

Pagan Baha'i cult plays leading role in U.N.'s human rights meeting

by Mark Burdman

The same world-federalist circles who brought us the Earth Summit in June 1992, are planning their next extravaganza, the World Conference on Human Rights, in Vienna, Austria, in June 1993. Like the Rio meeting, Vienna-93 is being sponsored by the United Nations. The conference secretary general is Antoine Blanca, a French national who was appointed in February 1992 to be the director general of the U.N. office in Geneva, the U.N.'s second headquarters, which is the center of most of the U.N.'s so-called "human rights" operations. For the Anglo-American circles who dominate the U.N., the "global ecology" and "human rights" issues are two vehicles for destroying national sovereignty, establishing a dictatorial world government structure, and sabotaging all legitimate aspirations for freedom, justice, and economic development.

There is another common feature of both events. Like Rio-92, Vienna-93 features a prominent organizing role for a powerful pseudo-religious cult that has become highly influential in elite policy circles: the Baha'is, also known as the Baha'i International Community.

The cult professes itself to be "nonanthropocentric," and seeks to subordinate man to what they call an "organic unity," or "central spiritual principle," rooted ultimately in "Nature."

The Baha'is, with their syncretic mix of world federalism, animism, druidism, Gaia (Mother Earth) worship, and subordination of man's reasoning faculties to a pantheistic conception of "Nature," are central to efforts to construct a new synthetic world religion. The Baha'i International Community was one of the six representative organizations in the "World Group of Religious Communities on UNCED" (the United Nations Conference on Environment and Development—or Earth Summit). This World Group held an "ecology and religion" meeting in São Paulo, Brazil, in the weeks leading up to Rio. Preparations for the São Paulo get-together were coordinated out of Baha'i headquarters in Brazil, where a "permanent forum of spiritual traditions on the environment" was created. Baha'i activity inside Brazil became so controversial and subversive, that leading Brazilian patriots demanded an investigation, and mooted their possible expulsion from the country.

In the past years, as the buildup to Rio began, the Baha'is' international role was greatly upgraded. They have been patronized and promoted by Britain's Prince Philip and his World Wide Fund for Nature, by the U.S. State Department, by political and financial influentials in Switzerland and other continental European countries, by the United Nations bureaucracy, and others.

Their worldview is remarkably coherent with that of the predominant factions in the Anglo-American elites. In their own literature, as we shall see, they claim to be the "faith of the new world order," and propound a near-mystical belief in the necessity of world government, including a world legislature whose members would be "the trustees of the whole of mankind" and which would "control the resources" of the nations of the world; a "world executive backed by an international force"; and a "world tribunal." All such proposals flow from their notion of "unity," which is an empty vessel into which any of the latest totalitarian schemes of the Anglo-Americans can be deposited.

A gathering in Switzerland

The Baha'is are now a catalytic force in preparing "Vienna 1993." From Sept. 8-12 of this year, an important feeder conference is taking place in the Landegg Academy, the Baha'is' leading public institution in Switzerland, under the title, "Third International Dialogue on the Transition to a Just Society." The event is being conducted under the auspices of Federico Mayor, director general of Unesco; Catherine Lalumiere, secretary general of the Council of Europe; and Antoine Blanca, secretary general of the World Conference on Human Rights.

Speakers are to include U.S. Supreme Court Justice Anthony Kennedy, U.S. Court of Appeals Judge Dorothy Nelson (Pasadena, California), U.S. Court of Appeals Judge A. Leon Higgenbotham (Philadelphia), Amnesty International General Secretary Ian Martin, Britain's Lord Thurlow, and leading jurists and/or human rights activists from Africa, India, Czechoslovakia, and elsewhere. Among the "participating organizations" listed for the event, together with the U.N. office of the Baha'i International Community, are the

American Bar Association's Section of International Law and Practice, the International Bar Association, and the International Commission of Jurists.

