:

"The basis of all power is the people; in the state, the whole body of citizens; in the church, the whole body of Christians. They are the legislative power; by them rulers in church and state are appointed, and to them these executive officers are responsible. The only final authority in the church is the New Testament; but the priests have no power of physical force to compel men to obey it. Their sole duty is to teach, warn, and reprove. The New Testament teaches that bishops and priests are

equivalent designations, yet it is well, as a purely human institution, to appoint some clergy superintendents over others. This appointment gives no superior spiritual power, nor has one bishop a spiritual authority over another, or the pope over all. Peter had no higher rank than the other Apostles. There is no New Testament evidence that he was ever in Rome. The New Testament gives no countenance to the possession of earthly lordships and estates by clergymen. No bishop or pope has authority to define Christian truth as contained in the New Testament, or make binding laws. These acts can be done only by the legislative body of the church — the whole company of Christian believers, represented in a general council. Such a council is the supreme authority in the church."<sup>10</sup>

Long before any of these councils met, the way of salvation had been set forth in plain and simple words. A person is not saved by faith plus works (such as circumcision). A person's salvation is not dependent on his external membership or affiliation with any visible church body or organization. When the jailer at Philippi asked Paul and Silas: "What must I do to be saved?", the answer was given which holds true to the end of time: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30-31). The Lord Jesus says to all of us: "Verily, verily I say unto you: he that heareth My words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5: 24). May God ever keep us in His saving truth!

(To be continued)

A. Schulz

#### FOOTNOTES

1. John Welsh, *This is Catholicism* (Garden City, N.Y.: Doubleday & Co., Inc.), pp. 8-10.
2. *The Baltimore Catechism* (Confraternity of Christian Doctrine, 1957), p. 102.
3. *Decree on Ecumenism*, par. 3.
4. *Ibid.*, par. 3.

5. *Decree on the Church*, par. 14.
6. *Decree on Ecumenism*, par. 21.
7. *Ibid.*, par. 22.
8. *Ibid.*, par. 4.
9. Williston Walker, *History of the Christian Church* (New York: Charles A. Scribner's Sons, 1934), p. 229.
10. *Ibid.*, p. 294.



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## TRANSCENDENTAL MEDITATION \*

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### PART I: EXPLANATION

WHAT IS IT? According to its own claims (and its proponents vehemently deny that it is religious in character), TM is a distinctive technique of meditation, the purpose of which is to enable an individual to tap his inner potential, to be more efficient and energetic, and to attain self-fulfillment.

How can one achieve this? By meditating twice a day, once in the morning and once in the early evening, the body goes into a state of deep rest (supposedly deeper than sleep). During this state of deep rest, the nervous system normalizes itself by eliminating stresses at a very deep level. The individual then is equipped with more energy for his daily work. Physiological changes are measurable almost immediately, as a person enters upon meditation.

While the body is receiving deep rest, the mind remains alert, although withdrawn as much as possible from external stimuli. This state is called "restful alertness." That immediately brings us to the subject of

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\* Presented to the Minnesota Delegate Conference, held at New Ulm, Minnesota, October 26, 1975, by Robert Wehrwein, pastor of St. John's Lutheran Church, Okabena, Minnesota.

SCI ("Science of Creative Intelligence"), which goes hand-in-hand with TM. SCI is the theoretical aspect; TM is the practical aspect. SCI is the study of the underlying order and intelligence in all things. In every individual, too, there is a deep, unbounded reservoir of creativity and intelligence. Through the consistent practice of TM, the meditator not only obtains deep rest for his body and throws off stresses, but is able to draw upon the untapped resources of creative energy and intelligence within him, and thus become more efficient and productive in all his thinking and doing.

This type of meditation, it is claimed, is distinct from other types, such as contemplation and concentration. One distinctive feature is the effortlessness which it claims. It is supposed to be simplicity itself, the most natural process there is. The only real rule is that you aren't supposed to try. Whatever thoughts arise are permitted to arise. Probably the main feature of TM is the use of the "mantra," a sound without meaning to the meditator, but with known effects, chosen and assigned by the TM teacher to fit each particular individual. It is the mental use of this sound which enables the mind to withdraw from external stimuli and turn inward. Once given this inward turn, the mind will automatically seek deeper and more blissful inner realms, and descend toward the source of thought. This is compared to diving. A picture commonly used is that of a bubble rising to the surface of some water. So also thoughts are said to arise from some deep inner source. TM takes the mind down to this source of thought.

A person is to keep his personal mantra confidential. He is not to experiment with other mantras. Other mantras might be harmful to him.

"Transcendental Meditation is a simple, natural, effortless technique that allows the mind to experience subtler and subtler levels of the thinking process until thinking is transcended and the mind comes into direct contact with the source of thought." (The TM Book, Denniston and McWilliams, p. 36)

"So Transcendental Meditation is a process by which one contacts this source of pure creativity

and intelligence at the basis of the thinking process, allowing this creative intelligence to be expressed in greater clarity of mind, greater efficiency of action, and increasingly fulfilling achievements in daily life." (The TM Book, p. 39)

"SCI is the theoretical and applied study of intelligence as the potentiality which facilitates man's increasing comprehension of all fields of knowledge." (TM, Bloomfield, Cain, and Jaffe, p. 203)

"But according to Demetri Kanellakos ... SCI is an analysis and synthesis on how all things work in nature. It purports to show how certain fundamental principles govern all physical and biological phenomena and are paralleled by the workings of the mind." (Science, "MIU," March 28, 1975, p. 1177)

TM, it is said, cannot be learned from books. It must be learned from a trained teacher, certified by Maharishi himself, the head of this movement. There are seven standard steps in the learning process. First, one attends an introductory and a preparatory lecture (steps one and two, both free). A brief personal interview with the instructor follows (step three). Then comes step four, personal instruction. The beginner pays his fee, goes through the initiation ceremony, receives his mantra, and learns to meditate. Steps five to seven are follow-up meetings to talk over any problems and to make sure the meditator is on the right track. After that you may go on your own.

The fee is \$55 for high school students, \$65 for college students, \$125 for working adults, \$200 for a family. A second condition, besides money, is that no drugs are to be taken fifteen days prior to personal instruction. The third condition is that the last four steps must be taken within a certain time period.

Concerning the initiation ceremony: "The candidate is asked to bring fruit, fresh-picked flowers, and a clean white handkerchief. Shoes are removed, and he enters an incense-filled, candle-lit room along with the TM initiator. Kneeling before a picture of Maharishi's dead master, Swami Saras-

wati, the TM initiator puts the fruit and flowers on the handkerchief and places it all on a table or mantle beneath the picture. He begins singing *puja*, a Vedic hymn of worship honoring the departed masters of the Shankara tradition of Hinduism. After the hymn singing, which usually takes ten or fifteen minutes, the initiator will rise and look at the candidate, repeating the Sanskrit word which is to be his personal mantra." (*Interest, "TM — A new government-sponsored religion?"*, by Bill Squires, June 1975, p. 4)

HOW HAS IT ORIGI-  
NATED AND GROWN?

