

# Twenty-Five Years of Unfolding Knowledge of Pure Consciousness through Maharishi Vedic Science: Introduction to this Issue

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The founding and enduring purpose of Maharishi University of Management (Maharishi International University from 1971 to 1995) is expressed in its first catalog: “to achieve the highest ideal of education and solve the age-old problems of mankind in this generation.”

The highest ideal of education, as conceived by Maharishi Mahesh Yogi, is the development of higher consciousness—the spontaneous display of the full potential of the individual. Maharishi regards the age-old problems of mankind as arising directly from lack of knowledge and experience of higher consciousness; in Maharishi’s words, the cause of suffering in any society throughout the ages is that “the field of knowledge is weak.” Education in other campuses has not provided knowledge of the unlimited intelligence and organizing power innate in human awareness and physiology. Even more critically, it has not provided the means to awaken this knowledge and organizing power in every individual, so that thinking and action are increasingly progressive, life-nourishing, and fulfilling.

This is what Maharishi University of Management provides—knowledge and experience of consciousness are its distinction. In these 25 years the University has educated thousands of students in a broad range of disciplines and professions, maintaining high standards of scholarship, research, and academic performance. Scientific studies document the special qualities of intelligence, creativity, and self-actualization developed in the students. Follow-up studies show the remarkable achievements of the graduates. Extensive scientific research attests to the unique effectiveness of its educational system, whose foundation is the knowledge and experience of consciousness.

## Theme of this Introduction: 25 Years of Progress in Maharishi’s Science of Consciousness

With the full development of consciousness as the fundamental knowledge of the University, the ultimate goal of its educational activity, and the exceptional feature of its research, we thought it fitting that this special issue of *Modern Science and Vedic Science* begin with a survey of how Maharishi has unfolded the knowledge of pure consciousness, the Unified Field of Natural Law, in the past 25 years. This is the theme of this introductory article, which has the following sections:

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In the articles of this Silver Jubilee issue of *Modern Science and Vedic Science*, the Maharishi University of Management faculty reflect on the contribution of Maharishi Vedic Science to their disciplines, drawing on years of research, teaching, and the blossoming of their own consciousness.

The main idea that emerges from this broad perspective is that with the discovery of the unified field by modern science, and with the science of consciousness brought to

light by Maharishi, science has become one grand science, employing both objective and subjective approaches to gain and verify complete knowledge of Natural Law, and apply this knowledge for the enrichment of life everywhere.

**Maharishi's Science of Consciousness  
as the Science of the Unified Field of Natural Law**

Maharishi has restored the thousands-of-years-old scattered Vedic Literature for the total significance of its theory and practice, and has organized it in the form of a complete science of consciousness, Maharishi Vedic Science.

Maharishi defines his Vedic Science as “the science of knowledge, the science of the Unified Field of knower, knowing, and known. In Vedic terms, the Unified Field is called *Samhitā*, the knower is called *Āishi*, the process of knowing is called *Devatā*, and the known is called *Chhandas*” (1994, p. 154). Maharishi explains that the Unified Field is the fundamental level of existence, the total intelligence of Natural Law, which governs the universe with perfect orderliness and absolute efficiency, upholding the progress, growth, and evolution of everyone and everything. Maharishi Vedic Science provides the technologies of consciousness to enliven this field of perfect orderliness in one’s own self-referral consciousness—transcendental consciousness (1996a). “My Vedic Science, the science of the *Saṃhitā* of *Āishi*, *Devatā* and *Chhandas*, is the science of Transcendental Consciousness, which is self-referral or pure consciousness; therefore, my Vedic Science is the Science of Consciousness” (Maharishi Mahesh Yogi, 1994, pp. 156–157).

From the perspective of modern science, some outstanding theoretical physicists, notably Dr. John Hagelin, have proposed the field of pure consciousness to be identical with the unified field of all the laws of nature posited by modern theoretical physics. In his research, Dr. Hagelin has found key attributes of the unified field to be the same as those of the field of consciousness, as described by Maharishi. These attributes include *infinite dynamism*, *intelligence*, and *self-awareness*. Commenting on this correspondence, Dr. Hagelin writes,

“From a field theorist’s perspective, an attribute of self-awareness can be seen in the *non-Abelian* property of self-interaction present in unified, non-Abelian gauge fields. . . . A non-Abelian field, such as the gluon field of quantum chromodynamics, a grand unified field, or a super-unified field, possesses the nonlinear property of self-interaction, which is not found in an Abelian field. As a consequence, a non-Abelian field responds dynamically to its own presence.