The Coordinating Group for this high-level event includes Iraj Ayman, director of the Landegg Academy; Wytze Bos, representative to the United Nations for Human Rights of the Baha'i International Community; Rustem Khairov, of the Moscow-based International Foundation for the Survival and Development of Humanity (which was established in the Gorbachov era with the aid of the late Armand Hammer); and the aforementioned U.S. Appeals Court Judge Dorothy Nelson.

The "international dialogue" format at Landegg was originally created by the academy in cooperation with the Vienna Academy for the Study of the Future, the latter headed by Prince Alfred of Liechtenstein and Ervin Laszlo, a Hungarian-born senior figure in the malthusian Club of Rome, who is also one of the intellectual gurus of the Baha'is. In certain well-informed European ecologist circles, the Vienna Academy, the Club of Rome, and the International Foundation for the Survival and Development of Humanity are regarded as the "network in the network" running the ecology movement. The Baha'is weave their web within such organizations, to establish philosophical-epistemological hegemony around their conception of "organic unity."

It is a contradiction in terms, that such an organization could defend "human rights." No *human* right is possible, without economic growth, scientific and technological progress, and belief in the sovereignty of the individual creative mind and in man being made in the living image of God, *imago viva Dei*. By contrast to such ideas, we find in the Landegg conference brochure, amidst verbiage about "justice," "international order," "oneness of mankind," and "global interdependence," a clause about the relationship of justice and human rights to "environment and resource management." This clause states: "Materialistic and exploitative philosophies must give way to global consciousness and an effectively shared responsibility for the fragile planet. . . . A just society must be a universal society, united in its attitudes toward the planet and the inhabitants of the planet."

The featured presence of U.S. Supreme Court Justice Kennedy, who has aligned himself with the majority of the atrociously unjust Rehnquist court, would also suggest that the prevailing worldview in Landegg will be consistent with the concept of law of the Anglo-American elites, who cynically utilize international institutions to promote their own malthusian-imperial agenda for the 1990s. How aligned the Baha'is are to this Anglo-American strategy, we shall see.

The Baha'i new world order

Although not well known to the public at large, the Baha'is have become a very influential force behind the scenes, interfacing powerful, particularly British, freemasonic networks. Worldwide, they claim to have more than 4 million

adherents, with members or backers within leading policy institutions of many nations. Their headquarters is in Haifa, Israel. In November of this year, the Baha'is are holding a massive commemorative event in New York for the 100th anniversary of the death of their founder, Baha'u'llah, and it is anticipated that no fewer than 30,000 will attend, from around the world.

Baha'u'llah, whose original name was Miza Husayn Ali, was a missionary who claimed in 1844 to have discovered a new "one world faith," combining elements of Islam, Christianity, Judaism, and Zoroastrianism. At the time, observers in his native land of Persia and in other countries saw the Baha'is as religious fanatics. This reputation was reinforced, when a Baha'i leader attempted to assassinate the Shah of Persia in 1852.

Baha'i literature portrays Baha'u'llah as having come from one of the great patrician families of Persia, linked to the ruling dynasties from Persia's imperial past. What Baha'i literature does not say, is that the cult was, from the beginning, an outgrowth of British freemasonic operations in the Near and Middle East, and served British colonial-imperial ambitions nicely. Their cause was promoted, from the earliest days, by high-level British circles, typified by Britain's leading specialist on Persia, E.G. Browne. In 1918, Baha'u'llah's son Abdul-Baha was knighted by the queen of England. Throughout the 1920s, the Baha'is played an important role in the founding of the League of Nations, the predecessor to the United Nations.

Today, the Baha'is flaunt their role in building what U.S. President George Bush refers to as the "new world order." It is most interesting that the January-March 1991 issue of *One Country*, the newsletter of the Baha'i International Community, headlined its lead editorial "Toward a New World Order." This was evidently written in the days leading up to the war against Iraq. It foresaw that such a "new order" would grow out of "chaos and convulsions," and would generate a "world commonwealth," "world legislature," "world executive," and "world tribunal."

The editorial stated:

"With a swiftness that only our modern communications can engender, the expression 'new world order' has suddenly entered into the world's political lexicon.

