About the Author

Michael C. Dillbeck is Professor of Psychology and Dean of the Graduate School at Maharishi International University. He received his B.A. summa cum laude from Benedictine College in 1972. He then went to Purdue University as a University Fellow, where he received his M.S. in 1973 and his Ph.D. in 1976 in psychology. Dr. Dillbeck has published widely on the theoretical foundations of Maharishi Vedic Psychology and empirical research testing its predictions on such variables as EEG coherence, perceptual and cognitive flexibility, reduced anxiety, reduction of crime rate, and improved quality of life in society. He is also co-editor of Scientific Research on Maharishi’s Transcendental Meditation and TM-Sidhi Program: Collected Papers, Volume 5.
The Bhagavad-Gita: A Case Study in Vedic Psychology

Michael C. Dillbeck

Maharishi International University
Fairfield, Iowa, U.S.A.

Abstract

Maharishi Mahesh Yogi has described the many narrative accounts contained in the Vedic literature as case studies in his Vedic Psychology. This article describes the purpose of the Vedic case studies and it analyzes the Bhagavad-Gita as a model case study from the Vedic literature. This case study provides knowledge of the full range of human development—from a state of complete ignorance characterized by mistakes and suffering to the state of complete enlightenment characterized by unrestricted success and fulfillment. The case study is expressed in the form of an interaction between Lord Krishn and the warrior Arjun who is seeking wisdom. The Bhagavad-Gita points out that all forms of problems and suffering are due to lack of full integration of life, which in turn is due to individual consciousness not being fully established in the field of pure consciousness, identified by Maharishi as the unified field of natural law. The importance of both direct experience and intellectual understanding of the field of pure consciousness is emphasized by the Bhagavad-Gita; the experience of pure consciousness is described as effortless and blissful. The Bhagavad-Gita describes the experience of higher states of consciousness—stages of enlightenment—and identifies the quality of experience of these states. A description of the self-interacting dynamics of consciousness, at the basis of the creative process in nature, is also found in the Bhagavad-Gita. The Bhagavad-Gita thus contains the essence of Maharishi Vedic Psychology, expressed in a form that can be appreciated and applied by people of all walks of life.

Note: This article is the seventh in a series on Maharishi Vedic Psychology. In his Vedic Psychology, Maharishi Mahesh Yogi brings to light a complete understanding of individual and collective consciousness, its expression in mental processes and behavior, and its application for the enrichment of all aspects of human life. The foundation of this approach is the experience of the field of pure consciousness, which is the most fundamental level of consciousness, the basis of all mental activity. As Maharishi explains, this field is the unified source of subjective and objective existence, the unified field of natural law glimpsed by modern physics, which through its self-interacting dynamics gives rise to all the laws of nature. It is the field of cosmic intelligence in nature, referred to in Maharishi Vedic Science and Technology as the Ved and in Maharishi Vedic Psychology as the cosmic psyche. Through the Maharishi Transcendental Meditation technique, one systematically and repeatedly experiences transcendental or pure consciousness; on this basis, as pure consciousness becomes more and more established as the basis for all thinking and activity, the individual naturally and effortlessly develops higher states of consciousness. The Maharishi TM-Sidhi program accelerates this development by training the individual to think and act from the level of pure consciousness. With the complete development of human consciousness—unity consciousness—one becomes fully awake to the field of pure consciousness interacting within itself at the basis of the whole creative process in nature. The practical benefit of developing higher states of consciousness is that thought and action become spontaneously in accord with natural law, free from mistakes and suffering, so that one enjoys more and more success and fulfillment in life. The practical application of Maharishi Vedic Psychology to enrich all aspects of individual and collective life is the topic of subsequent articles on Maharishi Vedic Psychology.

Address correspondence to: Department of Psychology
Maharishi International University, 1000 North Fourth Street, DB 1118, Fairfield, IA 52557-1118
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In twentieth-century psychology, the purpose of case studies has been to exemplify, through concrete instances of the treatment of individuals, the principles by which psychological problems may be solved. Maharishi Mahesh Yogi (1982) explains that the accounts of Vedic literature are the fulfillment of this concept, because they provide solutions to the enormous range of complex problems that may arise on the path to enlightenment, which extends from the most abject suffering to the complete fulfillment that comes from realizing the full development of human awareness in enlightenment.

Maharishi (1982) has pointed out that the essential principle for solving all problems, which is revealed in a great number of different ways in the Vedic case studies, is for the individual psyche to realize its ultimate nature as the field of pure consciousness, the unified field of natural law, and thereby cease to make mistakes and to create suffering. Maharishi explains that problems can always arise in the absence of complete connection between the individual psyche and the cosmic psyche, because the field of cosmic intelligence alone—the Ved—is able to simultaneously govern the evolutionary and progressive development of all aspects of life on all levels of individual existence. Individual awareness must be fully open to the entire range of awareness, from the non-changing unified field of natural law to the diversity of natural law in relative existence, for cosmic intelligence to be lived in every boundary of individual life, and thus for all problems to be averted before they can arise. The Vedic literature, which expresses the fundamental transformations of natural law in the Ved, thus presents a vast range of case studies addressing the entire range of existence, from the most obvious manifest level to the most subtle level of existence, the field of pure consciousness.

Maharishi (1982) has noted that the Vedic case studies portray the interaction between the individual psyche and the cosmic psyche, revealing how cosmic intelligence itself functions in specific situations to resolve problems facing individual life (please refer to Figure 1). These case studies provide model solutions that can be
Role of the Case Studies in the Vedic Literature

Expressed in Individual Situations

Pure Intelligence Cosmic Psyche

Figure 1. The case studies of the Vedic literature describe in the form of stories how the field of pure intelligence, the cosmic psyche, functions in specific situations to resolve problems facing individual life.

applied by the individual whenever one is confronted with similar events in one's own life. All the various principles of behavior that naturally guide life when individual awareness is established in the totality of natural law, the field of pure consciousness, are brought to light as the solutions to the situations presented in these accounts.

The Vedic case studies are expressed in poetic language in order to refine the emotions and awaken the intellect of the reader. These case studies are presented as stories; thus, they are easy to remember so that if a problem situation such as they describe should begin to develop it can be quickly recognized and averted before its destructive potential confronts the individual (Maharishi Mahesh Yogi, 1982). Thus, in contrast with the case studies of twentieth-century psychology, which have been only for the psychologist, the Vedic case studies are for everyone. In contrast to contemporary psychological techniques, in which the individual is dependent on the psychologist, Maharishi Vedic Psychology makes each person self-sufficient in the knowledge and technology for his or her own development. This development is accomplished primarily through the Maharishi Transcendental Meditation and TM-Sidhi programs, but is also supported by the theoretical principles found in Maharishi Vedic Psychology and Maharishi Vedic Science and Technology, which provide a complete understanding of one's development to higher states of consciousness and which are expounded in the Vedic case studies.
As Maharishi (1986a) explains, the Vedic literature, in which the Vedic case studies are expressed, has its source in the self-interacting dynamics of the field of pure consciousness (please refer to Dillbeck, 1988). The Vedic literature is the literature of consciousness and natural law, expressing all the qualities of consciousness and all the dynamics of natural law (Maharishi Mahesh Yogi, 1986a). The Vedic case studies have been articulated by individuals who directly cognized these dynamics of natural law in the highest level of consciousness, and the case studies are therefore evolutionary, inspiring, and life-supporting for everyone, no matter what the individual's level of consciousness. Maharishi (1982) has noted that the Vedic records have a meaning at every level of evolution of the individual. The same account will therefore be comprehended on increasingly profound levels as one grows in consciousness, until one comprehends its significance on the level from which it was originally expressed, unity consciousness. Thus, the Vedic case studies provide guides to life throughout the entire range of seven states of consciousness outlined by Maharishi Vedic Psychology (please refer to Alexander & Boyer, 1989), but are most meaningful as one's consciousness develops to higher states.

For this reason the greatest benefit from the Vedic case studies is gained when the individual is developing higher states of consciousness through the Maharishi Transcendental Meditation and TM-Sidhi programs. Then the individual spontaneously relates the content of the Vedic case studies to his or her own experience of development of consciousness; the understanding and memory of the Vedic case studies broadens intellectual appreciation of one's own experiences, raises self-confidence, and thus supports the natural direction of one's own development (Maharishi Mahesh Yogi, 1982).

In addition, Maharishi (1982) has explained that the Vedic case studies profoundly influence the individual through their sound. As was discussed in a previous article in this series on the experience of the Ved (Dillbeck, 1989), the organizing power of a word exists on two levels: the meaning and, more importantly, the direct influence of the sound vibrations on the physical structure of the nervous system. Because the Vedic literature is expressed in the "language of nature itself"—the sounds expressed by the self-interacting dynamics of the field of pure consciousness—its sound quality directly produces a life-supporting influence on one's physiological functioning. The sound of the Vedic stories is said by Maharishi (1982) to generate an influence that purifies the area of physiological functioning associated with the weakness or problem addressed by the work. In this way, the Vedic case studies directly support the purification of physiological functioning that takes place through the Transcendental Meditation and TM-Sidhi programs (Wallace, 1986). The goal of this physiological purification is the permanent establishment of the experience of pure consciousness as the basis for all thinking and activity; this continuum of pure awareness forms an unshakable foundation of inner satisfaction in higher states of consciousness, which no changing situation can overshadow.

Examples of case studies may be found in the Upanishads and the Puranas, as well as other parts of the Vedic literature. The Brahman aspect of the Ved, of which the Upanishads are one part, expresses the infinite organizing power inherent in the structure of pure knowledge—the Ved. (Please refer to Dillbeck, 1989.) Maharishi (1987)
explains that the Upanishads are that part of the Brahman aspect of the Ved that deals with the holistic structure of the Self from the angle of the knower (Rishi). The Puranas are an aspect of the Vedic literature which describes all the mechanics of transformation of the Self from the angle of the process of knowing (Devata).