“As these characteristically subjective qualities begin to emerge, much of the objective character of macroscopic matter begins to disappear at microscopic scales.” (Hagelin, 1987, pp. 58–59)

On the basis of a detailed analysis of the properties of the Unified Field of Natural Law and his analysis of quantum measurement theory, Dr. Hagelin draws this conclusion:

“The structure of the unified field from the standpoint of modern theoretical physics is consistent with this view in which the unified field is both a subjective and an objective reality. Since it is generally assumed that the unified field is the only dynamical degree of freedom present at the super-unified scale, to the extent that a subject-object relationship can be defined there at all, the ‘observer’ and the ‘observed’ must both be found within the dynamical self-interaction of the unified field itself. From this perspective, the unified field is formally as much a field of subjectivity as a field of objectivity. Hence the proposed identity between the ‘objective’ unified field of modern theoretical physics and a ‘subjective’ unified field of consciousness is consistent from a logical standpoint.” (1987, p. 59)

Maharishi's words provide a summary for this section: "Both understandings, modern and ancient, locate the unified source of Nature's perfect order in a single, self-interacting field of intelligence at the foundation of all the laws of Nature. This field sequentially creates, from within itself, all the diverse laws of Nature governing life at every level of the manifest universe" (1996a, p. 6).

### **Progress of Objective Knowledge of the Unified Field of Natural Law in the Past 25 Years**

Dr. Volker Schanbacher, theoretical physicist at Maharishi University of Management in the Netherlands, gives an overview of the advances in knowledge of the unified field gained through objective investigation over the last quarter century:

"Major positive developments have certainly taken place in the area of quantum physics and quantum cosmology in the last 25 years. In order to really appreciate the full significance of these scientific progressions in physics and cosmology one has to review what has happened—or not happened—in the 1960s and even in earlier decades.

"For many years Einstein tried to find a unified description of all the laws of physics. After Einstein failed with his classical approach, Werner Heisenberg and Wolfgang Pauli tried it, also unsuccessfully, with a quantum field theory using a so-called linear spinor field.

"By the 1960s a real crisis of knowledge had developed in fundamental physics: the scientific discovery of hundreds of 'elementary' particles along with the complete failure to describe their interactions and transmutations by a real (renormalizable) quantum field theory seemed to indicate that a complete unification of all the Laws of Nature, as previously envisioned by many great scientists, was beyond the reach of physics. Also in the 1960s quantum gravity presented major unresolved problems, one of the most charming relating to the Wheeler-DeWitt equation, which A. Komar found to imply that nothing ever happens at the most fundamental level of Natural Law, leaving one to wonder how a changing manifest universe could have ever come to exist.

"After these many discouraging experiences, two articles of Steven Weinberg (1967) and Abdus Salam (1968) proposing the unification of the electromagnetic and weak force, laid the ground for a complete turnaround, which started in the beginning of the 1970s.

"During the 1970s it was realized that all the four fundamental forces could be described through so-called gauge theories, which showed the way for a progressive unification of the different forces of Nature. Supergravity was developed in the late 1970s and early 1980s, marking the first attempt to unify all the fundamental force and matter fields in one Unified Field of Natural Law. Even though this theory did not work out, it opened the door for the discovery of superstring theory in 1984 to 1985.

"With superstring theory quantum physics had reached a culmination because it had for the first time become possible to have at least a glimpse of the Unified Field of all the Laws of Nature. But simultaneously every physicist was aware that the Unified Field is completely beyond the experimental verification of objective modern science. This is because the experimental exploration of very small distance scales requires very highly energized particles. In order to create such particles that could probe the Planck scale (the scale of the Unified Field), one would need particle accelerators that are as large as the whole universe.

"Since 1985 no further significant progress has occurred in superstring theory, although it is still considered to be the most promising Unified Field Theory.

"In the 1980s a major development took place in the area of quantum cosmology. In 1982 Stephen Hawking introduced the idea of a quantum state of the universe as a whole, which was worked out mathematically in 1983. Thus the important formula for the 'wave function of the universe' was introduced and calculated in the formal language of quantum cosmology. The wave function of the universe satisfies the above mentioned Wheeler-DeWitt equation.