"World leaders, journalists, and academics have embraced the phrase, and, although its meaning has yet to be fully defined, it is clear that the term has come to frame the discussion over how the next stage of our planet's collective political life might be organized.

"The need for such a discussion is clear. Changes in eastern Europe, turmoil in the Soviet Union, the crisis in the Middle East, and wide-ranging struggles and reforms elsewhere have made it clear that the 'old world order' is crumbling.

"For Baha'is, the term 'new world order' has a special and clear-cut meaning. More than 100 years ago, Baha'u'l-

lah, the Prophet-Founder of the Baha'i Faith, used the phrase to describe a coming series of momentous changes and developments in the political, social and religious life of the world. These changes, He [sic] said, would ultimately transform the world into a unified and peaceful global commonwealth.

"The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective," wrote Baha'u'llah. 'Soon will the present day Order be rolled up, and a new one

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spread out in its stead.'

"The 'new world order' envisioned by Baha'u'llah would rely on collective security among the nations as the chief means for establishing world peace. More than a prescription for the world's political reorganization, however, Baha'u'llah's vision encompassed the full range of humanity's social, economic and spiritual needs. Its foundation, He said, would be built on the principles of unity and justice.

"In 1936, this vision was summarized by Shoghi Effendi, who led the Baha'i Faith from 1921 to 1957 and laid the foundations for the election of the international council, designed by Baha'u'llah, that now guides the Baha'i world. As the current discussion over the shape and form of a new world order unfolds, his summary of Baha'u'llah's vision gains new relevance.

"The unity of the human race, as envisioned by Baha'u'llah, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded.

"This world commonwealth must, as far as we can visualize it, consist of a world legislature, whose members

will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples.

"A world executive, backed by an international force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system.' . . .

"In the Baha'i writings, this vision is outlined not only as a hope or an appeal; rather, it is seen in terms of an inevitable process of history, part of a divinely ordained plan.

"Whatever the outcome of the conflicts and revolutions that currently rage across the globe, Baha'is are confident that humanity will ultimately create the kind of new world order described by Baha'u'llah. With every passing day, it becomes more obvious that there is no other choice."

To anyone viewing the current work of the United Nations, this all seems ominously familiar! And indeed, in Baha'i literature, the U.N.'s work is supported in every way possible. The Baha'is have consultative status with the Economic and Social Council, work with Unicef, and so on.

A malthusian agenda

Brushing aside the verbiage about unity, justice, and peace, we must analyze the real content of the Baha'is' policies.

One strong piece of evidence, reported on in the Baha'is' own literature, is a panel discussion they sponsored in spring 1990, during an ecology conference in Bergen, Norway. The theme of the panel was "The Inner Limits of Mankind in Relation to Sustainable Development." The Baha'is billed the discussion as promoting a "vision of environmental consciousness that integrates science, philosophy, and spirituality," and which stresses that "humanity's only hope lies in the widespread acceptance of attitudes that are integrative, global, and ecological in their approach to development and civilization."

The three speakers for the occasion were Ervin Laszlo; Norway's Arne Naess; and Robert A. White from the United States.

Laszlo affirmed that the world required "a new consciousness," based on the insight that "humanity's true limits relate to inner values and attitudes, not outward resources." Naess, described as the one who coined the phrase "deep ecology" in 1973, called for an "ecological consciousness," which would bring about "global, long-range ecologically sustainable development." Humanity should "move away from seeing the world as a collection of resources to be exploited and consumed, towards one of humanity living as part of the ecosphere."

That rhetoric contains a deadly message. Naess is one of the spiritual mentors of the Earth First! ecological-terrorist group, which has become infamous for acts of industrial sabotage in the United States and elsewhere. One editorial in the group's journal stated: "If radical environmentalists were to invent a disease to bring human population back to sanity, it would probably be something like AIDS. Just as the plague contributed to the demise of feudalism, AIDS has the potential to end industrialism." While Naess distances himself from such outrageously expressed views, such views are really no different from the wish of Baha'i promoter Prince Philip, that he be reincarnated as a deadly virus, so as to reduce world population. And the fact is that Naess repeatedly advocates reducing the world's population to a level between a few hundred million to a couple of billion, from its current 5 billion-plus level.