In an example of a case study from the Puranas, the total potential of natural law is embodied in the dwarf Lord Vamana—infinity is expressed in its point value. The term "Lord" is used because Lord Vamana fully embodies the field of pure consciousness. King Bali, who has mastered all the laws of nature through the development of his awareness, grants Lord Vamana anything he wishes, all the riches of the world. Vamana replies that his needs are few and that he only wishes as much of the king's land as he can measure with three steps. The king's advisor warns him that Lord Vamana is no ordinary individual. The king replies that no greater good fortune can befall him than to fulfill Lord Vamana's request, whereupon he grants Vamana his wish.

Lord Vamana then begins to grow from point to infinity; he covers all of manifest existence in his first step, the unmanifest in his second step, and when he has nowhere to place his foot for the third step, the king fulfills Lord Vamana's wish by offering him his own head for his third step, indicating that the king has attained the wholeness of life that is greater than the manifest and unmanifest together. This is fully developed unity consciousness, or Brahman, which comprehends at all times the unity (Samhita) of knower (Rishi), process of knowing (Devata), and known (Chhandas). (Please refer to Alexander & Boyer, 1989.) The extent of King Bali's "land" is the wholeness of existence on the level of human consciousness. The story thus displays for the reader the goal of complete enlightenment.

Another example of a case study is drawn from the Upanishads. In this story, Vajasravasa sends his son Nachiketa to gain knowledge from Yama, who governs the whole continuum of change in nature and thus rules over death. In order to make amends for keeping the young Nachiketa waiting three days while he was absent, Yama grants the boy three wishes. Nachiketa's wishes express great wisdom, and his final wish is for knowledge of immortality. Yama is portrayed as capable of giving the knowledge of immortality, since change ultimately takes place on the basis of non-change; relative existence has its basis in the absolute field of pure consciousness. The full potential of the relative, the field of change or death, is thus found in the field of pure consciousness, the field of immortality.

Another example of a case study from the Puranas is the story of Lord Dhanwantari. In this narrative, the positive and negative forces of nature are represented at each end of a giant snake that encircles a mountain suspended in the ocean; they are shown both as being together and yet tugging against each other. Their tugging spins the mountain back and forth, and this churns the ocean. After repeated churning of the ocean, Lord Dhanwantari emerged from the ocean, holding a vessel filled with amrit, the elixir of immortality. In his commentary on this narrative, Maharishi (1986b) points out that the ocean described in this story is the unbounded ocean of consciousness, the field of pure consciousness. It is a field of perfect symmetry and balance; the self-interacting dynamics of this field give rise to all the laws of nature that uphold the processes of creation, evolution, and dissolution in the universe. Enlivening the infinite silence and dynamism
of this field in one's awareness, one awakens to the immortal status of this field of pure intelligence in nature. In the same process one promotes the production of the most refined physiological substances, which maintain perfect balance in the body and thereby sustain health and longevity.'

Each of these stories points to the importance of connecting the individual awareness with the field of cosmic intelligence, the unified field of natural law. For those who are already having this experience, through Maharishi Vedic Science and Technology, the Vedic case studies describe various features of their own growth and development. Like Nachiketa, or as narrated in the story of Lord Dhanwantari, those who begin to experience transcendental consciousness through the Transcendental Meditation technique find that the source of the ever-changing mind is pure consciousness, an eternal field of both pure silence and infinite dynamism. In fact, scientific research has shown that the Transcendental Meditation and TM-Sidhi programs reduce biological aging and promote longevity. (Please refer to Alexander & Boyer, 1989.) In transcendental consciousness, these people find their small localized awareness expanding to infinity as described in the story of Lord Vamana. Like King Bali they rapidly rise to wholeness of life and enrich the whole environment.

For those not yet experiencing pure or transcendental consciousness, the Vedic case studies provide an inspiration to gain it. Unless the individual repeatedly gains the experience of pure consciousness, development to higher states of consciousness does not systematically take place, and these Vedic case studies therefore remain mere stories. But if consciousness is developing through the Maharishi Transcendental Meditation and TM-Sidhi programs, then the Vedic records become comprehended in terms of one's own growth of consciousness and become relevant as case studies of the dynamics of that growth. Their deeper meaning is perceived and their real value in supporting the growth of enlightenment is realized.

The following pages analyze in detail the text which Maharishi has identified as the most central of all Vedic case studies, the Bhagavad-Gita, in light of Maharishi's own translation and commentary on this work.

The Bhagavad-Gita

Maharishi (1982) explains that the Bhagavad-Gita displays the practical application of the knowledge and experience of bringing the individual into contact with the field of cosmic intelligence, the unified field of natural law. The Bhagavad-Gita describes what could be understood as a "Vedic psychological session" of approximately two hours, which is sufficient for Lord Krishn to raise Arjun, who has sought his guidance, from a state of suffering to the state of enlightenment. Lord Krishn is called "Lord" because he is understood in the Vedic tradition to most fully embody the totality of natural law, the totality of consciousness.
In the course of this session, Lord Krishna’s dialogue with Arjun unfolds the systematic structure of Maharishi Vedic Psychology in a concrete and comprehensive manner. The Bhagavad-Gita addresses the cause and elimination of suffering, the levels of the mind, the mechanics of experiencing transcendental consciousness, and the development of higher states of consciousness, or enlightenment, in which life is lived at the highest level of bliss, effectiveness, and universality.

In commenting on the Bhagavad-Gita as a case study of Vedic Psychology, Maharishi (1963) has suggested that psychologists and all those who seek the solution to problems in life should take advantage of the wisdom found in this work:

Psychology as exemplified in the Bhagavad-Gita presents the study of the development of the mind from a pitiable state of anxiety and depression to that most highly developed state in which the intelligence is established in the consciousness of eternal Being [the field of pure consciousness], the most evolved state of human evolution.

The Bhagavad-Gita describes the psychologies of the individual and the cosmic minds [cosmic psyche], and marvelously succeeds in bringing about their correlation, so that the status of eternal life may become infused into the temporal phase of the phenomenal existence of man. If this does not take place the individual remains forever subjected to the phenomenal aspect of his nature and it is, as a consequence of this, that suffering overtakes him. (p. 263)

In outlining the Bhagavad-Gita as a case study of Maharishi Vedic Psychology, this article first briefly describes the general story of this work, and comments on the interaction between its two major characters. The remainder of this article describes in detail the full range of Maharishi Vedic Psychology as found in the knowledge given by Lord Krishn to Arjun. The enormous range of knowledge of the psyche found in the Bhagavad-Gita—from individual to cosmic psyche—is much greater than could be expected from any case study in twentieth-century psychology. As Maharishi (1982) explains, this is because the Bhagavad-Gita expresses in compact form the totality of the knowledge of consciousness. The Bhagavad-Gita's exposition of Vedic Psychology, as brought to light by Maharishi, is explored in this article in terms of four themes: the nature of suffering, the experience of transcendent consciousness, the development of enlightenment, and the self-interacting dynamics of consciousness.

The Story of the Bhagavad-Gita

The Bhagavad-Gita, set on a battlefield, narrates a dialogue between Arjun, the greatest archer of his time and, as Maharishi notes, a man of great integrity, clarity of mind, and compassion, and Lord Krishn, who is acting as Arjuna's charioteer. The central event of the narrative is the dilemma in which Arjun finds himself as the battle approaches, and the subsequent transformation that he undergoes as a result of his interaction with Lord Krishn.

The events leading to the battle, as well as its resolution, are related in the Mahabharat, of which Arjun is a hero and of which the Bhagavad-Gita is the central part. In Maharishi Vedic Science and Technology, the Mahabharat is part of the Itihas aspect of the Vedic literature, which displays the dynamics of all transformations of the Rishi, or knower. The Mahabharat is thus considered by Maharishi to express funda-
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mental dynamics of natural law that have an eternal, universal character independent of particular time and place; at the same time, these dynamics are expressed in the context of events that occurred approximately five thousand years ago (Maharishi Mahesh Yogi, 1967, p. 9).

At this time, Dhritarashtra, the blind king of the Kuru family, had delegated to his younger brother Pandu the management of his kingdom. On Pandu's death, Dhritarashtra had decided to give his throne to Yudhishthir, the eldest of the five sons of Pandu, who was renowned for his righteousness, rather than to his own eldest son, Duryodhan, who lacked qualities of an ideal leader. Duryodhan seized the throne for himself and sought to destroy the five sons of Pandu, one of whom was Arjun. Lord Krishn attempts to resolve the conflict peacefully; however, his attempts fail, and war seems inevitable as Duryodhana's forces prepare for battle and the sons of Pandu prepare to defend themselves.

In the context of Maharishi Vedic Psychology, the actions of a governmental leader are the expression of the whole collective consciousness of the society (Maharishi Mahesh Yogi, 1976, p. 122). (Please refer to Orme-Johnson and Dillbeck, 1987 for a detailed description of Maharishi's principles of collective consciousness.) For example, when stress in the collective consciousness of a nation builds up to an extreme degree, it bursts out in turbulence or violence of some kind, whether domestic or international, and the decisions and actions of the head of state respond to and express this stress in national consciousness. Maharishi (1985a) comments on this situation in the context of the Bhagavad-Gita in the following way:

Duryodhan was the opponent of Arjun in the Mahabharat. When he was faced with some wise man, he said:

Janami dharmam na cha me pravrittih
I know what is right, but I cannot do it.

Janamy adharmam na cha me nivrittih
I know what is wrong, but I cannot refrain from it.

Kenapi daivena hridishhitena
Some motivating power decides in my heart

yatha niyukto'smi tatha karomi
and whatever it designs, that only I can do.

Duryodhan was the head of state. He knew what was right but he could not do it; he knew what was wrong but he could not refrain from doing it; and he gave the reason. He expressed . . . that it is the national consciousness which is the motivating power of the head of state. (pp. 182-183)

Arjuna's dilemma is outlined in the first chapter of the Bhagavad-Gita, which narrates his situation as the armies are preparing for battle. Feeling indignant when faced on the battlefield with the forces of Duryodhan, Arjun asks Lord Krishn to draw his chariot between the two armies so that he might more closely observe the opposing army. After doing so, Lord Krishn, knowing that Arjuna's anger will weaken him, induces a sudden change in Arjuna's attitude in order to make him receptive to the
knowledge that Lord Krishn has to offer him (Maharishi Mahesh Yogi, 1967, pp. 46-51).