"In 1984 and following years, scientists including T. Banks, W. Fishler, and L. Susskind resolved the paradox of A. Komar (see above) that from one perspective nothing ever happens at the most fundamental level of Natural Law—there is no change at the level of the Unified Field; and from the other perspective there is a changing and evolving manifest universe. These scientists showed how to derive a changing, evolving manifest universe out of the non-changing reality quantified by the wave function of the universe—how the unmanifest gives rise to the manifest.

"In 1987 Murray Gell-Mann and James Hartle emphasized the crucial role of the observer in quantum cosmology: only the inclusion of the observer allows us to comprehend how a selected set of sequentially ordered events (so-called histories) becomes actualized. This actualization of a sequence of events expresses itself in the evolution of a manifest universe and in time evolution in general. Thus finally quantum physicists were led to appreciate and incorporate the subjective component in objective modern science, which certainly

can be related to the ongoing quantum measurement theory discussions that began in earlier decades.” (V. Schanbacher, personal communication, 1996)

Dr. Hagelin also comments on the recognition of subjectivity in quantum physics:

“ . . . the distinction between ‘subjectivity’ and ‘objectivity’ becomes less meaning-ful at microscopic scales. This point has already become clear in the context of quantum measurement. Because the uncertainty principle implies that the act of measurement inevitably disturbs the system under observation, the classical notion of an objective and independent observer is inconsistent with the structure of quantum-mechanical reality. . . . The clear separation between the observer and the observed, which is the cornerstone of modern empiricist thinking, is ultimately a conception whose utility may be limited to the classical domain.” (1987, p. 59)

Dr. Schanbacher summarizes this historical overview:

“To summarize, from 1971 to 1987 modern science progressed significantly in its understanding of the ultimate reality, culminating both in the glimpse of the Unified Field of Natural Law and in the appreciation of the vital importance of subjectivity at this fundamental level of Nature’s functioning.”

### **Gaining Complete Knowledge of the Unified Field of Natural Law through Maharishi Vedic Science**

Dr. Schanbacher points out that from 1988 to 1996 there has been no notable progress in fundamental physics and cosmology: “It seems as if modern science has reached its boundaries. In order to transcend these boundaries modern science now needs to plunge into Maharishi Vedic Science and Technology, with its subjective approach that allows the direct experience of the Unified Field—the field of pure self-referral consciousness” (1996).

John Hagelin makes this point as well:

“Indeed, one could argue that the objective approach of modern science, which is founded upon the separation of the observer from the system under observation, is essentially unsuited to investigate the fundamentally indivisible structure of natural law at its unified foundation. What seems to be required is a subjective approach to the investigation of the unified field which would allow the individual awareness to identify with the unified field and thereby provide a systematic means of investigating the structure and dynamics of the unified field on its own, self-interacting level.” (1987, pp. 77–78)

Later in the same article Dr. Hagelin concludes:

“The Maharishi Technology of the Unified Field thereby offers the possibility of a new research methodology based on a subjective technology that could fulfill the ultimate goal of objective science to fully unfold its unified foundation and to apply this knowledge for the holistic development of the individual and society.” (p. 82)

Maharishi describes the need for a complete, integrated approach to knowledge of the Unified Field:

“Science has been making headway, progressing year after year. Very faithfully different disciplines of modern science have trained the scientists to remain within the space-time boundaries and not transcend them, because transcendence would be out of their scientific area, out of their objective reality. But now the objective approach has been so successful that it has reached its goal; it cannot get onto another step. From there another level of science comes out, and that is the science of this more complete approach. It is a science of the objective approach along with the subjective approach—both approaches simultaneously. . . . At this time comes the Vedic Science, the science of pure knowledge, the science of the totality, the science of unity.” (1990a)

Maharishi explains why the objective approach of modern science cannot penetrate to the ultimate reality of the Unified Field:

“The Unified Field of Natural Law, being self-referral, is the field of subjectivity; that is why it is beyond the objective approach of modern science. . . . Transcendental Meditation, offering the subjective approach, has succeeded in fathoming the total subjective field of consciousness—the self-referral, self-interacting field of Transcendental Consciousness—the field of Ātmā.