The high priest of TM is Maharishi ("Great Seer") Mahesh (his family name) Yogi ("a master of Yoga" — yoga meaning "union"). His teacher was Saraswati (Guru Dev), who revived from the ancient Vedas knowledge of the integrated life in our day. This knowledge goes way back, and has occasionally been available to men through the insight of great teachers (Krishna, Buddha, Shankara), but has then been lost.

Maharishi undertook to teach the world to meditate. He taught in India, started on world tours, arrived in the United States in 1959, and formed the SRM ("Spiritual Regeneration Movement"). Interest among students led to the formation in 1965 of SIMS ("Students' International Meditation Society"). IMS ("International Meditation Society") followed, offering courses to the general public. AFSCI ("American Foundation for the Science of Creative Intelligence") was formed for the business world. The fifth and final branch, MIU ("Maharishi International University"), was founded in 1971 to train teachers and to prepare material for teaching SCI.

The first international teacher training course, run by Maharishi, was conducted in 1961. The next was in 1966. Since then they have rapidly increased in size. Growing interest all over the world led to the establishment of thirteen international symposia on SCI which were attended by over 10,000 individuals (not all of them practitioners of TM), among them some very prominent names. 1972 was the year of the World Plan — the plan being to found some 3,600 Teacher Training Centers, each to train 1,000 teachers of SCI, in order to have



one teacher for every 1,000 in the world.

There are now over 8,600 teachers of TM in the world, of whom 6,000 or more are in the United States. There are over 1,000,000 meditators in the world, of whom over 600,000 are in the United States.

Praise and endorsement of TM and SCI are coming from numerous public officials, including U.S. senators, and from various city and state governments. As a result, they are rapidly being introduced into our educational system, not only in colleges but also in high schools. Frequently TM is brought in under the guise of SCI. Since TM is the practical aspect, it is then used as the laboratory work for a course in SCI. In 1972 the Illinois legislature passed a resolution encouraging educational institutions, especially those under state jurisdiction, to study the feasibility of courses in TM and SCI. The U.S. Department of HEW gave more than \$21,000 to IMS "to train high school teachers how to teach TM in public schools" (*Interest*, June 1975, p. 3). Major General Franklin Davis would like the U.S. Army to get involved. Many other surprising facts and statistics could be cited. It appears that wherever one turns, one finds a push to get TM and SCI into our educational system, and an advertising program to attract the public to free introductory lectures in TM, in order vastly to improve your life style. Plans are underway to make extensive use of TV.

"As a result of scientific research conducted during the past decade on Transcendental Meditation, the practical aspect of the Science of Creative Intelligence, at more than two hundred universities and research institutes in different countries, including Germany, England, Canada, United States, Holland, India, South Africa, and Australia, involving the trends of life of about eleven hundred million people in the vicinity of eleven hundred World Plan centers in over eighty-nine countries on all continents, as endorsed and proclaimed by legislators, governors, mayors, educators, doctors, lawyers, businessmen, organizations, and individuals, and as a result of his successful world-wide activities, His Holiness Maharishi Mahesh Yogi, founder

of the Science of Creative Intelligence, through the window of science, saw the coming dawn of the Age of Enlightenment and inaugurated it for the whole world in Switzerland on 12 January 1975." (From a newsletter of the Manitowoc - Sheboygan world plan center for TM)

WHAT ARE ITS CLAIMS AND GOALS? Since the pioneering research of R. K. Wallace and H. Benson, beginning in 1970, an incredible amount of research has been done on the effects of TM, both physiological and psychological. Some of the findings are well founded, others perhaps not so well. We cannot evaluate all of it, but will list a few items. One important point is that on the basis of measured physiological changes, it was claimed that TM produces a distinct fourth state of consciousness, besides sleeping, dreaming, and wakefulness.

Here are some of the findings:

- oxygen consumption dropped greatly;
- carbon dioxide exhaled dropped also;
- cardiac output decreased by 25%;
- increase in GSR (Galvanic Skin Response);
- decrease in arterial lactate (a stress-related blood chemical);
- synchronization of brain wave patterns (harmonizing emotion and reason, the rational and intuitive?);
- in general, better health (fewer colds, headaches, and allergic reactions);
- decrease in drug use, according to some studies.

According to Bloomfield, Cain, and Jaffe, various studies which they cite "suggest that the regular practice of TM has a positive impact on psychological health." (TM, p. 101)

Many also are the subjective claims made for the benefits of TM. According to various individuals, the practice of TM produces:

- inner stability;
- inner peace;
- greater calm;
- greater clarity of thinking;

- greater enjoyment;
- greater self-esteem and self-confidence;
- greater work output;
- greater capacity to love;
- less strain at work;
- decrease in tendency toward violence;
- reduced use of alcohol and tobacco;
- improved performance;
- enthusiasm;
- more alertness;
- a sense of direction;
- ability to get along better with people;
- ability to learn more easily;
- ability to face death without fear.

An impressive booklet of charts handed out by TM people lists among other things: four categories of brain wave symmetry, four categories of increased strength and orderliness of brain functioning, three categories of increased orderliness of thinking, three categories of improved resistance to disease, and three categories of improved athletic performance.

"TM may be most significant for the wide range of impact which it provides. Researchers have reported that regular practice of the technique improves learning ability, perceptual motor performance and reaction time. Other researchers have noted improved psychological health, improved ability to recover from stress, and improved perceptual acuity. Management scientists have reported that TM increases productivity and job satisfaction. Doctors have reported that TM reduces high blood pressure, improves asthmatic conditions and is useful in treating the mentally ill. Among the many studies which we will discuss, these reports are suggestive of the promise which TM holds for improving people's lives by reducing stress and encouraging the integration of the nervous system." (TM, Bloomfield, Cain, and Jaffe, p. 6)

That same book outlines three more states of consciousness beyond the fourth, as described by Maharishi. It also lists on p. 222 the seven objectives of the World Plan:

- "1. To develop the full potential of the individual.
2. To improve governmental achievements.
3. To realize the highest ideal of education.
4. To solve the problems of crime and all behavior that brings unhappiness to the family of man.
5. To maximize the intelligent use of the environment.
6. To bring fulfillment to the economic aspirations of the individuals and society.
7. To achieve the spiritual goals of mankind in this generation."

There we see the world-wide utopian goals of Maharishi and his movement.

