



An Opinion on Cults and Accountability for Psychological Damage -n Introducing The Santipriya Margin of Safety Rule

Dr. Luticia Santipriya

Excerpt from Psychopathology Forensics – The Clinical Papers of Luticia Santipriya

Sunrise Group Ltd. Publishers.Box 1442 Jackson Heights, New York 11372.
Email: sunrise@stanfordalumni.org

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Santipriya, Luticia

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Santipriya, Luticia-----psychologist

1. Psychopathology
2. Psycho-Archeology

A 'dung littered path' down which to dump and strictly avoid - The Ifa

Come into my parlor said the spider to the fly – An old adage

Be anxious for nothing. Philippians 4:6

In the universe, there exist all types of murder including that not strictly confined to physical death. For the young who are naïve, there is a lengthy list of literature on cults. Much of it is a detailed expose on the psychological fallout from following religions other than Christianity. Likewise, the reverse has also been shown to be true, per the literature. Indeed, the focus has been particularly centered on those religions 'imported' from India. Some of the 'spiritual' practices have been known to induce psychosis---with no one at the helm to be responsible for its dispensing. This is well documented.

For better or for worse, when one leaves the shores of Christianity, one takes one's chances on safety. For many who have now gone underground or are too ashamed to come forward, the opening of their kundulini via Asiatic practices has had deleterious effects. Per psychiatry, sadly, all we know how to do in the West is to place the victim on psychotropic medication. That being said, there is no accountability or guidelines across the board for the dispensers of various meditation practices. Therefore, said practices can be wagered to be a kind of 'product,' and in some cases, a cold-blooded business enterprise export sans redress for those who claim harm. We hasten to add that there have been Christian groups as well where the practices have been debased and shown themselves harmful. These and others have been extensively documented by the researcher Rick Ross, Executive director of the nonprofit Cult Education Institute.

As we well know, the record over the past forty years has shown that any venture into legal redress has often proved to be a wasted foray. Such cases have only a fifty percent chance of winning. That being the case, others who have been victimized, albeit by their own naivete and gullability, have been sequestered into silence due to the shame of their missteps. Still others have been institutionalized or committed suicide due to the deleterious psychiatric effects of some so-called meditation practices. It strongly

suggests several things: (1) that it is a falsehood that some practices are safe for all people (2) that the practices as dispensed may not be in their purest form, having been tampered with (3) that the effects are akin to screwing in a 200 watt bulb into a physical body that can only accommodate a forty watt appliance (4) the result can permanently damage one's neuro-physiological system and leave markers in the brain due to extreme stress.

The reality is that when psychotic symptoms are induced, that many learn too late that the practice they were dispensed did not also include a 'counter practice' or remedy to reverse severe symptoms of so-called risen kundalini phenomena. The issue has been so common that The California Yoga Teachers Association Code of Ethics has issued a statement, for instance, that certain practices open the lower chakra causing teachers to prey on the unsuspecting, sexually. Again, in dispensing of practices, there is often no redress whatsoever. This means that private audiences with the dispensers of harmful practices are shunned with those in the hierarchy making themselves scarce. This type of abandonment of followers is immoral and inhumane on its face. As of this late date, there is no systematic infrastructure of support, meaning literal physical housing if need be, and attendant psychiatric support for those who are dispensed such practices. Left to their own devices, some have committed suicide. Further, ten years of dysfunction where one is reduced to impoverishment is not unusual. Indeed, we now know that the shame is so great that it has taken some victims as much as fifty years to come forward and speak with candor publicly. An example of this is former devotees of the Sai Baba cult and Self-Realization Fellowship.

Our surmise on why a decade of suffering is par for the course, is because of the depth of betrayal in that it involves one's relationship to The Most High. The depth of that wound stemming from those who said that they could, in effect, show the way to It, and then did not 'deliver,' can be tremendously severe. In leaving the victim in a wasteland, in effect having taken an individual to a seeming oasis and abandoning them, it is not an easy thing to remedy, legally or otherwise.

The issue becomes even more legally complex when we consider the existence of amendments concerning free speech, freedom of religion and the separation of church and state. This makes redress difficult. Regardless of brain chemical changes secondary to 'spiritual' practices, some of which cannot be clearly defined until after death, why should any court believe a charge of psychological harm, or the hidden which cannot be seen? That is the challenge.

The remedy, then, lies in better discernment *a priori*, and not just in the young who are attracted to other paths other than Christianity. In a broadcast long ago over The National Black Network, radio commentator Bob Law stated on his show Night Talk that many people thoroughly investigate a business proposition for viability, but not for romance. We can argue the same with religion. In effect, that people do not investigate it thoroughly enough, nor its founders. The young are seduced into pledging a way of life that they are ill prepared for. Hidden are philosophical differences as well. A key one is the accent of Asian practices to 'escape' from life and break the wheel of incarnations, viewing it as a misery. The counter to that is African based religions that embrace life. The two, therefore, are diametrically opposed. This is a key point that no one discusses, ever. However, even in a African context ethics or lack thereof is everything. Given any psychiatric negative effects sustained from *any* 'religious' practice, which tend to be lengthy in dis-ease course, those of African descent can least afford it. They are better served by a mode of worship that will enhance them---in all respects--- and promote and maintain daily high functioning, precisely because of the detracting influences of racism in an American context.

In any event, with the onset of any psychological disturbance it is already too late, in many respects. Legally speaking, the burden of proof is on the victim per any claim of psychological harm. Therefore, it is incumbent upon those who seek enlightenment from a 'religious' body or meditation group to ask a myriad of questions *a priori*. One hundred questions is a wise place to start, after our Santipriya Margin of Safety Rule. The Rule is indicated any time a major life decision must be made. This includes, buying property, moving intra-state, marriage or changing religions. If all one hundred questions are not answered to one's satisfaction, then one cannot 'commit.' Simple. What

this does is places a pause on impulsive behavior, and buys one time. In that way the unsuspecting might resist packaging that looks alluring, particularly if it is 'a foreign import,' so to speak. The bottom line is that if there is no supervision, accountability or an infrastructure to redress 'the fallen' who are victims, then one cannot commit. A excellent place to start researching on a group is that of Rick Ross's most extensive, credible and responsible website on cults: <https://www.culteducation.com/culteducation.html> plus a study of The United Nations Statement on Cults, [JS32 UPR31 CHN E Main.pdf](#) would likewise be handy. More than all of this, however. the best advice is to 'be in a hurry for nothing,' and to develop one's own direct relationship to The Divine, cutting out all 'middle-men.' It is by far more expedient both psychologically and legally.



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*2015 UN Universal Declaration of Human Rights (Illustrated version)
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