

Democracy and Communism

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Since "*The Door to Heaven*" was published in December two years ago, and "*The Witness of the Kingdom of Heaven*" was published in August of last year, stacks of mail have reached Miss Yuko Chino and we have been reading these letters along with her. One interesting thing which had me slightly perplexed was that people belonging to groups which espouse communist ideology seem to accept the democratic principles we teach in a very straightforward manner without lodging any protests or counter arguments.

One thing has become clear recently, and that is, it is very uncertain whether or not communist ideology is moving or progressing in the opposite direction from democratic principles in a free society. From the end of the First World War to this day, the two political camps of liberalism and socialism have fought over the exclusive right over the political principle called democracy. The term democracy has become a word often used on both sides, and the strange phenomena has occurred where it has become common knowledge that the definition of democracy is on two entirely different poles according to the party using the term.

True freedom is not to have any restrictions on the ideology or beliefs of people, so that individuals are free to change and better their lives in any way they prefer. In reality, however, viewing the countries in the communist bloc, and those countries which have become communist after being a free country (even though only being a colony then) the first thing they require is to unify their country under totalitarian rule. The will and opinions of individuals are not respected, and the individual is no more than one unit which comprises the totality. The political

system is thus converted to where human rights are ignored for the sake of maintaining the whole. In other words, the masses are required to live according to the plans and policies of the government and forfeit their self determination in exchange for their safety and security.

The proletariat democracy first advocated by Lenin after the First World War, while being one type of democracy, was totally different from democracy in a free society, and was nothing more than a form of despotism started by farmer and laborers. It does not really guarantee human rights by guarding the interests of individuals in society, or accept freedom of speech. This is where it must be made explicitly clear that this ideology is far removed from the truly democratic and ideal society envisioned by Heaven.

It may seem from the outside that our teachings promote materialism and scientific socialism in some ways. Nevertheless, intelligent people will be able to discern otherwise in the basic principles as well as the fine points of our teaching, that those ideologies of the totality comprised of individuals (capitalistic democracy) and the individual within the totality (proletariat democracy) are on totally opposite extremes. You must realize which one of these ideologies is harmless to the individual and which one is harmful to the individual, as well as how those of us in Heaven have continually placed our emphasis on the individual.

I often use words like reform and revolution so people with leftist leanings may have difficulty in telling where I stand. But these terms are simply being used where convenient as nothing more than expressions, and this point should not be confused. Further, the True Law as being taught presently does not lean towards dialectical materialism, but includes mention of spiritualism such as having faith in God, and the existence of the

human spirit and soul. In effect, this gives proof that materialistic principles can be joined with spiritualism for the aim of unifying science and religion. Thus the True Law keeps to the Middle Way⁶ both in its ideology and political stance.

Those who are informed are all aware that communism does not budge from its stance of dialectical materialism and that it is not an ideology which ever takes interest or addresses the question of the spirit or soul which connects man with God. The democracy we in Heaven teach in no way condones violent revolutions as advocated in communism. Neither is ours an ideology criticised as being ochlocracy or mob rule by Aristotle and Plato. It is extremely difficult to teach the principles basic to a utopian society by use of the term "democracy" because it is used to mean so many different things today, and we cannot deny that it tends to create misunderstandings. But nevertheless, the view of those of us in Heaven is that the only place true democracy can exist is within the context of a society with individual freedom. The guarantee of the freedoms of personal safety, beliefs, speech and expression, and the rights of every man and woman as being equal in the eyes of God must come before the national body. Regardless of arguments for a society where proletariats by their numbers guarantee basic rights under the tenets of freedom as being the real form of democratic government, or the Marxist contention that the centralization of power under the Soviet government as being a governing body chosen by the people (although the people are given no choice), it must be reiterated that the merits and demerits of their political doctrine alone cannot be used as a cover to justify their aggressive stance of world domination.

Are the eyes of people living in communist countries shining? Are their spirits alive with freedom. Any ideology which forbids the Bible or the discussion of personal beliefs, and separates

man from God is a deceitful ideology which is held as being democratic only figuratively and superficially. I emphatically declare that communism is the ideology of hell which cannot be accepted in the Celestial Realm.