As for White, he made the point that the worldview of Naess and that of the Baha'is is one and the same. He argued that the Baha'i faith offers a new model for humanity, to create a vision compatible with "sustainability": "In its emphasis on unity and evolutionary thinking, the Baha'i Faith offers a view on nature that reflects both animistic wisdom and contemporary ecological understanding. . . . The teachings and institutions of the Baha'i Faith can be understood as nothing less than the vision and nucleus of a world order based on the central spiritual principle of unity."

White has also written a tract entitled, "Spiritual Foundations for an Ecologically Sustainable Society," published in *The Journal of Baha'i Studies* (Vol. 2, No. 1), in which he cited various ecologist writers as his inspiration, including Naess, Gaia theorist James Lovelock of Britain, and the late Ernst "Small Is Beautiful" Schumacher (author of a work called "The World Order of Baha'u'llah").

In this piece, White stated: "The rich and abundant Earth is being depleted and destroyed under the weight of growing population pressure and large-scale industrialization. . . . In the view of many ecologists, World War III has already begun—it is the war against Nature." He then praised "deep ecology" of the Naess variety, for advocating a "deeper reconciliation between humanity and Nature" founded on "a critique of technocratic, economic growth society," and based on "nonanthropocentric insights."

All of this adds up to "the emerging paradigm of 'ecological consciousness' . . . grounded in a perception of holism and a vision of nonexploitive science and technology. It calls for a transformation of consciousness away from seeing the world as a collection of resources to be exploited and consumed, to one of humanity living as part of the ecosphere. . . . It is within this context of the search for new visions of metaphysical reconstruction that the teachings of the Baha'i Faith have a significant contribution to make. . . . Many of the tenets and principles for an alternative society based on ecological wisdom are also found within the writings and institutions of the Baha'i Faith."

LaRouche on 'Metaphor' is topic at conference

Lyndon LaRouche's most recently published major theoretical writing, "On the Subject of Metaphor," will be one of the principal inspirations for the upcoming Sept. 5-6 conference of the Schiller Institute to be held near Washington, D.C. The lengthy article has just been published in the Schiller Institute's English-language journal *Fidelio*, in the Fall 1992 issue, which features on the cover Rembrandt's eloquent "Self-Portrait as St. Paul" (1661).

In this paper, written from the federal prison to which he has been unjustly confined since January 1989, LaRouche tackles what is usually thought of as a "literary" question: the forms of irony expressed as *comparison*, *hyperbole*, or *metaphor*. Yet the reader is quickly taken by surprise to find that this extraordinary thinker is not talking about poetry only, but rather criticizing what passes for scientific method. In fact he begins with the ancient problem of squaring the circle, and discusses how Nicolaus of Cusa, in the 15th century, reworked Archimedes' theorems on this problem. After an extensive discussion of crucial geometrical "paradoxes," LaRouche arrives at a true definition of the term "negentropy," or the negative-entropy, a term which he says has been much "abused" by the school of Norbert Wiener, the 20th century mathematician associated with "information theory."

In the course of his paper, LaRouche exposes the "materialist" opposition to the Platonic current of physical science, including the modern-day domination of materialism by the Venetian Party; the notion of metaphor as classical tragedy; and musical philology. Each of these topics will be treated during the September conference, in presentations to members of the Schiller Institute and invited guests.

The overall theme of the conference is: "A planet cannot survive half-slave and half-free," a sentence paraphrased from Abraham Lincoln's 1860 campaign for the presidency of the United States. One panel will unmask the rotten legacy of Lincoln's Confederate enemies.

Fidelio, featuring in the fall issue also Helga Zepp-LaRouche's Call for "An International Coalition for Peace and Development," as well as interviews, reviews, musical scores, and translations, is available from the Schiller Institute, P.O. Box 66082, Washington, D.C. 20035-6082. An annual subscription of four issues is \$20.