Lord Krishn induces this sudden change through a series of skilled actions and words. Having brought Arjun to view the forces of Duryodhan, Lord Krishn says: "Parth, behold those Kurus gathered together" (I. 25). Maharishi (1967) explains that Lord Krishn refers to Arjun as "Parth," that is, the son of Prith, Arjuna's mother; in so doing he stirs Arjuna's tender feelings. He also reinforces this emotion by describing the army of Duryodhan as "Kurus"—Arjuna's kinsmen. The immediate result is that Arjun begins to view his opponents as kinsmen rather than as enemies. His anger subsides; in a wave of compassion his resolve for battle is completely lost and he feels overwhelmed by the dilemma of his situation.

As described by Maharishi (1967), Arjuna's dilemma is that the call of duty and freedom requires him to defeat the forces of Duryodhan and remove the oppression which the kingdom has suffered under him, while the love and compassion he experiences makes him feel that it would be wrong to kill his kinsmen. Unable to act, Arjun drops his bow, and prompted by another phrase of Lord Krishn, turns to him for guidance. Maharishi points out that Lord Krishn has created in Arjun a natural state of receptivity to knowledge by making him aware of a dilemma that he cannot resolve from his present level of knowledge. When Arjun surrenders to Lord Krishn's wisdom and becomes receptive to his guidance, Lord Krishn responds with the solution to Arjuna's dilemma. This response forms the remainder of the 18 chapters of the Bhagavad-Gita. Maharishi (1963) has described in the following way the interaction between Arjun and Lord Krishn and the knowledge that Lord Krishn provides:

The way in which surroundings and circumstances influence the individual mind is demonstrated at the very beginning of the text, where, the most highly evolved man, the greatest archer of his time, Arjun, the hero of the Mahabharat, although awake to a most complete knowledge of right and wrong in the world, is unable to rise to the occasion before him and falls into a state of utter dejection. The surroundings have so strong an effect upon his mind that all persuasion and suggestion are powerless to help him.

The Bhagavad-Gita teaches that the effect of surroundings and circumstances upon the mind depends upon its strength—that the intensity of the effect of an impression is in inverse ratio to the strength of the mind. At one time Arjun is found in a perilous state of indecision, but, after putting into practice the psychological teaching of the Gita, it is not long before he is found in full power of confidence and decision, although the circumstances remained quite unchanged. A close study of Lord Krishn's discourse reveals a great depth of psychological insight; it shows that the individual mind, however intelligent it may be on the superficial conscious level, can be overcome by its failure to understand and encompass a situation which obviously lies beyond its control, unless it is in tune with the unlimited cosmic mind. The establishment of conscious coordination between the individual and the cosmic mind is the only way to ensure that the individual becomes entirely free of the possibility of failing to understand a threatening situation and of successfully rising above its adverse effect. A pond is apt to dry out in the heat of summer, but for the ocean the question does not arise. The psychology of the Bhagavad-Gita presents one master technique for bringing out this coordination of the individual mind with the cosmic mind; the attention is to be brought to the field of the transcendental absolute existence. This is to transform the weakness and limitation of the individual mind into the unbounded strength of cosmic intelligence. This great achievement is so simple to achieve that any and
every individual on earth can succeed in it, and in this way make unnecessary all the petty complexities and innumerable sufferings in life (pp. 263-264).

After approximately two hours of interaction, Arjun is ready to resume his role as the leading warrior of his army. Maharishi notes that during this period of time Arjun has gained from Lord Krishn the knowledge and direct experience of Yog—"union" or enlightenment.

Arjun learns from Lord Krishn that before enlightenment one is never able to determine all of the rights and wrongs of action; and that the key to performing right action is to establish one’s awareness in the field of pure consciousness, in the state of yog or union, and then act. (Please refer to the following article in this series on Maharishi Vedic Psychology for a detailed discussion of this principle.) Only action from the level of the unified field of natural law is capable of creating the most evolutionary effect for the actor and the whole environment.

The Interaction Between Lord Krishn and Arjun

As analyzed by Maharishi, the interaction between Lord Krishn and Arjun, and Lord Krishna’s method of counseling Arjun, illustrate three important characteristics of Lord Krishn’s skill in bringing Arjun directly to enlightenment. These points in this case study illustrate profound and practical principles of Maharishi Vedic Psychology.

First, the knowledge of enlightenment is portrayed as coming from a representative of the timeless Vedic tradition to a fully receptive seeker. Maharishi (1967) has pointed out that the knowledge of the full development of consciousness can be gained most effectively when the one seeking knowledge is receptive to a teacher who can speak from the level of enlightenment, from the vantage point of full human development (p. 303).

Lord Krishn’s stature is unveiled in stages as the Bhagavad-Gita progresses, yet his quiet mastery of the events around him is displayed from the beginning of the work. This mastery is indicated by the fact that with a few words, Lord Krishn brings Arjun to seek guidance. Lord Krishn’s evenness in adversity is also brought out before he begins to teach Arjun. To Arjun, who was “sorrowing in the midst of the two armies, Hrishikesha [Lord Krishn] smilingly spoke” (II. 10). As the armies draw up for battle and the hero of his army is lost in despair, Lord Krishn is shown as smiling to Arjun. Thus, Lord Krishn is portrayed as established in evenness, a primary attribute of enlightenment. He is also identified later as specifically representing the timeless Vedic tradition and as fully embodying the field of pure consciousness.

Once Arjun turns to Lord Krishn for guidance, the whole flow of knowledge of the Bhagavad-Gita begins, illustrating the importance of the state of receptivity in the aspirant for knowledge of enlightenment. With a highly receptive learner, as fully exemplified by Arjun, knowledge given can be absorbed without loss of information or distortion. As Maharishi (1967) explains, when the teacher is enlightened—giving expression to the unified field of natural law—and the listener is fully receptive, the minds of the two begin to flow together on the same level of cosmic intelligence. In this relationship the seeker can quickly rise to the level of enlightenment (p. 303).

A second important principle of the interaction between Lord Krishn and Arjun,
Maharishi points out, is that Lord Krishn does not attempt to resolve Arjuna's problem by focusing directly upon it, but instead gives Arjun the intellectual understanding and experiential development necessary to rise above this or any other problem. After Arjun presents his bewildering dilemma, Lord Krishn does not respond with an analysis of Arjuna's concerns; he provides a description of an ideally wise person, and an elaboration of how that wisdom is gained through experience of transcendental consciousness. From such wisdom will naturally come a solution to the situation.

Because Lord Krishn is aware of the full range of human development, he is not so concerned with discussing Arjuna's situation directly, although he does advise Arjun to perform his duty. He does not dwell on Arjuna's feelings of unhappiness. Rather, his primary concern is to bring Arjun to the state of enlightenment, described as a state in which neither the present dilemma nor any other situation will cause Arjun grief. Thus, Lord Krishn immediately begins to paint a picture of the goal toward which he wants to bring Arjun. The effectiveness of this technique is indicated by Arjuna's rapid transformation from a state of withdrawal to one of active and alert questioning of Lord Krishn. Maharishi (1967, p. 126) calls this principle of bringing in light rather than worrying over the source of the darkness "the principle of the second element." He points out that adding the element of direct experience of bliss consciousness is much more effective and simple than analyzing the causes of suffering in a person's character or environment. The experience of bliss consciousness is gained when the individual mind contacts the field of pure consciousness during the Maharishi Transcendental Meditation and TM-Sidhi programs. This principle of the second element has profound importance for all those involved in clinical psychology. Its use protects the emotions of the client as well as the counselor, focusing their attention in a direction which supports the most rapid development of both (Maharishi Mahesh Yogi, 1963, pp. 257-264). In Maharishi's words:

"It should not be the act of psychology to remind a man that his past was miserable, or that his surroundings and circumstances were unfavorable, or that his associations were depressing and discouraging, or that there was lack of love and harmony with dear and near ones. Such information delivered to anyone only results in suppressing one's consciousness. . . . The psychological influence of such depressing information is demoralizing. The inner core of one's heart becomes twisted by such information. On the other hand, information regarding the greatness of one's family traditions and glory of one's parents, friends, and environment helps to elevate one's consciousness and directly encourages one to surmount and rise above one's weaknesses.... (p. 258)"

"Transcendental consciousness is bliss consciousness. When bliss consciousness comes within the range of the conscious mind, the mind is contented. On the platform of contentment, based on the positive experience of bliss, all the virtues flourish. Love, kindness, compassion, tolerance, appreciation of others, all naturally take hold of the mind and the individual is the center of divine intelligence. The field of absolute Being, the field of pure consciousness, is the source of all intelligence, all creativity, all peace and happiness. (p. 262)"

A third principle in Lord Krishna's method of dialogue with Arjun, Maharishi notes, is that Lord Krishn emphasizes both the knowledge and experience necessary for the development of enlightenment. He immediately begins to respond to Arjun by describing both the understanding of the field of pure consciousness and the experience of it.
After a number of verses in Lord Krishna’s response to Arjun, Maharishi (1967) comments:

Intellectual understanding of Reality convinces a man of the existence of a nobler and more permanent field of life that lies beyond and underlies the ordinary level of phenomenal existence. That has been the purpose of the discourse up to this point. Now Lord Krishna wishes to introduce Arjun to the practice whereby his intellect will become established in Reality. This is to give him that positive experience of the truth of existence which will bring him to a state where he is unaffected by the binding influence of action.... just as a contented business man, having achieved great wealth, is not affected by small losses or gains. (pp. 116-117)

Lord Krishna’s teaching emphasizes that enlightenment is a matter of direct experience rather than just an intellectual attitude towards life. This point is also evident from the fact that Lord Krishna tells Arjun that the thought and behavior of the enlightened person are completely natural and spontaneously right. Yet at the same time, Lord Krishna’s detailed explanations indicate that intellectual understanding is also necessary to complete the experience of enlightenment.