Having been duly awed by the phenomenal growth rate, this wealth of supposed evidence, these staggering claims, and such mind-boggling goals, let us continue with:

## PART II: EVALUATION

SOME GENERAL COMMENTS AND OBSERVATIONS	The literature indicates that scientists and doctors are cautious about accepting all the research supposedly proving the benefits of TM. Some of the results have not been interpreted as carefully as they should. Research has been done which is not so favorable to TM.
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It is not surprising that nervous individuals laboring under heavy stresses and strains should find immediate benefits in some such procedure as TM. (It is not surprising, either, that some researchers feel that there are individuals who would not be benefitted by TM.) We all know the value of removing stresses and keeping the nervous system on an even keel. Perhaps we all have our own methods, more or less efficient, of doing this. The question is: Is TM the only or even the best such method? H. Benson claims that it is not.

Various questions suggest themselves. If TM is so easy and natural, why the high fee, the personal instruction from only those individuals certified by Maharishi, the initiation ceremony? Why can't it at least be learned from a book? Can mantras really fit an individual's

personality? How are they chosen? Might not D. Keith Mano be correct in writing off TM as "money and mummery"? (*National Review*, June 6, 1975, p. 618)

A closer look at SCI reveals it to be a package of vacuous, blown-up humbug. If it is any more than that, it's a Hinduistic outlook, very close to pantheism, and therefore still humbug. Taking it on the surface level, as a Westerner would look at it, it's nothing new, but rather a potpourri of material from all subjects showing the orderliness of the world around us. With high-sounding terminology and perhaps judicious references to Einstein and the complexities of modern atomic physics (Maharishi studies physics in college, and makes the most of it), these people can quickly convince you that they have incredible insight into the nature of the universe which we poor folks who never studied SCI just don't have.

"It is hard to tell from the pretentious and blissful verbiage of the MIU catalog just what SCI is. ... Once these principles are perceived, intellectually through SCI, experientially through TM, students are said to develop an intuitive understanding of how nature works." (*Science*, "MIU," March 28, 1975, P. 1177) Shall we whet your appetite? Here are some course offerings: "Astronomy, Cosmology, and SCI — Galactic Symphony of the Pulsating Universe," "Great Civilizations of the World and SCI — Waves of Creative Intelligence in Time," "Music and SCI — From Melody of Environment through Song of Soul to Cosmic Symphony." Nor dare we omit: "Western Philosophy and SCI — From Plato's *Republic* to Maharishi's World Plan" !!

But if we were awake at all in our courses in high school and college, we did learn to see the marvelous order in God's creation. It leads us to glorify God. "The heavens declare the glory of God, and the firmament showeth his handiwork." (Psalm 19:1)

This is not to deny that a course in SCI might be very attractive and beneficial, and that the principle of studying all branches of knowledge from the viewpoint of orderliness and purpose is excellent. The broad overview this provides might be a healthy corrective to over-fragmentation and specialization in subject matter and

study, and provide many helpful insights. But that's not the point. It is the air of a true and deep and superior insight into all things which can be tantalizing, is offensive, and must be resisted.

The absurdity of the claim to special insight reveals itself in the profound examples used, things which just amaze us ordinary folk! — Apple seeds don't grow into banana trees and apricot seeds don't grow into Chevrolets! Did you ever know that?!

But we are principally interested in the religious aspect.

HOW TM CAN LEAD US ASTRAY      TM can have the effect of leading us away from the true Word of God, away from trust in the Lord. We want to examine the spiritual implications a little more closely.

1. On the surface, TM appears very innocent and non-religious: a method of refreshing body and mind through rest and the elimination of stresses. That, of course, is how it is presented to the newcomer. No doubt this is how many use it. But the deceptive thing about TM is that it is much more than it appears to be on the surface.

2. On the opposite end, at the deepest level, the writings of Maharishi, it is quite evident that we are dealing with a Hinduistic outlook: an impersonal "god"; a method of attaining union with or dissolving oneself in the absolute, pure being, or whatever one may call it; the divine dwelling in man, etc. The conclusion seems inescapable that those who deny this (unless they simply ignore the writings of their master) either lack understanding, are kidding themselves, or are trying to deceive others. It won't do to ignore his writings. He is the founder and leader of the movement. That it is spiritual and religious in outlook, and that it conflicts with the teachings of God's Word is shown in the literature cited below.

3. But one does not have to read Maharishi's writings to see the objectionable nature of this movement

for Christians. If we call this the middle area, several things become very obvious from TM literature:

a. TM glorifies the individual and man (Humanism); it dwells on the potential of the individual and on self-fulfillment. The source of strength is inside oneself.

b. TM claims to be able to help one lead a better life, be more loving, conquer his weaknesses, etc.

c. TM's aim is utopian: world peace, elimination of suffering. Its program centers on this world.

d. SCI tends toward pantheism.

e. Maharishi is called "His Holiness."

The conflicts are evident, when compared with God's Word:

a. A Christian's source of strength is His Lord and the Word. He does not glorify his own inner potential. Involvement with TM may lead in a subtle way to pride and self-reliance, and may draw him from his God.

b. A Christian's life and works spring from his being in Christ, and in Christ's Word, and in Christ's Spirit. Good works are a fruit of the Spirit; He alone deserves the credit. TM could lead one to rely on meditation for better living.

c. The Christian's sights are set on the next life. His aim in this life is to spread the Gospel to dying sinners, including himself. Apart from the Gospel, God's Word teaches us that this world is a lost cause, because of man's sin. It is not the Christian's task to make this world a better place to live in, much less to re-do it completely. TM could divert us from the Gospel to this-world-centered goals.

d. A Christian communes in prayer with a personal God, who is responsible for the order and beauty of creation. SCI can lead away from this.

e. God alone is holy and worthy of all glory. TM glorifies Maharishi and leads us to place our trust in him.

4. Coming back still further to the surface level,

we must consider the initiation ceremony? Just what is this there for? "Recently, *Newsweek's* Religion editor, Kenneth L. Woodward, took instruction in TM. 'I felt enveloped in a palpably religious atmosphere,' he reports." (*Newsweek*, Jan. 7, 1974, p. 74) The burden of proof lies upon those who claim there is no spiritual or religious significance.

It is claimed that this ceremony is for the teacher, that he is honoring a tradition of knowledge (Vedas), and that the initiate need not take part. These are things that a TM teacher will tell you. But is this to satisfy us and allay our suspicions? In the first place, everyone acknowledges that the Vedas are religious writings. One need only consult a dictionary or encyclopedia. Furthermore, the initiator speaks in Sanskrit. The teacher will perhaps tell you that he knows that what he is saying is not religious! What a comfort! Can one really claim not to be a part of this ceremony? What would happen if someone objected and asked to receive his mantra in an ordinary, non-mystical setting? Maharishi and his teachers require the initiation ceremony.

5. Arriving back at the surface level, are we to condemn all human meditation methods as leading us away from God? Hardly. A proper use of such things is possible, and may provide many benefits: relieving tensions, restoring one's energy, improving one's mental efficiency. This point perhaps needs stressing, lest we be led into an extreme, and condemn categorically any and every type of meditation. One may conceivably adopt some method of meditation or relaxation for its benefits much as one would jog or ride a bicycle to keep his body in condition. We use with thanksgiving, and for God's glory, all the gifts and tools He places before us. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (I Tim. 4: 4). Paul told Timothy to use a little wine for his stomach's sake (5:23). Similarly, we take medicine, while commending ourselves into the Lord's hand.