Lord Krishna’s display of the power of Vedic Psychology to lead the individual to the full development of consciousness is so effective, Maharishi observes, that at the end of this session of two hours, Arjun declares, "Smritir labdha, "I have regained memory." Maharishi (1980) notes that the word “memory” (smriti) refers to the lively connection with the totality of natural law: "When the totality of natural law does not disappear from memory then the individual is established in enlightenment" (p. 16). As pointed out in a previous article in this series (Dillbeck, 1988), Maharishi Vedic Psychology states that the unified field of natural law, the Self of each individual, is always connected with each of its expressions through a lively self-referral relationship. (In his commentary, Maharishi distinguishes between individual awareness—the self—and the field of pure unbounded consciousness—the universal Self.) Thus, the complete awakening of the individual’s awareness to the unified field of natural law can be understood as regaining the memory of its unified source and of the dynamics of transformation through which the field of pure consciousness expresses itself.

The Teachings of the Bhagavad-Gita

In describing the knowledge of the individual psyche and cosmic psyche given by Lord Krishn to Arjun, this article draws on Maharishi’s translation and commentary on the Bhagavad-Gita (1967) as well as some of Maharishi’s other works. In order to gain a comprehensive and correct understanding of the Vedic texts, it is extremely important to rely on the commentary of one who has already gained the fruit of Vedic wisdom, enlightenment. This age is remarkably fortunate to have in Maharishi one who embodies Vedic wisdom of the highest state of human consciousness. Maharishi is in addition a teacher capable of appreciating the possible misunderstandings that can arise in the absence of direct experiential verification of the knowledge in the Vedic literature. In a number of places in the text that follows, commentary by Maharishi is quoted in order to clarify passages cited from the Bhagavad-Gita and thus to avert possible misunder-
standing of the descriptions given by Lord Krishna of the development of human experience to enlightenment.

To fully understand Arjuna’s transformation and to appreciate the Bhagavad-Gita as a complete case study of Maharishi Vedic Psychology, Lord Krishna’s teaching will be examined in terms of the themes of the nature of suffering, the experience of transcendental consciousness, and the development of enlightenment. The essence of Lord Krishna’s message to Arjun, as elaborated by Maharishi, is that suffering results from lack of permanent inner fulfillment, which in turn leads to undue attachment to (or identification with) the diverse and changing aspects of life. Lord Krishn states that there is a transcendental field of life which is unified, non-changing, and the source of inner contentment, and that this field can be experienced as one’s own consciousness or “Self.” When this experience of the Self as non-changing becomes permanent, Lord Krishn says, one begins to live a state of enlightenment, in which the problems and changing situations of life do not result in suffering. One rises to the unrestricted bliss of a unified state of life in the midst of all diversity and change.

The Bhagavad-Gita on the Cause and Removal of Suffering

Maharishi (1967, p. 50) points out that the Bhagavad-Gita addresses the question of suffering in a way that is intended to apply to all forms of suffering and problems. It accomplishes this by presenting suffering in a most noble man, caused by a most difficult situation. Arjun is not only one of the greatest warriors of his time, but is also a man of personal integrity who has a clear mind and a full heart. He had committed himself to battle because he saw the need to prevent further oppression of his brothers and their people. Yet, at the same time, he feels such compassion for his kinsmen in the opposing army that he questions whether any good could come from the impending destruction. In spite of the wrong-doing of his cousin Duryodhan and others, he feels he could not enjoy a kingdom gained at the price of such conflict. As a result, he is unable to act at all.

Arjuna’s suffering is brought on by an apparent conflict between his honorable qualities, his great sense of duty and his compassion. Maharishi notes that by portraying this particular dilemma in such a highly developed man, the Bhagavad-Gita addresses its solution to all forms of suffering, even in the “most noble, sinless and most highly developed in both heart and mind” (Maharishi Mahesh Yogi, 1967, pp. 51-52).

Arjun, wanting only to do what is good, suffers because there is a conflict between duty to society and love of family. In Maharishi’s commentary, the cause of suffering which emerges from this examination of Arjuna’s situation is Arjuna’s inability to integrate the conflicting demands which arise from the diversity of life. The source of Arjuna’s dilemma, in Maharishi’s analysis (1967, pp. 76-77), is the conflict between the dictates of Arjuna’s mind (the value of duty) and heart (the value of compassion). Arjun is naturally attached not only to his brothers and their cause but to his relatives in the opposing army. As a result he feels divided in himself and in this lack of integration he is unable to act. Maharishi states:

Within man there is mind and there is heart. These, by their very existence as two, hold the possibility of suffering. When they are united, when there is harmony between a heart and mind full of righteousness and noble inspiration, suffering cannot arise. But when there is a lack of coordination or a conflict between them, suffering automatically results. (p. 50)
The solution lies in the infusion into the field of duality of a non-dual element which blesses man's life with a status unaffected by suffering, even while he remains in the field where suffering is possible. (p. 52)

Lord Krishn responds to this situation by giving Arjun the knowledge and experience of the field of pure intelligence which integrates all the manifest diversity of life. This field, described by Lord Krishn as the field of Being, is identified by Maharishi Vedic Psychology as the unified field of natural law, the field of pure consciousness. This theme of removing suffering through attuning individual life with the unified field of natural law has been previously described in terms of both Maharishi Vedic Psychology and the principles of modern science (Alexander & Boyer, 1989). In the Bhagavad-Gita, Lord Krishn elaborates this same theme in terms which are concretely psychological in nature, concerned with the process of experience.

Lord Krishn states that suffering arises from the lack of the stable inner experience of fulfillment, which results in undue attachment to unstable external sources of satisfaction. He states:

\[ \text{ये हि संस्येश्वरा भोगा दुःखयोन्य एव ते} \]
\[ \text{श्राद्धतवतः कौन्तिय न तेषु रधेतु वुधः} \]

All pleasures born of contact are only sources of sorrow; they have a beginning and an end, O son of Kunti [Arjun]. The enlightened man does not rejoice in them.

(V. 22)

In this verse, Lord Krishn points out that all satisfaction that has its basis in the contact of the self with the changing objects of the senses, without directly experiencing their nonchanging basis in pure consciousness, will lead to sorrow, because one is dependent on the environment for one's happiness. In a subsequent verse, he tells Arjun that the enlightened person, on the basis of unshakable inner contentment and bliss, is not at the mercy of circumstances. Maharishi (1967) comments upon this verse as follows:

... the intensity of happiness that one can enjoy depends on the level of one's consciousness. At every level of consciousness there is a corresponding intensity of happiness. This principle applies also to intelligence and power. ... If the self delights in the experience of objects, since the objects are changing, the delight will soon be lost. This loss of pleasure will give rise to suffering. That is why the Lord says: "they have a beginning and an end. The enlightened man does not rejoice in them." He who lacks contact with inner Being becomes engrossed in external pleasures....

When one joy comes to an end, the self is subjected to a state without joy which, in contrast with the experience of joy, is suffering. But if the Self has gained a state of perpetual happiness, then It is left with no possibility of suffering. Absence of bliss-consciousness is the source of sorrow. (pp. 367-368)

Maharishi's analysis of suffering also elaborates Lord Krishna's theme by relating suffering to action which is not in tune with the laws of nature governing human development. The inner fulfillment of bliss is found in the direct experience of pure con-
sciousness, the total potential of natural law. When that is not available, behavior is
guided by impressions from the senses which reflect only partial values of natural law
without awareness of their basis in the unified field of natural law, the field of pure
consciousness. The result of this restricted awareness is action that is not fully life-supporting for either the individual or the environment.

This is clearly brought out by Lord Krishn when he says that sensory pleasures have
a "beginning and an end," (V. 22) implying that they are finite; they do not provide the
eternal fulfillment of pure consciousness. Thus, as Maharishi points out, if pure con-
sciousness has not been stabilized as the basis of all conscious experience, sensory
impressions may fragment the wholeness of life, which results in suffering. Arjuna's
suffering arises from the fact that the wholeness of his life has been divided by his heart
and mind drawing him in opposite directions. In order to solve his dilemma, Arjun must
establish his consciousness in the unified field of natural law. In Maharishi Vedic
Psychology, this is the only means to integrate life's most contrasting demands.

This case study emphasizes, however, that locating the source of suffering as attach-
ment to the changing aspects of life does not imply that one should adopt an unnatural
attitude of detachment, or that one should attempt to deny oneself the experience of joy.
Rather, Lord Krishn says:

 Creatures follow their own nature.
Even the enlightened man acts
according to his own nature.
What can restraint accomplish?

(III. 33)

As Maharishi emphasizes, the implication is that attachment to pleasure is natural,
and that the state of enlightenment, which is the greatest bliss, is also natural. Lord
Krishn does not suggest that joy is at fault, but rather he asserts that the joy resulting
from attachment to sensory pleasure is too shallow, transient, and divisive when not
integrated by stabilized pure consciousness. In contrast, he proposes that Arjun gain a
state of such inner fullness that all his desires and actions do not weigh heavily on him,
but are supported and fully integrated by the totality of all the laws of nature:

 He whom all desires enter as
waters enter the ever-full and
unmoved sea attains peace, and
not he who cherishes desires.

(II. 70)
In commenting upon this verse, Maharishi (1967) describes the enlightened man:

... his state is like that of an ever-full and steady ocean. This, being the state of absolute bliss, is the goal of all desires in life.

Desires arise from a particular want, from a lack of happiness; the mind is ever seeking a field of greater happiness. Thus desires are always flowing towards eternal bliss-consciousness, as rivers to the ocean.

Once bliss-consciousness is permanently attained, desires have served their purpose and therefore cravings do not arise. This is a state of true contentment, a state of lasting peace.

... However, this does not mean that in order to attain peace in life a man should cease to desire and to aspire. It is the desires that lead a man to greater happiness and to fulfillment—not the control and killing of desires, which has been widely advocated through the ages....

Thinking that to desire and to aspire will not lead to peace, people begin to abstain from enterprise and cease to open the gates of progress. This is simply a wrong understanding of the Lord’s teaching.

The verse shows Arjun very clearly that the Self-awareness of the realized is like an ocean, which will accept any stream of desires and will satisfy it without being affected.

The ocean accepts the river as it comes and denies no stream rushing in, yet its status remains unaffected. Such is the state of established intellect, which cannot be affected by anything. It is a state of eternal peace. (pp. 170-171)

In summary, Maharishi’s insight into Lord Krishna’s analysis of suffering is that in a world of change and diversity, undue attachment to changing sources of pleasure gives rise to suffering through sorrow or conflict. He proposes that freedom from suffering is based on stable inner fulfillment and peace. This inner fullness is cultured through the experience of transcendental consciousness.

The Bhagavad-Gita on the Experience of Transcendental Consciousness

As elaborated by Maharishi (1967), Lord Krishn describes the experience of the field of pure or transcendental consciousness as one’s innermost Self. His strategy for teaching Arjun about transcendental consciousness is to provide Arjun first with an intellectual understanding of the nature of the transcendental field and then with direct experience of it. He begins with a description that allows Arjun to realize that there is something to be gained beyond the range of his usual experience.

Lord Krishn first describes the field of transcendental consciousness, the unified field of natural law, in several verses which follow in close succession:

ॐ विनाशायोमत्र तत्वद्यो वेन सर्वमिदं तत्वमुः ॥
विनाशायोमत्र तत्वद्यो वेन सर्वमिदं तत्वमहोऽनेन ॥१७॥

Know that to be indeed indestructible by which all this is pervaded. None can work the destruction of this immutable Being.

(II. 17)
He is uncleavable; he cannot be burned; he cannot be wetted, nor yet can he be dried. He is eternal, all-pervading, stable, immovable, ever the same.

(II. 24)

He is declared to be unmanifest, unthinkable, unchangeable; therefore knowing him as such you should not grieve.

(II. 25)

He who dwells in the body of everyone is eternal and invulnerable, O Bharata; therefore you should not grieve for any creature whatsoever.

(II. 30)

In these verses, Maharishi notes, Lord Krishn describes a transcendental and all-pervading field of existence without differentiation or change. This field is also identified as the inner nature of each person, that is, as consciousness. The field of "Being" described by Lord Krishn is the unified field of natural law, termed the field of pure consciousness or the cosmic psyche in Maharishi Vedic Psychology (Orme-Johnson, 1988). Lord Krishna’s description makes Arjun aware of the existence of this field beyond the usual range of obvious sensory phenomena, and also relieves him of his concern for the fate of the opposing forces.

However, as described in a previous passage by Maharishi, Lord Krishn does not continue to speak to Arjun purely in terms of an intellectual understanding of the field of pure consciousness:

This which has been set before you is understanding in terms of Sankhya; hear it now in terms of Yog. Your intellect established through it, O Parth, you will cast away the binding influence of action.

(II. 39)
In this (Yog) no effort is lost and no obstacle exists. Even a little of this dharma delivers from great fear.

(II. 40)

In Maharishi Vedic Science, Sankhya is one section of the Upang aspect of the Vedic literature, one which gives an intellectual description of the full range of reality; Yog is another Upang which provides systematic procedures to experience the field of pure consciousness and thereby gain enlightenment. (Upang refers collectively to the six systems of gaining complete knowledge, providing both intellectual understanding and direct experience. Please refer to Dillbeck, 1988 for a description of aspects of the Vedic literature in Maharishi Vedic Science.) Lord Krishn tells Arjun that the practice of Yog (union) will establish his awareness in the field of pure consciousness, freeing him from his present state and all potential states of suffering. Lord Krishn also immediately points out to Arjun that the practice of Yog, to gain the experience of transcendental consciousness, is easy and effortless because it follows the natural tendency of evolution (dharma) of the mind. The effortless nature of the experience of transcendental consciousness is discussed in detail below.

In describing the experience of the field of pure consciousness, Lord Krishn instructs Arjun:

... Be without the three gunas,
O Arjun, freed from duality, ever firm in purity, independent of possessions, possessed of the Self.

(II.45)

Maharishi points out that this verse gives three characteristics of the field of pure consciousness: it is non-dual, it is separate from all objects, and it is one’s innermost “Self.” He emphasizes that this verse also describes how to gain the experience of pure consciousness. In his Vedic Science, Maharishi (1967) identifies the “three gunas” as three qualities of activity—creation, maintenance, and destruction—at the basis of all manifestation and change in objective and subjective nature. Thus, the phrase “Be without the three gunas” indicates that to gain this experience, one’s awareness has only to be without activity. This is the experience of the fourth state of consciousness, described by Maharishi Vedic Psychology as transcendental consciousness (Alexander & Boyer, 1989).

If it is only necessary to “be” to have this experience, one might ask why Arjun has not had this experience already. Referring back to the theme of attachment, Lord Krishn goes on to state that it is the habit of desire which brings the attention outward through
the senses to identify solely with the diversity of the objective world rather than with its own inner nature, thus obscuring the underlying field of pure consciousness.

As fire is covered by smoke, as a mirror by dust, as an embryo is covered by the amnion, so is This [pure consciousness] covered by that [desire].

(III. 38)

Wisdom is veiled by this insatiable flame of desire which is the constant enemy of the wise, O son of Kunti.

(III. 39)

The senses, the mind and the intellect are said to be its seat. Overshadowing wisdom by means of these, it deludes the dweller in the body.

(III. 40)

The senses, mind, and intellect are here described as responsible for making concrete the more abstract quality of desire. In commenting upon these verses, Maharishi (1967) notes:

It is necessary to rise above the influence of desire. But as long as life continues, it has to be in the field of desires. No practical man could ever be without desires. When the Lord says: "wisdom is veiled by this insatiable flame of desire which is the constant enemy of the wise," He does not intend to lay down the principle that desire has to be eradicated, because this is not physically possible. Any attempt in that direction will only make life dull, useless or tense.

The Lord's purpose is to lay the facts before Arjun, and then to give him a technique by which he can rise with ease above the binding influence of desire and make his life brighter, more successful, and fulfilled on every level. The Lord explains clearly the mechanics of bondage, so that Arjun may be better able to realize that to rise above this bondage and live a life of eternal freedom is not difficult but easy. The great emphasis in this verse upon the enmity of desires implicitly shows that the Lord is going to lead Arjun to a way that will transform the influence of desire from enmity to usefulness. Desires will cease to be the "enemy of the wise"; they will prove to be supporters of the wise and will bring them fulfillment on every side.

The Lord, out of his great kindness, is going to give Arjun a simple technique of transforming the whole machinery that gives rise to desire, of transforming the mind and heart so that the rising up of desires and all their activities will serve as tidal waves of love and bliss in the unbounded ocean of [unity] consciousness. This involves giving a pattern to the
Having thus far explained that the loss of wisdom is due mainly to the mind’s incessant engagement in the field of activity, to desire, the Lord now begins to describe a way whereby the subjective aspect of one’s life, which is responsible for all desire and activity, can be influenced in such a manner that, on the one hand, it does not permit desires to overshadow Being and, on the other, it brings fulfillment to them… (pp. 239-241)

Lord Krishn continues:

\[\text{इन्द्रियाणि पराण्याः हृदिन्द्रिययोः परं मनः ॥ ॥} \\
\text{मनसस्तु परा वृद्धियों बुद्धे: परतस्तु स: ॥४२॥} \\

The senses, they say, are subtle; 
more subtle than the senses is the mind; 
yet finer than mind is intellect; 
that which is beyond even the intellect 
is he.

(III. 42)

\[\text{एवं बुद्धे: परं बुद्धा संस्त्र्यात्मानमात्मा ॥} \\
\text{जाहि श्रद्धु महाबाहो कामरूप दुरासदम् ॥४३॥} \\

Thus, having known him who is 
beyond the intellect, having stilled 
the self by the Self, O mighty-armed, 
slay the enemy in the form of desire, 
difficult to subdue.

(III. 43)

\[\text{शनैः शैरैपरमेद्बुद्धम धृतिगृहीतया ॥} \\
\text{आत्मसंस्थ मनः कृत्वा न किष्टिदिपि चिन्तनयेत् ॥२५॥} \\

Let him gradually retire through 
the intellect possessed of patience; 
having established the mind in the 
Self, let him not think at all.

(VI. 25)

Maharishi points out that in these verses, Lord Krishn describes the mechanics of experiencing the Self as a process of withdrawing the attention from the senses through the "subtler" levels of inner experience—the mind, intellect, and ego (individual self)—eventually experiencing the Self or pure consciousness (Dillbeck, 1988). Lord Krishn asserts that in this experience of the Self, which is beyond thought, the impelling force of desire no longer takes attention outward through the senses.

In his commentary, Maharishi emphasizes that the process of transcending described by Lord Krishn does not require effort or concentration. As quoted previously, Lord Krishn (II, 40) first introduces the topic of Yog by stating, "In this (Yog) no effort is lost and no obstacle exists." However, he also said, as quoted above (II, 43), that desire was "difficult to subdue." Maharishi explains the resolution of this apparent inconsistency in
his commentary (Maharishi Mahesh Yogi, 1967, pp. 243-245). He observes that it is indeed difficult to directly attempt to subdue desire, but notes that the process of transcending effortlessly makes use of the natural impulse of desire. Because transcendental consciousness is the field of absolute bliss consciousness, the experience of it, and of the subtler levels of the mind which are closer to it, is more fulfilling than sensory pleasure. Thus the same natural impulse of desire which leads attention to sensory objects also leads attention to a more charming inner experience and ultimately the experience of transcendental consciousness. (Please refer to below, and also to Alexander & Boyer, 1989 for a discussion of this principle in Maharishi’s technique of Transcendental Meditation.)

In commenting upon the last verse quoted above (VI. 25), Maharishi (1967) describes the process of effortless transcending by a principle of increasing charm:

One must not exert oneself in order to transcend. Exertion of any kind only retards the process of transcending. The mind naturally proceeds towards the Self because in that direction it is attracted by ever-increasing happiness. (p. 432)

This understanding is supported by other verses in which Lord Krishn again describes the experience of transcendental or pure consciousness:

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When his mind, completely settled, is established in the Self alone, when he is free from craving for any pleasure, then he is said to be united.

(VI. 18)

A lamp which does not flicker in a windless place—to such is compared the yogi of subdued thought practicing Union with the Self.

(VI. 19)

That (state) in which thought, settled through the practice of Yog, retires, in which, seeing the Self by the Self alone, he finds contentment in the Self.

(VI. 20)

Here, Maharishi observes, Lord Krishn characterizes the experience of transcendental
consciousness as an experience of inner contentment that is most charming or fulfilling.