6. Is TM such a method which we can use? This issue leads into various questions with which we straightforward Westerners are perhaps not so accustomed to deal. How are we to size up something which operates on more



than one level? Can the external level be separated from the deeper levels? At what point would an apparently innocent practice become guilty by association? In TM, wouldn't we agree that it is at the initiation ceremony? For it is an objectionable religious ceremony, idolatrous in character. And the associated doctrines gradually divert one into something approaching Hinduism. TM, then, viewed as that which its proponents make of it and require with it, ought to be avoided, altogether.

SOME RELATED SCRIP-  
TURAL THOUGHTS

1. The joy we have through forgiveness in Christ is more precious and deep-seated than anything produced by human methods of meditation. The habit of trusting in the Lord prevents excessive build-up of stresses and anxieties.

2. By exercising moderation and living in Christian love toward one's fellowmen, Christians spare themselves many mental, emotional, and physical problems. This is beautifully set forth in the book, *None of These Diseases*, by S. I. McMillen. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (Exodus 15:26)

3. The Christian life does have distinctive stresses, tensions, and strivings of its own: in prayer, in trials sent by the Lord, in fighting against sin and temptation. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Romans 15:30) "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?" (II Cor. 11:27-29) "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Galatians 5:17)

4. The Lord is jealous. He wants us to be centered on Him. He wants us to get our peace, our composure, our life-style, our hope, from Him. "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." (Ps. 4:8) "My soul, wait thou only upon God; for my expectation is from him." (Ps. 62:5)

5. The best meditation is centered on God and His Word. "When I remember thee upon my bed, and meditate on thee in the night watches." (Ps. 63:7) "But his delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1:1)

### PART III: APPENDICES

#### SOME OF THE LITERATURE

#### 1. Favorable Literature.

*TM — Discovering Inner Energy and Overcoming Stress*, by Harold H. Bloomfield, Michael Peter Cain, and Dennis T. Jaffe; New York: Delacorte Press, 1975; foreword by Hans Selye; introduction by R. Buckminster Fuller. This book, a best-seller, is quite interesting. It dwells on the crisis of excessive stress in modern life and its bad effects on health; proposes TM as the stress-reducer; analyzes the physiology of consciousness; discusses the parts of the brain; suggests that TM can contribute to the treatment of the mentally ill; differentiates between TM and psychoanalysis; and discusses the history of psychoanalytic theory. It also relates how Maharishi has identified three more states of consciousness (five, six, and seven), in addition to wakefulness, sleeping, dreaming, and ordinary meditating with TM. The last chapter is entitled: "Toward a fulfilled Society."

*Transcendental Meditation — Maharishi Mahesh Yogi and the Science of Creative Intelligence*, by Jack Forem; New York: E. P. Dutton & Co., Inc., 1974. Much space is devoted to the testimony of those who feel TM or the study of SCI has helped them. The book therefore gets tedious and abounds in superficiality. It also practically deifies Maharishi. The last chapter is entitled: "The World we can Create."

*Transcendental Meditation*, by "His Holiness Mahari-

shi Mahesh Yogi," — a Signet Book from The New American Library, Inc., 1968 — formerly titled: *The Science of Being and Art of Living*. (This writer was told that there might have been something underhanded in issuing this edition of Maharishi's book, and that there are parts here and there which are not exactly correct.) One's patience wears out as he encounters more and worse airy abstractions, pretentious claims, deceptive jargon, shallow similes, tedious commonplaces, Hindu philosophy and outlook, with some ordinary common sense and good advice along the way. As they say in TM, the mind seeks pleasant places. How one races to get to the end of this book, scanning it more rapidly all the time.

*The TM Book*, by Denise Denniston and Peter McWilliams, "A Price/Stern/Sloan — Verse Monger Book," 1975. This best-seller is a very popular presentation of TM, childish in fact. Perhaps 2/3 of the space is devoted to pictures and charts, with the pictures far outnumbering the charts.

## 2. Literature unfavorable to TM.

*Christianity Today*, "New Plant Thrives in a Spiritual Desert," by David Haddon, December 21, 1973. On the basis of the writings of Maharishi, this excellent article classifies TM as a "variant of Hinduism." It claims that the initiation ceremony is clearly religious (the candidate "is invited to kneel before a picture of Guru Dev" — Guru Dev may be translated "Divine Light"). It also points out the incompatibility of the two levels of teaching and the deception in pretending not to be a religion. A noteworthy statement is this: "Dr. Leon Otis of the Stanford Research Institute has said that SIMS is in too much of a hurry to publish preliminary or unsubstantiated data about the results of meditation." (p.342)

*Interest*, "TM — a new government-sponsored religion?", by Bill Squires, June 1975. This article, another very good one, speaks of the implantation of the mantra at initiation. The ceremony is such as to place the initiate in a receptive frame of mind for the implantation of the mantra. The ceremony tunes the initiator in to the tradition so that he is able to transmit the mantra "with psychic force to the deep levels of the initiate's un-

conscious mind." (p. 5) The article also suggests that intonation of the mantra makes possible contact with spirits and demons.

"One Christian woman in Berkeley, California, a former teacher of TM, writes in her testimony: 'As my consciousness expanded I began to become aware of the presence of spirit beings sitting on either side of me when I was meditating, and sometimes at night they would sit on my bed. In March, 1972, I attended a teacher training course in Fiuggi, Italy, where I learned from Maharishi how to be a TM instructor. Along with about 1,000 others from all over the United States and the world, I spent three months meditating from three to ten hours a day. I had a vivid experience of demonic oppression while there, when in the night during sleep I woke with a sense of fear and apprehension, as pressure was being put all over my head and body by a spirit who was trying to enter my body. I commanded it to leave and resisted it until it left. Other supernatural experiences began to occur, such as clairvoyance, telepathy, and the beginnings of astral travel.'" (p. 5)

This article also states that upon first coming to the United States, Maharishi declared the religious aims of TM, but quickly changed his tune in order to make headway.

*National Review*, June 6, 1975, p. 618. This article, which is delightful reading, contains merciless sarcasm throughout, writing off TM as a big swindle and making enormous fun of the mantra. "But what's going on at this nonprofit, tax exempt TM center can be sung to a bubble gum refrain: money and mummery." "We all like to think something exterior has cheated us of genius. Something exterior has: so-so chromosomes."

*What Everyone Should Know About Transcendental Meditation*, by Gordon R. Lewis; a 92-page paperback, Regal Books, 1975. The author is a professor at Conservative Baptist Theological Seminary, Denver, Colorado. This fine book clearly points out that TM and Christianity have conflicting views on the source of man, man's

basic problems, what the spiritual leader has done to meet man's need, what it means to experience God, and what is the way to an experience of God. Various chapters of the book deal with each of those points separately. "So TM propaganda must be considered in the light of Maharishi's explanation that it may be self-hypnotism, Zaehner's that it may be self-deification, the apostle Paul's that it may be worship and service of the creature more than the Creator, and Satan's deceptive power to change himself into an angel of light." (p. 67)

*Northwestern Lutheran*, by Joel Gerlach, Feb. 10, 1974, p. 43; also April 21, 1974, p. 122. These articles, which are right to the point, identify the religious element in TM and suggest that this movement spells Trouble-in-the-Making for the Christian church. "A careful study of TM reveals it to be a variant form of Hinduism which advocates a pantheistic view of God. To isolate TM from its Hindu connections insisting that it is non-religious is like isolating Holy Communion from Christianity insisting that it too is non-religious." (p. 123)

### 3. Other helpful articles.

*Psychology Today*, "The Facts on Transcendental Meditation," by Colin Campbell, Gary Schwartz, and Leon Otis, April 1974; an excellent article in three parts. Here is a quotation from the first part: "The Science of Creative Intelligence, as it is called, is clearly a revival of ancient Indian Brahmanism and Hinduism. Its origins lie in the ancient texts — *Vedas*, *Upanishads*, *Bhagavad-Gita*." Mention is also made of a meditator disturbed by "what he considers unnecessary stiffness and secrecy within the movement." "Variations are frowned upon." (p. 38) Part two is summarized thus: "A demystifying report on research to date suggests that while oversold, this altered state fills specific psychological needs." (p. 39) But this section refers to other techniques which may also lead to deep and beneficial rest. Our suspicions are well expressed in this quotation: "Perhaps the choice of the mantra is less important than the teacher's and student's belief that it is the correct one." (p. 43) The key statement of part three is the following: "After a series of experi-

ments, I have come to the conclusion that TM can probably benefit a large number of Americans. For many others I think it will turn out to be a waste of time." (p. 45) The entire article is very good in evaluating all the TM research.

*New York Times Magazine*, "Tuning down with TM," by Maggie Scart, Feb. 9, 1975. Here we have a report on the research of Wallace and Benson. The article explains that the thinking of Wallace and Benson began to diverge: Wallace becoming wholeheartedly committed to TM, Benson feeling that it was only one of a variety of techniques. We are given a detailed discussion of Benson's alternate program of meditation, which produces "essentially the same physiological changes that were produced during transcendental meditation." (p. 40) This is important, and the material here is also reported in other articles. Benson lists four essentials: a quiet environment, a passive attitude, a comfortable position, and any mental device. Benson adds, however, that the technique should not be practiced within two hours after any meal. (p. 40)

An interesting footnote: "The basis on which an individual mantra is deemed 'appropriate' for a particular person is one of the well-kept secrets of the TM movement. No one knows how many of the ancient mantras in existence are used by TM initiators, or the method they use in assigning them. There has been some suggestion that the choice is based on a simple formula combining factors like age and sex. But as a fellow meditator remarked to me, age couldn't be a real factor since the mantra is meant to serve the individual for a lifetime. This person, who taught his wife to meditate with an invented mantra, is convinced that all mantras are simply nonsense words, combining vowels and soft consonants. His mantra, he told me daringly, begins with the "sh" sound; mine, I confessed, begins with an "h." Both of our mantras end in "m" and both consist of two syllables. Similar mantras might be sounds like "rash-shom" or "shah-rahn." (p. 39)

*Time*, (Cover story), October 13, 1975, "Forty Minutes to Bliss." This article contains up-to-date infor-

mation. Maharishi, it tells us, is not expected to and does not meditate on a regular basis. TM officials admit that 20-25% of those who try TM give it up after a while. Some think the rate is higher. One reported falling asleep every time. "Each teacher is personally given a set of mantras by the Maharishi — exactly 17 according to one knowledgeable source." (p. 73) "These glowing testimonials are reinforced by scientific studies that at least partially back up TM's claims. The tests are relatively new and not definitive enough to amount to final proof in the eyes of most doctors, who are also made a little uncomfortable by the fact that much of the research has been carried out under the auspices of the TM organization or has been published by the Maharishi International University Press." (p. 73) "The chief scientific challenge to TM is not that it is wrong but rather that it is not the only meditative technique to benefit the body." (p. 74) The article also cites Benson's alternate method.

*Science*, "MIU," March 28, 1975. We have quoted earlier from this helpful article. "The philosophical framework is something Maharishi himself put together, combining ancient Indian Vedic wisdom with universal principles and truths culled from philosophy, religion, science, psychology, and common sense. It is called the 'science of creative intelligence,' or SCI. The avowed purpose of the movement is the achievement of world peace." (p. 1176) "MIU tries to give the impression that it has the endorsement of great minds in scholarship and science, many of whose names are scattered about the catalog. But such is not quite the case. Chemist and Nobel prizewinner Melvin Calvin of the University of California at Berkeley says he addressed one of the SCI symposia, but he considers use of his name in the catalog as coming 'perilously close to false advertising.'" (p. 1179)

*Newsweek*, April 28, 1975, p. 51. This article reports on Benson's "'non-cultic' system of inducing the relaxation response."

*The Wall Street Journal*, "Transcendent Trend," by Ellen Graham, Aug. 31, 1972, p. 1. This article tells of an individual who objected to TM being taught as a

mystery cult. "Isn't it something science or common sense could provide?" "'Definite physiological changes accompany transcendental meditation, but the psychological changes are undocumented,' cautions a recent editorial in *Lancet*, the prestigious British medical journal. In collecting such data, *Lancet* observes, 'It will be important but difficult to exclude the effects of suggestion.'"

*Science News*, Dec. 15, 1973. "More recent work by Gary E. Schwartz at Harvard, for instance, indicates that Wallace and Benson's findings are not as clear-cut as they seemed. Schwartz points out that the personality of the tester, as well as that of the subject, might be an important variable. (Wallace, an easy-going and interested experimenter, gets somewhat different results than a less sympathetic person does.)" (p. 378)

*Science Digest*, Nov. 1974. This article also reports on Benson's alternate method. Giving us a glimpse of some of the less favorable research, the article reports: "In one study, for instance, only three of 17 patients suffering from migraine headache felt better after practicing TM. One of the group actually felt worse after starting to meditate." (pp. 74-75)

#### 4. Still other articles.

*Science Digest*, Feb. 1972; *Newsweek*, Jan. 7, 1974, p. 73ff; *Today's Health*, April 1972; *The Atlantic*, October 1975, "The Meditation Game," by Adam Smith; *Education Digest*, "Transcendental Meditation Goes to School," (taken from *Church & State*), January 1975, p. 44. The principle of separation of church and state is involved. *Scientific American*, "The Physiology of Meditation," by Robert Keith Wallace and Herbert Benson, Feb. 1972, p. 85. This is a research report. *Science*, "Physiological Effects of Transcendental Meditation," by R. K. Wallace, March 1970, p. 1751. This is also a research report. *American Journal of Physiology*, "A Wakeful hypometabolic physiologic State," by Wallace, Benson, and A. F. Wilson, Sept. 1971, p. 795. Another research report.