Maharishi offers the Vedic technology he has brought to light in the Transcendental Meditation (TM) technique as the systematic means to gain the experience of transcendental consciousness and develop higher states of consciousness outlined by the Bhagavad-Gita. Maharishi (1967) describes his Transcendental Meditation technique "as turning the attention inwards towards the subtler levels of a thought until the mind transcends the experience of the subtler state of the thought and arrives at the source of thought" (p. 470)—that is, pure consciousness. Because "subtler" or less excited states of awareness are more fulfilling or charming, Maharishi also notes that this process is effortless: once given the proper direction, the attention automatically progresses to subtler levels until the experience of transcendental or pure consciousness is gained. The Transcendental Meditation technique thus differs from any technique of concentration, which attempts to use effort to quiet mental activity.

This description is found in Lord Krishna's characterization of the Self as a state of awareness without mental activity, "beyond the intellect" (III. 43). Moreover, the effortlessness of Transcendental Meditation is expressed in Lord Krishna's description of Yog as involving "no effort" and "no obstacle" (II. 40). Finally, Lord Krishna's assertion that the Self is characterized by "contentment" (III. 17; VI. 20) describes clearly the mechanics of the Transcendental Meditation technique as outlined above.

The Bhagavad-Gita also describes the fundamental principle of the Maharishi TM-Sidhi program. Maharishi translates Lord Krishna's words in the following way: "Curving onto my own nature, I create again and again" (IX. 8). This principle of creation from the field of pure consciousness, and the mechanics of the TM-Sidhi program, are discussed in Gelderloos and Berg (1989). Maharishi (1986a) also comments on a later verse of the Bhagavad-Gita (IX. 10), in which Lord Krishn expresses the process by which the field of pure consciousness gives rise to the creative process in nature, yet remains the non-changing basis of all change:

"Under my presidency, my nature creates again and again." That means, "I remain uninvolved." The self-referral intelligence at the unmanifest basis of creation remains uninvolved in the creative process, but the creative process owes its emergence and draws its vitality from that self-referral performance of pure intelligence. (p. 30)

Please refer to Dillbeck (1988) for a further description of this creative process found in Maharishi Vedic Psychology.

In summary, Lord Krishn declares to Arjun that there is a field of pure consciousness which is without diversity or change. It is described as one's own "Self," experienced when the mind settles to its most silent state of awareness. Lord Krishn indicates that this state is not usually experienced because desire directs attention outward to the objects of the senses. However, given the proper procedure, pure consciousness is easily and effortlessly experienced because it provides experience of joy and contentment greater than that given by sensory pleasure. Finally, Lord Krishn affirms that suffering is ended when the experience of pure consciousness is permanently established. This occurs in the development of higher states of consciousness, or enlightenment.
The Bhagavad-Gita on the Development of Enlightenment

The Bhagavad-Gita describes each of the three stable states of enlightenment identified by Maharishi Vedic Psychology: cosmic consciousness, God consciousness or refined cosmic consciousness, and unity consciousness (Alexander & Boyer, 1989). This discussion focuses primarily on the first of these, the state of cosmic consciousness, and briefly refers to the state of unity consciousness.

Cosmic Consciousness

Maharishi explains that the Bhagavad-Gita describes cosmic consciousness, the first state of enlightenment, as the state of life that results from repeated experience of pure consciousness, through which the Self becomes realized as the permanent basis of all other experience. The Self, pure consciousness, is maintained along with dynamic activity in the waking state, as well as with the dreaming and sleep states. The inner bliss and fulfillment associated with the permanent experience of the Self, unbounded awareness, spontaneously results in lack of bondage to any circumstances or external sources of reinforcement. The consequence of this development, according to the Bhagavad-Gita, is evenness and more effective action based on more accurate comprehension of the environment. This is the state identified by Maharishi Vedic Psychology as cosmic consciousness.

Lord Krishn describes the permanence of the Self characteristic of the first state of enlightenment as follows:

\[
\text{जितात्मन: प्रशाश्तस्य परमात्मा समाहित: ॥
\text{शीतोष्णसुसूक्तुःखेषु तथा मानापमानयोः ॥७॥}
\]

For him who has conquered his self, who is deep in peace, the transcendent Self is steadfast in heat and cold, in pleasure and pain, in honor and disgrace.

(VI. 7)

Elsewhere, Lord Krishn characterizes this state of enlightenment as a state of great self-sufficiency arising from this stable inner peace:

\[
\text{नैव तस्य कृतेनार्थी नाकृतेनेह कस्यन ॥
\text{न चास्य सर्वभूतेषु कस्यक्षिद्विभ्यपश्यपश्यः ॥१८॥}
\]

Neither has he any profit to gain in this life from the actions he has done or from the actions he has not done; nor is there any living creature on whom he need rely for any purpose.

(III. 18)

The quality of contentment is also ascribed to this state:
He whose every undertaking is free from desire and the incentive thereof, whose action is burnt up in the fire of knowledge, him the knowers of Reality call wise.

(IV. 19)

Having cast off attachment to the fruits of action, ever contented, depending on nothing, even though fully engaged in action he does not act at all.

(IV. 20)

A superficial reading of these verses might suggest that the enlightened person is not engaged or successful in activity. However, Maharishi (1967) states very strongly that this is a misunderstanding. In contrast, Maharishi outlines the mechanics of experience in cosmic consciousness, in which thought and action are truly powerful and effective because they are in accordance with all the laws of nature:

The Lord mentions the special qualities of the action of an enlightened man. The action must certainly have impetus and an effective start, but the "wise" man is not motivated by personal attachment in beginning the action any more than during its process or at its completion. Nor does he depend on its fruits. Thus through the whole range of action he is involved yet not involved.

... Commonly a man begins an action only when he has become aware of the desire for it. The level at which a desire is appreciated differs according to the level of the conscious mind of the individual. Men of purer mind appreciate thought and desire at a much subtler level during the process of thinking. It should be understood that a thought starts from the deepest level of consciousness and develops into a desire when it reaches the conscious level of the mind. A man for whom the level of transcendental consciousness has become the level of the conscious mind appreciates the thought at its very start before it actually develops into a desire. His thought becomes transformed into action without expressing itself as a desire. This explains how, when a man succeeds in harmonizing his mind with transcendental consciousness, his "every undertaking is free from desire."...

A man for whom the level of transcendental consciousness has become the level of the conscious mind has gained cosmic consciousness, and in this state he experiences Being [pure consciousness] as separate from action. This experience creates a natural condition in which there is action on the surface and a state of inaction within. Desire is the link between the doer and the action. But when a natural state of separation is established between the doer and action, there exists no link between them. In such a situation between a doer and his action, desire has no place. This is how it is possible for "every" undertaking to be free from desire....

In the state of cosmic consciousness, where one finds eternal contentment within oneself, the Self is self-sufficient—It can have no want. In this state, therefore, every undertaking is free from the incentive of desire.
The question may then be asked: What is responsible for initiating action in such a man?

The answer is the almighty power of Nature, which is the cause of the vast and incessant activity of creation and evolution throughout the cosmos.

Being forms the basis of nature. When the mind comes into full unison with Being, it gains the very status of Being and thus itself becomes the basis of all activity in nature. Natural laws begin to support the impulses of such a mind: it becomes as if one with all the laws of nature. The desire of such a mind is then the need of nature, or, to put it in another way, the needs of nature are the motive of such activity. The Self has nothing to do with "desire and the incentive thereof." This is how it becomes possible for "every undertaking" to be naturally "free from desire and the incentive thereof." (pp. 281-286)

As Maharishi comments, Lord Krishn emphasizes that each state of consciousness has its own integrity, and that cosmic consciousness, in which the Self is permanently maintained with dynamic activity, is a higher state of consciousness, described as a state of wisdom.

**Cosmic Consciousness and Skill in Action**

Maharishi points out that Lord Krishn explains to Arjun concretely and practically that the state of cosmic consciousness is a higher state of consciousness because it leads to ideal behavior. He states that "Yog is skill in action" (II. 50) and describes two central qualities, balance and freedom, that result from establishing the mind in the field of pure consciousness, the unified field of natural law. These two qualities characterize "skill in action" in the state of cosmic consciousness (please refer to Figure 2).

The first quality, balance, is described by Lord Krishn as an attribute of the state of established Being:

$$
\text{योगस्थः कुरु कर्मणि सहृद त्यक्त्वा धनञ्जय।}
\text{सिद्धसिद्धवी: समो भूत्वा समतलं योग उच्चते।}$$

Established in Yog, O winner of wealth, perform actions having abandoned attachment and having become balanced in success and failure, for balance of mind is called Yog.

(II. 48)

This verse presents Maharishi's principle of "skill in action." This principle, Yogasthah kuru karmani, "Established in Yog [Being], perform action," will be elaborated in detail in another article in this series on Maharishi Vedic Psychology. Maharishi (1985b, 1986a) has commented that balance is inherent in the field of pure consciousness, or Being, because it is the completely balanced or unified state (Samhita) of knower (Rishi), process of knowing (Devata), and known (Chhandas). (For further discussion of this self-referral three-in-one structure of pure consciousness, please refer to Dillbeck, 1989.)

Lord Krishn goes on to describe how the quality of balance is basic to skill in action.
The Development of Skill in Action in Cosmic Consciousness as Described by the Bhagavad-Gita

Figure 2. The Bhagavad-Gita identifies skill in action as a characteristic of cosmic consciousness. In cosmic consciousness the individual's awareness, permanently established in pure consciousness, the unified field of natural law, is in tune with the totality of natural law. The qualities of inner balance or stability, and inner freedom or fulfillment grow in life as cosmic consciousness develops. These qualities contribute to skill in action by providing calmness, breadth of vision, and inner bliss. The Bhagavad-Gita's principle of Yogasthana karu karmani—"Established in Being perform action"—is further discussed in the following article in this series on Maharishi Vedic Psychology.

He whose mind is unshaken in the midst of sorrows, who amongst pleasures is free from longing, from whom attachment, fear and anger have departed, he is said to be a sage of steady intellect.