Articles on TM have also appeared in the *Reader's Digest* (December, 1975), *Prevention* (October, 1975), and



*Moody Monthly* (January, 1976). Herbert Benson's book, *The Relaxation Response*, has now been published (William Morrow & Company, Inc., 1975).

A FEW PERTINENT  
QUOTATIONS FROM  
TM LITERATURE

1. *Transcendental Meditation*, by Maharishi Mahesh Yogi. This book is splattered full of terms such as "God," "God realization," "Divinity," "eternal being" or "absolute being," "God-consciousness." One of the chapters is entitled: "How to make full use of the almighty power of nature."

"Every man is capable of living a life of full values. If one fails to live it, it is a disgrace to oneself, and it abuses the glory of almighty God within and above us." (p. 65)

"We should not go into the details of how the religious scriptures differ from one another; we should rather confine ourselves to the religion to which we belong. The great truth is present in the scriptures of all religions." (p. 131)

"Religion dictates the do's and don't's of life in order to channel the activity of the individual to attain the high purpose of human existence. All these do's and don't's of religion are meant to provide a direct way to realization of the ultimate reality, or, freedom in God consciousness." (p. 250)

"Religion should forward a way of life, where the life is naturally established in tune with the cosmic purpose of evolution, and every thought, word, and action of the individual may be guided by a higher purpose in a natural way." (p. 251)

"The man on earth, a man of a real, lively, and integrated religion on earth, should be a moving God, the speaking divine — not a struggling man with faith in God, yet still searching for the meaning of the divine." (p. 252)

"Here is the fulfillment of every religion in the simple practice of transcendental deep meditation. This belongs to the spirit of every religion; it has existed in the early stages of every faith, it is something which has been lost." (p. 253)

"The basic premise of every religion should be that man need not suffer in life." (p. 253)

2. *Transcendental Meditation*, by Jack Forem. "Absolute and eternal in nature, the field of creative intel-

ligence expresses itself in every form as the basis of all manifestation ..." (p. 32)

"Only Being, an unbounded ocean of energy, creative intelligence and happiness, a field of eternal fullness, nonchanging and absolute, can satisfy the mind." (p. 37)

"I am saying that the mind is wandering by nature because it is progressive under the impulse of evolution induced by the cosmic intelligence responsible for the creation and evolution of everything." (p. 39)

"'All suffering is due to ignorance of a way to unfold the divine glory which is present within oneself.' This 'way,' the technique of transcendental meditation, if adopted by humanity on a wide scale, could, Maharishi believes, render suffering obsolete in this generation." (p. 43)

Here are some references to the Bible: "The Old Testament beautifully describes such a life: 'He is like a tree planted by the streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.'" (p. 27)

"But throughout the ages, great philosophers and seers of the truth of life have experienced the field of creative intelligence and given us a record of their experience. The idea that 'the Kingdom of Heaven is within you' is certainly not a new one." (p. 34)

"... so the growth and success of man's life depends on his inner development, his state of consciousness. It is timeless wisdom. One great teacher expressed it this way: 'Seek ye first the Kingdom of Heaven and all else shall be added unto you.' It is only because we have had no way to reach the 'Kingdom of Heaven,' no maps locating it, no guide, no vehicle, that so many of us have failed to arrive. Intellectually, many of us have a good idea of how we want to live." (p. 36)

Other brief items: "unbounded potentiality of the inner man" (p. 36); "inner absolute" (p. 38); "The answer, then, lies within man himself" (p. 71).

3. *TM*, by Bloomfield, Cain, and Jaffe. "Maharishi has written: 'The human nervous system is an instrument, a creation of creative intelligence, which is capable of incorporating the whole range of creative intelligence ...'" (p. 171)

"Thus the individual expresses the full dignity of

life on the basis of lasting and unbounded fulfillment in everything he does." (p. 187)

"We are standing before the dawn of what is to be one of the greatest transformations in human history." (p. 188)

"Guru Dev's unbounded and perfect nature" (p. 32).

"All humanity's attaining enlightenment" (p. 33).

"Attain our highest social ideals" (p. 80).

"Within every person there exists an unbounded reservoir of energy and intelligence." (p. 145)

A FEW COMMENTS IN  
ADDITION TO WHAT WAS  
PRESENTED TO THE  
DELEGATE CONFERENCE

With but a few minor changes  
(mostly brief additions in the  
section on evaluation) and a  
little attempt at polishing,  
the foregoing is identical

with the paper presented to the Minnesota Delegate Conference. We are, however, omitting the final page, which dealt with this writer's personal interview with several TM practitioners and teachers. In general, the statements, answers, responses, and reactions of those interviewed was what one would expect, under those circumstances. Nothing was said or occurred which would contradict conclusions based on written sources. For whatever it means, one noteworthy thing is that these TM teachers claimed that they do not think about the appropriateness of their own individual mantras, even after they have learned to assign them to others. One TM teacher examined this paper. Although professing himself quite unable to agree with much of the material in Part II, he stated his complete satisfaction with Part I as a full and accurate presentation of what TM claims to be. Refusing to answer various questions concerning the mantra and his recent training period under Maharishi, he deplored the widespread, misdirected curiosity of the public regarding such matters.

Material which has been considered in the past few months serves only to give further support to the observations and conclusions here offered. If anything, it suggests that we have been overly cautious and charitable in our evaluation. An article by Robert Brank Fulton in the Dec. 10, 1975, issue of *Christian Century* (pp. 1124-1125) notes that voices are being raised against the spread of TM — in a California school dis-

strict on the grounds that the teaching of it in public schools violates the principle of the separation of church and state; in Fairfield, Iowa (home of MIU) on the grounds that it violates consumer fraud laws in being marketed as a scientific technique when it is a religious practice. The article reports that after the old Parsons College campus in Fairfield was taken over by MIU, a group of clergymen (liberals as well as conservatives), having studied the English translation of the *puja* (the chant in the initiation ceremony) and also the meanings of the mantras, came to the conclusion that TM is religious in nature. Writing of the mantras, Fulton says: "We have been able to identify 14 of a probable total of 15 or 17 in use in the movement ... It is clear why a prominent TM teacher is reported by a former student to have called them 'favored names of God,' for all refer to Hindu gods and goddesses and are used in Vedic worship rites; it would seem a reasonable assumption that the others in use have similar significance. They can be 'meaningless sounds' only to those who do not know what they mean!" (p. 1125) A brief *Northwestern Lutheran* article (Jan. 25, 1976, by Joel Gerlach, p. 28) makes about the same points. The Jan. 26, 1976, issue of *Christian News* (p. 10) informs us of the growth of TM at the Missouri Synod's Valparaiso University.

There is an organization in California which is doing battle with TM. It calls itself the "Spiritual Counterfeits Project," and is part of the "Christian World Liberation Front," based in Berkeley, California, 94704 (P.O. Box 4309). "CWLFF is presently involved in doing extensive legal research in order to prove in state and federal courts that IMS is indeed a religious organization and that TM is a religious practice, thereby blocking any further activity of the IMS in public schools and preventing them from obtaining more government funds for their movement." (*Interest*, June 1975, p. 5)

The November 1975 issue of their periodical, *Right On*, deals thoroughly with TM and contains much valuable material. It contains an English translation of the *puja*, showing clearly its religious character in that it does honor to the numerous representatives of the tradition and exalts them as deities, brings numerous offer-

ings to Guru Dev, and finally brings a hymn of praise and adoration to Guru Dev in his status as deity. Regarding the participation of the initiate in this ceremony, here are some excellent statements: "Despite the bold and repeated disclaimers of TM propagandists, it is clear that the candidate for initiation is involved in the initiation liturgy both actively and passively. He involves himself actively by bringing his offering of handkerchief, flowers, and fruit (as he is instructed to do) for use in the ritual. He is also invited [our underlining] by his teacher to participate actively by: a) removing his shoes before entering the initiation room, and b) bowing alongside his instructor at the end of the *puja*. He involves himself in a passive way merely by being present and hearing the *puja*. The Sanskrit hymn is a lengthy mantra that is specifically intended to produce an altered state of consciousness in both the instructor who recites it and the candidate who hears it." "If the candidate, for reasons of conscience, declines to bow or remove his shoes, it will be no barrier to receiving his mantra; but if he refuses to bring an offering or if he totally objects to the enactment of the ritual, he will not be initiated." (p. 11)

We will resist the temptation to bring from this periodical quotations debunking TM's claims to scientific respectability, and be content with the following items:

"Maharishi himself, however, revealed an interestingly different perspective on the question in a recent unguarded moment. A press conference following his appearance in San Francisco was reported in the *San Francisco Chronicle* (March 29, 1975). According to the *Chronicle*, the following exchange took place: Question from Reporter: Haven't you been downplaying the spiritual nature of TM in order to attract more businessmen? Answer from Maharishi: I'm not downplaying it. It's only that I'm not talking about it." (p. 12)

"The blunt truth of the matter is that the meditator's initial belief subscription is irrelevant, for the specific reason that, in TM, he is being programmed in ways that he neither agrees to, nor is permitted to understand in advance. ... But to say that TM is nothing more than a technique of relaxation is like saying that firing a 357 Magnum is nothing more than a tech-

nique of exercise for the forefinger." (p. 13)

"The fact is that many of the mantras have a meaning that is directly translatable, and all of them have religious significance (with reference to specific 'deity-spirits' of the Hindu pantheon)." (p. 14)

R. Wehrwein



## ARMINIANISM TODAY\*

Arminianism, as a system of theology, has become a dominant force in the religious world of today. Its principles are the heart and core of the so-called evangelical or fundamental movement of today. Arminianism is not so much a clearly defined system of theology as it is a *habitus*, or attitude. In order to understand Arminianism today, it is essential that we begin with its historical development and understand the basic premises that undergird it.

Arminianism, as is the case with most doctrinal controversies, was an over-reaction to another error. Arminianism essentially was a reaction to Calvinism. Unless you have read some of the polemics of super-Calvinists (e.g.: *Sword and Trowel*), it is difficult even to imagine the extremes to which the Calvinist goes as he pursues the sovereignty of God to its logical conclusion.

We go to the dawn of the seventeenth century, to the center of Reformed theology — not Switzerland, but

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the Netherlands. Because of immigration, the Netherlands and, in particular, Holland had become the center of Reformed theology (e.g.: the Dutch Reformed Church). Reformed theology had been honed by the men that had followed John Calvin, in particular by a man named Beza. Beginning from the point of predestination, he had come to the point of teaching that the divine decree to salvation required also the divine decree to sin. In other words, God had predestined man to sin and in effect had become the author of sin. (John Calvin: "God ordained the most sinful disobedience.") In Holland there developed a controversy over the hard and strict predestinarianism of Beza and other Calvinistic divines.

One of the men, whom the church chose to defend its position, was a man named James or Jacobus Arminius (b. 1560, d. 1609). He began by defending the position of Beza and the church, but as he prepared for debate he encountered doubts about the correctness of his position. Some of the conclusions of Calvinism that bothered Arminius were the practical effects of a "limited atonement" and the denial of objective justification: 1) the fact that this left some believing that no salvation had been provided for them; and 2) that others were left with a false sense of security believing that they could not fall from grace. His concerns were those of a pastor forced to deal with the monstrosities of this logical system in its practical, pastoral implications. I think we would find ourselves in sympathy with these concerns of Arminius. It should be noted that Arminius himself was less "Arminian" than his followers who carried his position to its logical conclusion. Arminianism is essentially an over-reaction to the extremes of Calvinism.

The entire controversy revolves around the Gordian knot of why one is saved but not another. The Calvinists sought to find the answer in the sovereignty of God who predestined some to heaven and some to hell. The Arminians sought to find the answer in man and his response to the Word. Both sought to find a logical answer to this question and both ended by destroying the heart of the Gospel. Their theological systems grew to monstrosities that emphasize one particular Scriptural truth to the exclusion of everything else.

The famous Synod of Dort (1618-1619) was convened to settle this doctrinal dispute. But, like many ecclesiastical gatherings, this synod was convened not to settle the issue or to strive for reconciliation, but to discipline those who followed the teachings of Arminius. Also, the issues at the Synod of Dort were clouded by political consideration in Holland. (James I of England sent five representatives.) The Synod of Dort reaffirmed the five articles of Calvinism and condemned the followers of Arminius.

In order to understand the controversy and the basic doctrinal positions of Arminianism and Calvinism, here is a summary of the doctrinal issues. In the left hand column are the five articles of Calvinism as adopted by the Synod of Dort. In the right hand column are the "Five Articles of Remonstrance" (1610), a summary of the teachings of Arminius.

#### CALVINISM

#### ARMINIANISM

##### 1. PREDESTINATION

*Absolute and unconditional;  
No ethical distinction between "elect" and "reprobate";  
Election to damnation.*

*Conditional election: in view of faith and a proper acceptance of grace.*

##### 2. ATONEMENT

*Limited to the elect;  
Sovereignty of God — if God died for all, then all must be saved.<sup>1</sup>*

*Salvation possible for all; intended for all but not efficient for all.*

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1. Hodge: "It cannot be supposed that God intends what is never accomplished; that He purposes what He does not intend to effect; that He adopts means for an end which is never to be attained. ... If all men are not saved, God never purposed their salvation and never devised and put into operation, means designed to accomplish that end."