(II. 56)

Thus, as Maharishi explains, Lord Krishn notes that one who has the inner balance that characterizes cosmic consciousness is found to be free from attachment and completely stable. Such a person is described as having a "steady intellect"—broad compre-
hension—and as being free from selfish or narrow interests based on inner fulfillment or contentment. A person in cosmic consciousness is able to behave spontaneously effectively on the basis of clear evaluation of circumstances. Because of this balance and contentment, this state is described as without the undue attachment that gives rise to suffering. Maharishi (1967, p. 157) describes such a person as having a full heart, capable of responding warmly to all without reservation based on the unshakable security of inner bliss.

Maharishi (1967) comments in the following way on how inner bliss is the basis of balance in activity:

The reason why the joys of the senses cannot make a deep impression on the enlightened man is that his self has become Self, which is wholly blissful in nature. Being wide awake in cosmic intelligence, his natural stand is at the fountainhead of all the joys of all the senses. Being permanently established in absolute bliss, the temporary joys of relative existence fail to fascinate his self. Even when sensory objects come into contact with his senses, the joys of such contacts are not so powerful as to distract the self from its natural state of bliss-consciousness. This is why his self remains unaffected while his senses are fully in contact with their objects. (p. 365)

In addition to the quality of balance, Lord Krishn also brings out that action in cosmic consciousness is associated with the quality of freedom. The inner balance and breadth of vision that allow one in the state of cosmic consciousness to do good to all is experienced as freedom in the midst of activity.

यद्यच्छालाभसन्नुष्ठो द्वन्द्वातीतो विमत्तरः ॥
सम: सिद्धार्थसिद्धो च कृत्वापि निवध्यते ॥२२॥

Satisfied with whatever comes unasked, beyond the pairs of opposites, free from envy, balanced in success and failure, even acting he is not bound.

(IV. 22)

विगतेच्छाभयक्रोधो य: सदा मुक्त एव सः ॥२८॥

The sage...
from whom desire, fear, and anger have departed, is indeed forever free.

(V. 28)

Thus, Maharishi explains, in cosmic consciousness one experiences an inner fulfillment independent of external situations, and this is described as a quality of permanent inner freedom irrespective of the boundaries of any specific situation in which one acts, no matter how demanding the situation.

Maharishi teaches that a critical part of the "freedom" of the person in cosmic consciousness is that in this state all actions are spontaneously right for the need of the time. Because in cosmic consciousness the awareness is established in the unified field of natural law, all thought and action are in tune with the total potential of natural law.
and have only a positive effect for the environment. This spontaneous right action associated with freedom in cosmic consciousness is further elaborated by Lord Krishn as an aspect of “skill in action.”

\[
\text{बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।}
\text{तस्मायोगाय युज्यस्व योगः कर्मसु कौशलम्।।५०।।}
\]

He whose intellect is united (with the Self) casts off both good and evil even here. Therefore, devote yourself to Yog. Yog is skill in action.

(II. 50)

\[
\text{नादेव कर्मयोगाय न चेव सुकृत विश्वः।।}
\text{अज्जानेनावृत्त ज्ञात तेन मुद्यति जनाव।।१५।।}
\]

The all-pervading Intelligence does not accept the sin or even the merit of anyone. Wisdom is veiled by ignorance. Thereby creatures are deluded.

(V. 15)

\[
\text{ब्रह्मण्याधाय कर्मणि संध्व त्यक्त्वा करोति यः।।}
\text{लिथ्यते न स पापेन पश्यत्रामिवाम्भस।।१०।।}
\]

He who acts giving over all actions to the universal Being, abandoning attachment, is untouched by sin as a lotus leaf by water.

(V. 10)

These points are clearly relevant to Arjuna’s suffering because of his concern not to do wrong. As Maharishi notes, Lord Krishn says that the state of enlightenment is experienced as freedom from fear of doing wrong; one is “untouched by sin” because actions are spontaneously right. Maharishi emphasizes that this freedom is due to the very nature of experience in cosmic consciousness. As described earlier, the inner silence of the Self is experienced as separate from all activity, while one’s actions are carried out spontaneously with all life-supporting effects from the level of the Self, the “all-pervading Intelligence” of cosmic life, the unified field of natural law. The phrase “giving over all actions to the universal Being” describes the spontaneous reality of action with awareness established in the unified field of natural law. Individual psyche has risen to the status of cosmic psyche; this is a natural higher state of human development rather than an attitude or emotion that one should attempt to foster during activity. (Please refer to Alexander & Boyer, 1989) for a description of Maharishi’s account of action in cosmic consciousness.]

In summary, as commented upon by Maharishi (1967), Lord Krishn describes the first state of enlightenment, cosmic consciousness, as the permanent experience of the inner silence and fulfillment of the Self in the midst of all activity. Lord Krishn charac-
terizes this state as one in which inner balance and freedom are maintained amidst the
diversity of demands of daily life, resulting in behavior which is spontaneously appro­
priate for the need of the time. Balance and freedom result from the natural state of life
in cosmic consciousness, in which inner bliss is the permanent inner wellspring of
affective life, and in which, on the cognitive level, one is established in the unbounded
comprehension of the field of pure consciousness, the unified field of natural law, so
that all activity is spontaneously right. Table 1 indicates some of the results of scientific
research on the Maharishi Transcendental Meditation and TM-Sidhi programs demonstrating
the growth of the characteristics associated with balance and freedom in the lives of indi­
viduals developing towards cosmic consciousness.

Table 1

Results of scientific research indicating increased balance and freedom with the development
towards cosmic consciousness

<table>
<thead>
<tr>
<th>Balance</th>
<th>Freedom</th>
</tr>
</thead>
<tbody>
<tr>
<td>More efficient physiological functioning (1)</td>
<td>Increased creativity (13)</td>
</tr>
<tr>
<td>Increased autonomic stability (2)</td>
<td>Increased job satisfaction (14)</td>
</tr>
<tr>
<td>Increased perceptual flexibility (3)</td>
<td>Higher moral reasoning (15)</td>
</tr>
<tr>
<td>Increased cognitive flexibility (4)</td>
<td>Improved self-concept (16)</td>
</tr>
<tr>
<td>Improved academic performance (5)</td>
<td>Increased field independence (17)</td>
</tr>
<tr>
<td>Improved recovery from stress (6)</td>
<td>Improved relationships (6)</td>
</tr>
<tr>
<td>Reduced depression (6)</td>
<td>Reduced recidivism (18)</td>
</tr>
<tr>
<td>Reduced need for medical care (7)</td>
<td>Increased self-actualization (12)</td>
</tr>
<tr>
<td>Reduced anxiety (8)</td>
<td></td>
</tr>
<tr>
<td>Reduced neuroticism (9)</td>
<td></td>
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<tr>
<td>Reduced hostility (10)</td>
<td></td>
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<tr>
<td>Reduced substance abuse (11)</td>
<td></td>
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</tbody>
</table>

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2. Orme-Johnson, 1973
3. Dillbeck, 1982
5. Kember, 1985
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Unity Consciousness

The state of complete enlightenment identified by Maharishi Vedic Psychology as unity consciousness is also described in the Bhagavad-Gita. (Please refer to a previous article in this series on Maharishi Vedic Psychology, Alexander & Boyer, 1989, for a detailed description of the state of unity consciousness and the state of refined cosmic consciousness that precedes it.) In the state of unity consciousness, Maharishi (1967) explains, the field of pure consciousness is realized to be not only the inner Self, as in cosmic consciousness, but also the deepest level of every object of perception and experience. In this state, the underlying unity of all of nature is a direct experience (p. 442).

Maharishi (1967, p. 316) explains that Lord Krishn describes each state of consciousness as having its own unique characteristics and its own integrity (e.g. p. 389). He describes unity consciousness as unique on the basis of the quality of perception. He says that the vision of such a person is “even,” in the sense that diversity of objects of perception have all come to be unified; all are experienced in terms of the ultimate nature of the perceiver, pure consciousness, the Self.

र्न्त्योत्सर्वेऽसर्वत्मा न्त्योत्तरत्मा चाल्मन इत्यते योगयुक्तत्मा सर्वोत्तर समदर्शनः ॥ २९॥

He whose self is established in Yog, whose vision everywhere is even, sees the Self in all beings, and all beings in the Self.

(6. 29)

आत्मोपृष्ठेन सर्वं सम पश्चात् योग्यजुन ॥

सुखं वा यदं वा दुःखं स योगी परमो मतः ॥ ३२॥

He who sees everything with an even vision by comparison with the Self, be it pleasure or pain, he is deemed the highest yogi, O Arjun.

(6. 32)

The state of unity consciousness is identified by Maharishi Vedic Psychology as the full awakening of the individual’s awareness to the unified field of natural law, in which all specific aspects of natural law are directly experienced in terms of their underlying unity. In this state of full enlightenment, as Maharishi explains, one has the most accurate and full perception of reality, in which the unified field of natural law and all its expressions are experienced in one unified wholeness, and one enjoys mastery over natural law (Maharishi Mahesh Yogi, 1985b). This unified understanding of natural law, directly experienced in the full development of unity consciousness, is also verified through the objective approach to knowledge of the laws of nature, as indicated by the deepest discoveries of quantum physics (Hagelin, 1987).

In summary, this section has briefly outlined how the Bhagavad-Gita describes the higher states of consciousness, or enlightenment, identified by Maharishi Vedic Psychology.
Psychology. Attention was primarily given to the first of these higher states, cosmic consciousness. In cosmic consciousness, pure consciousness is permanently experienced as the silent and non-changing Self in the midst of activity. The state of unity consciousness was also briefly discussed in the context of the Bhagavad-Gita. Maharishi describes this state of consciousness as one in which every object is perceived in terms of the transcendental unbounded nature of the Self, the unified field of natural law. In describing these higher states of consciousness, Lord Krishn provides Arjun with the knowledge and technology necessary to pass from his initial state of suffering to one in which he realizes his own full potential and rises above even the most challenging circumstances he faces, to enjoy freedom and fulfillment in the midst of the most demanding situation.