### 3. DEPRAVITY

*Complete bondage of the will.*

*Depravity — a bias/tendency towards evil denied that the sin of Adam was imputed to his posterity; original sin does not damn; grace is co-operation with human will.*

### 4. CONVERSION

*Grace of God irresistible.*

*Indispensible but resistible gradually denied imputation of Christ's righteousness; man's faith is accepted as righteousness; developed into possibility of perfection.*

### 5. FINAL PERSEVERANCE

*"Once saved always saved"; not possible to fall from grace.*

*Conditional; possible to fall from grace.*

It should be noted that although the followers of Arminius lost the battle of the Synod of Dort they have long since won the war. As far back as 1903, *Barnes' Bible Encyclopedia* noted that "the Arminian view of election has been in recent years more generally accepted than formerly, even among denominations whose teachings have been Calvinistic or indefinite upon this point." Today, seventy years later, Arminianism is the dominant force in theology in the United States. It is not only found in major Protestant bodies, but also among Catholics, "evangelical" churches, and in the Pentecostal movement.

A sainted old member once remarked in Bible Class that "Lutheran" theology today has fallen to such a low level that it would be impossible even to have a controversy over election. This is true. Like Viet Nam, predestination has fallen without a struggle. And yet, as Pieper remarked, "It has therefore well been said that in the doctrine of election a theologian takes his final examination" (Vol. III, p. 508). It is in the doctrine

of election that God's free grace is spotlighted and magnified and that all thoughts of man's ability flee. So Luther said of his discussions with Erasmus concerning man's free will in matters of salvation, "*Du bist mir an die Gurgel gefahren.*"

The decline of Calvinism and the popularity of Arminianism is a sign of the times in which we live. In the 16th and 17th centuries, society in general accepted the concept of a God in control of every area of life from science to theology. But with the advent of the Renaissance and the rise of humanism, man and his control over his destiny became the dominant theme. In this humanistic and rationalistic age, it should not be surprising that Arminianism strikes a responsive chord. In our age man wants to do his own thing even in the area of his salvation. Arminianism is basically a humanistic answer to the question, "Why is one saved and not another?" Theology today has lost sight of God and the Scriptural truth reflected by Luther in *De Servo Arbitrio*: "That many are converted and saved must be acknowledged as a work of divine grace alone; that many are not converted and perish must be acknowledged to come about only through the fault of the perishing themselves."

The entire question illustrates the danger of approaching the Scriptures solely on a dogmatical, intellectual level. I have found in instruction classes that the more I try to explain the effectual causes of conversion, the more confused people become. Pastor Otto Eckert wrote in 1955 in a *Quartalschrift* of that year: "Dogmaticians unwittingly created a bad situation by their over-systematizing intellectualism." This was also Melancthon's problem as he found a third cause of conversion in the will of man and was reflected in the formula of the old ALC: "God purposes to save those who have come to faith" (in view of their faith).

We previously stated that Arminianism is reflected not only in the theology of the Wesley brothers and Methodism, but today is the dominant theological force in the United States. Arminian principles concerning conversion and election are found in the Calvinistic bodies such as the Presbyterian Church; it is present in "Lutheran" theology; it is found in the growing evangeli-

cal movement (e.g.: Campus Crusade); and it is at the root of the growing Pentecostal movement. In each of these cases salvation is presented as something inside of man and within his capabilities, something that he does for God.

Arminian theology is also reflected in the language that is used, which stresses man's participation in his salvation. All of us are aware of the "altar call" which urges people to decide for Christ. A book by Hal Lindsay is advertised on the back of *Christianity Today* as aiding a person in making his commitment to Jesus as his Lord. People are urged to let Jesus enter their hearts. Consistently, salvation is defined not in terms of what Jesus has already done on the cross, but in terms of man's faith, man's commitment to Christ, man's conduct as a born-again Christian. This emphasis on the will of man as an active part in conversion inevitably leads to the perfectionism of the holiness bodies and the theology of the neo-pentecostal movement.

The ground for the total loss of the fundamental concept of salvation entirely as a work of God and His grace is being plowed by the Arminian theology of today. Most books on evangelism (we might say most books!) are written from the Arminian point of view. Those making evangelism calls are instructed not how to talk about sin and grace, but how psychologically and emotionally to prepare a person to "accept" Christ. (Cf. Key 73, or Kennedy's book on evangelism.) We must be careful how we speak so that we do not unwittingly fall into this Arminian framework of reference.

One of the clearest examples of Arminian theology today is found in the popular *The Living Bible*. As we went through Acts in a ladies' Bible class, we discovered how Scripture was twisted to fit within an Arminian framework of salvation. Here are a few examples:

KJV

THE LIVING BIBLE

ACTS 13:48

"and as many as were ordained to eternal life believed."

"And as many as wanted eternal life, believed."

## ACTS 16:14

"Lydia ... hear us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

"and as she listened to us, the Lord opened her heart and she accepted all that Paul was saying."

## ROMANS 8:29-30

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he justified; and whom he justified, them he also glorified."

"For from the very beginning God decided that those who came to him - and all he knew who would - should become like his Son, so that his Son would be the First, with many brothers. And having chosen us, he called us to come to him; and when we came, he declared us "not guilty," filling us with Christ's goodness."

## I CORINTHIANS 1:2

"Unto the church of God ... called to be saints."

"To: The Christians in Corinth, invited by God to be his people ..."

## I PETER 3:21

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

"(That, by the way, is what Baptism pictures for us); in baptism we show that we have been saved from death and doom by the resurrection of Christ; not because in being baptized we are turning to God and asking him to cleanse our hearts from sin."

It is important that we and our people become aware of the implications of this system of theology where salvation is made dependent in varying degrees on man and his conduct. We must be aware of the inroads of Arminianism in modern theology, especially so-called Biblical, conservative theology of the "evangelical" move-

We must not only recognize the leaven of Arminianism but we must deal with it. I would suggest a reading of Luther's *De Servo Arbitrio* and the second article of the *Formula of Concord* as a starting point. Each age has its unique doctrinal controversy. It is here that once again the battle-lines have been drawn today. Once again Satan seeks to replace the grace of God with the works of men. Through this controversy may the Lord teach us anew the glorious truth that "God has saved us not on the basis of deeds which we have done in righteousness, but according to his mercy, by the washing of regeneration and renewing by the Holy Spirit, whom he poured out on us richly through Jesus Christ, our Savior, that being justified by his grace we might be made heirs according to the hope of eternal life" (Titus 3).

A CORRECTION: In the September, 1975 (Vol. 15, No. 3) issue of the *Journal of Theology*, p. 12, first full paragraph, line 3 — the word "consecutive" should be "conversive."