Maharishi has pointed out that the Bhagavad-Gita, as a complete case study of his Vedic Psychology, contains within it the full range of knowledge of his Vedic Science and Technology. This includes a description of the self-interacting dynamics of consciousness, the Samhita (unified state or wholeness) of the Ved lively within the self-referral state of pure consciousness. As noted in a previous article in this series on Maharishi Vedic Psychology, Maharishi explains that it is the self-interacting dynamics of pure consciousness, the unified field of natural law, that are sequentially expressed as the Ved, the Vedic literature, and all expressions of natural law in the world around us (Dillbeck, 1988). The relationship between the Bhagavad-Gita and the self-interacting dynamics of consciousness expressed in the Vedic literature has been described by Maharishi (1980) as follows:

This total vision is provided by a "pocket version" of the Ved, the Bhagavad-Gita. In seven hundred couplets the total value of a perfect science of life is given out. All the value of the unmanifest, the manifesting process, and different aspects of manifestation are all contained within it. (p. 17)

The Bhagavad-Gita displays, on the concrete level of behavior and human life portrayed in the events it narrates, the self-interacting dynamics of consciousness. This most profound case study of Maharishi Vedic Psychology contains within its range a description of how natural law emerges from the self-interaction of the field of pure consciousness, embodied as Lord Krishn.

Maharishi has elaborated on how the Bhagavad-Gita expresses the self-interacting dynamics of consciousness by pointing out that the Bhagavad-Gita can be understood as the commentary on the Richo Akshare verse of Rik Ved (the first of the four principle aspects of the Ved). As noted in Dillbeck, 1989, Maharishi has located in this central verse of the Ved the process by which the Ved itself emerges from the self-interacting dynamics of consciousness within the transcendental field. The Richo Akshare verse is as follows (Maharishi Vedic University, 1985a):
Maharishi translates:

The verses [richas] of the Ved exist in the collapse of fullness (the kshara of 'A') in the transcendental field, self referral consciousness, the Self, in which reside all the devas, the impulses of creative intelligence, the laws of nature responsible for the whole manifest universe.

He whose awareness is not open to this field, what can the verses accomplish for him?

Those who know this level of reality are established in evenness, wholeness of life.

Maharishi’s translation of the first line of this verse describes how the Ved exists as the inherent dynamism of the unified field of natural law, which has its source in the self-referral nature of pure consciousness. Pure self-referral consciousness is awake to its full range from infinity to point, and this "collapse" of fullness is the source of the dynamics of self-interaction of pure consciousness, the richas of the Ved. That is, "The first syllable of Rik Ved, AK, expresses the dynamics of akshara—the 'kshara' of 'A', or collapse of infinity to its point value, which is the source of all the mechanics of self-interaction" (Maharishi Vedic University 1985b, p. 1). (Please refer to earlier articles on Maharishi Vedic Psychology: Dillbeck, 1988; Orme-Johnson, 1988). The simultaneous existence of the two contrasting values of infinity (represented by 'A') and point (represented by 'K') within pure consciousness can be understood, Maharishi explains, as an infinite frequency of transformation between the two, in which infinity collapses to a point and the point expands to infinity. Thus, the dynamics of transformation of the field of pure consciousness have their basis in akshara. The Richo Akshare verse goes on to state that the laws of nature responsible for the manifest universe are contained in the dynamics of the field of pure consciousness, the unified field of natural law. The crucial practical application of the verse, Maharishi points out, is found in its second half. It comments that the real usefulness of the knowledge of natural laws comes from direct experience of these dynamics, the Ved, without which life cannot be transformed from ineffectiveness and suffering to the state of complete fulfillment in enlightenment.

1 personal communication with Dr. Bevan Morris, July 11, 1991
In his commentary on the Bhagavad-Gita, as noted previously, Maharishi explains that Lord Krishn is the embodiment of the field of pure consciousness. It is therefore in the descriptions given by Lord Krishn of "My nature" that the self-interacting dynamics of consciousness are most clearly expressed. The practical application of this knowledge, in the second half of the Richo Akshare verse, is expressed in the knowledge given by Lord Krishn to Arjun of how to experience and stabilize the transcendental field, thereby living wholeness of life. Table 2 outlines each of the eight sections of the Richo Akshare verse, followed by a specific verse of the Bhagavad-Gita that elaborates that section of the Richo Akshare verse, and a description, adapted from Maharishi's commentary on the Bhagavad-Gita, of the connection between the verse of the Bhagavad-Gita and the section of the Richo Akshare verse. Scientific research on the Transcendental Meditation program supporting the point made in each verse of the Bhagavad-Gita is also listed in the table.

The self-interacting dynamics of consciousness, which are elaborated in the Ved and the whole Vedic literature, are thus expressed in concentrated form in the Bhagavad-Gita. Maharishi Vedic Psychology and Maharishi Vedic Science and Technology bring to light that these dynamics of pure consciousness are the dynamics of natural law, whose organizing power is responsible for the whole of manifest existence. The enormous practical value of the Bhagavad-Gita is that its concise and concrete elaboration of knowledge brings this organizing power of natural law to the life of any individual. This is accomplished through following Lord Krishna's injunction to experience the transcendent field and to become established in that unified field of natural law so that all one's activity is supported by the totality of natural law from its unified source. The means to achieve this goal is the technology of consciousness of Maharishi Vedic Psychology and Maharishi Vedic Science—his Transcendental Meditation and TM-Sidhi programs. Maharishi (1980) describes in the following way this practical value of the Bhagavad-Gita for realizing the completeness of Vedic knowledge:

> It may not be necessary for everyone to go through the entire Vedic literature, but the seven hundred verses of the Bhagavad-Gita, in the light of personal experiences, should be good enough to elevate one's awareness to the totality of natural law and enable one to live life completely according to natural law. (p. 20)

**Conclusion**

The Bhagavad-Gita is a complete and powerful case study of Maharishi Vedic Psychology. In the context of a particular situation, the interaction of Lord Krishn and Arjun, it describes the application of a principle for solving all problems, by enlivening the connection of the individual mind with the field of cosmic intelligence, the unified field of natural law. On the foundation of direct contact with the most fundamental level of nature's intelligence through his Transcendental Meditation and TM-Sidhi programs, as described by the Vedic case studies, Maharishi states that any individual can resolve any incipient problem. With this program for establishing the individual in the field of pure consciousness, Maharishi Vedic Psychology provides an applied psychology which is capable of freeing the individual from dependence on others and raising life beyond problems to a permanent state of inner fulfillment and self-sufficiency.
Table 2. The knowledge of the self-interacting dynamics of consciousness, expressed by the Richo Akshare verse of Rik Ved and elaborated in the whole Vedic literature, is found in a concentrated form in the Bhagavad-Gita.
The Bhagavad-Gita displays the mechanics of how creation arises from the field of pure consciousness—the unified field of natural law—which is fully embodied by Lord Krishna. The Bhagavad-Gita is a concentrated package of the totality of natural law—a guiding light for all branches of knowledge and all streams of organizing power.

Those who do not understand Lord Krishna’s teaching of the transcendental field at the basis of the whole creation do not put it into practice and do not investigate the nature of the transcendent. They remain confused about what the knowledge of relative existence and about the nature of absolute reality. Lord Krishna explains that the real nature of knowledge is the state of knowingness, the state of pure consciousness, transcendental consciousness. Those who do not have the experience of this transcendental field miss the ultimate purpose in life, cannot find fulfillment, fail to live bliss consciousness and remain in suffering.

In the Bhagavad-Gita, Lord Krishna describes to Arjuna the simple, natural, effortless mental technique of transcending relative existence—Transcendental Meditation. This technique allows the conscious mind to identify itself with the unified field of all the laws of nature, the total potential of natural law in transcendental consciousness—the Self.

Lord Krishna explains that with the repeated experience of pure consciousness through Transcendental Meditation all individuals can rise to enlightenment. Then their minds become filled with the value of unity, wholeness. Their vision is naturally full, even, steady, and undisturbed by the diversity of life. There is a vision of life in totality.

Under My president-ship, My nature (intelligence) creates the moving and unmoving...
—Lord Krishna (IX, 10)

But those who find fault and do not follow My teaching...
—Lord Krishna (III, 32)

. . . know them to be deluded about all knowledge, doomed and senseless.
—Lord Krishna (III, 32)

. . . Be without the three gunas, O Arjuna, freed from duality, ever firm in purity, independent of possessions, possessed of the Self.
—Lord Krishna (II, 45)

He whose self is established in Yog, whose vision everywhere is even, sees the Self in all beings, and all beings in the Self.
—Lord Krishna (VI, 29)

Improved quality of life through the Global Maharishi Effect. (Orme-Johnson & Dillbeck, 1987)

Meta-analyses indicating Transcendental Meditation superior to other techniques. (Eppley, Abrams, & Shear, 1989)

The fragmented knowledge of modern science has not eliminated life’s problems.

High EEG coherence during experiences of transcendental consciousness. (Farrow & Hebert, 1982)

Creating world peace through the Global Maharishi Effect. (Orme-Johnson & Dillbeck, 1987)

As verified by scientific research, the practical value of this knowledge is gained through practice of Maharishi’s Transcendental Meditation and TM-Sidhi program.
As a specific case study, the Bhagavad-Gita illustrates how the Vedic literature contains all aspects of Maharishi Vedic Psychology. The Bhagavad-Gita describes in rich and concrete detail the self-interacting dynamics of consciousness at the basis of the creative process in nature, the levels of the mind, and the mechanics of development of higher states of consciousness. It also describes the mechanics of the Maharishi Transcendental Meditation and TM-Sidhi programs, and the fundamental principle of collective consciousness by which Maharishi Vedic Science and Technology improves the life of the whole society. (Please refer to Orme-Johnson & Dillbeck, 1987 and a subsequent article in this series on Maharishi Vedic Psychology for a detailed discussion of collective consciousness.)

The Bhagavad-Gita portrays in a concrete situation the tremendous power and practicality of Maharishi Vedic Psychology. The ability of Maharishi Vedic Psychology to identify individual awareness with the totality of natural law in the field of pure consciousness is said by Maharishi to bestow on the individual the complete organizing power of natural law for the fulfillment of his or her own desires and for the benefit of all others. It is the remarkable fortune of this time in history that Maharishi has made the Vedic wisdom available to all in a systematic and accessible form, capable of both scientific evaluation and personal confirmation by each individual. This is the basis of the enlightenment of individual and collective life so that the world enjoys, in Maharishi’s words, Heaven on Earth.

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