“The guiding light of research in this subjective approach of consciousness is fortunately available in the Veda and Vedic Literature, which unfold and also verify the sequentially developing experience until the whole depth of the ocean of consciousness is fathomed; it serves as a research guide to fathom the entire subjective field of life and makes the whole field of knowledge and its infinite organizing power blossom in the awareness of the individual. . . .

“Complete and thorough understanding of this level of intelligence is only available through direct experience, for the simple reason that it is the field of pure subjectivity, which is only available on its own level.” (1996b, p. 142)

#### **Advantages of Maharishi’s integrated approach to knowledge for the scientist**

Interestingly, Maharishi explains that limiting oneself to the objective approach “overshadows the individual’s natural ability of cosmic comprehension” (1994, p.191). He explains that this is a self-defeating approach because research in any science, for it to yield complete knowledge, involves understanding both the phenomenon itself *together with the intelligence that underlies it*. Familiarity with this intelligence can only be gained by systematic subjective research; one’s own self-referral consciousness alone reveals this fundamental level of Nature’s intelligence.

“Complete knowledge is always lively in the self-referral consciousness of everyone. Self-referral consciousness is the unified wholeness of intelligence from where all the infinite diversity of the universe emerges. It is that one knowledge by which the entire field of creation could be handled, like attending to the root of a tree to handle all the branches, leaves, and petals. . . .” (Maharishi Mahesh Yogi, 1988)

Through Maharishi’s integrated approach to knowledge, which includes the practice of Transcendental Meditation, scientists refine their levels of intuition and grow in the feeling of being at home with the most subtle and powerful levels of Nature. They enjoy unprecedented insights into the functioning of Natural Law. And very fortunately, the same practice that is refining their intuition and intellect is enlivening and integrating all aspects of their professional and personal lives—scientific research and decades of experience confirm this. This growing enlightenment leads, in Maharishi’s words, to the “ability to enjoy every isolated experience while remaining within the unbounded ocean of bliss—[the] self-referral dynamic nature of pure wakefulness” (1994, p. 193).

“If progress is to continue, a shift is required from the science of only one category to a total science. Vedic Science is that total science. It uncovers the knowledge of the total potential of Natural Law in its completeness and brings human awareness in tune with those fine creative impulses that are engaged in transforming the field of intelligence into the field of matter. . . . The very methodology of gaining knowledge through Vedic Science is such that as one gains the knowledge of Natural Law on the intellectual level, one begins to live that Natural Law in daily life in a most spontaneous way.” (Maharishi Mahesh Yogi, 1987, ii.)

#### **Advantage of Maharishi’s integrated approach to knowledge for society**

This integrated approach to knowledge not only elevates the lives of the scientists; their decisions about what research to pursue become more evolutionary and useful for society. Maharishi explains:

“If the individual intellect is not lively on this transcendental level of Nature’s Intelligence, which is the one ultimate, unifying, evolutionary power upholding all activity in Nature, the individual existence and performance remains intellectually, emotionally, and practically segregated from its own holistic basis. This segregation of the individual from the cosmos is very unnatural, and anything that is unnatural is non-evolutionary, non-progressive, and damaging to life, because the very nature of life is to evolve.” (1994, p. 200)

The limits of science are the limitations of the scientist. Being a human activity, its realms of explorations, its conclusions, and its applications depend ultimately on the quality of humans doing the investigating—their alertness, intelligence, balance, comprehension, vision—their quality of consciousness. Maharishi describes that as scientists enliven the holistic knowledge of Natural Law in their own awareness, their comprehension will become vast, their intuition flawless. This is most timely in the present society, where many negative, though unintended, effects from modern technologies are threatening to human progress, including pollution of the environment, military technologies, and unpredictable hazardous effects from genetic engineering.

Scientists practicing the Maharishi Transcendental Meditation technique will be naturally drawn to engage in research and development of technologies that are wholly beneficial for life and the environment; and eschew areas of research that hold potential dangers for humankind. Whatever their area of investigation, the activities they undertake will create bliss in their own lives, and always be useful for the balanced, healthy progress of society.

### **Unfoldment of Subjective and Objective Knowledge of Consciousness during the Past 25 Years through Maharishi Vedic Science**

During the past 25 years, Maharishi has brought out the detailed structure of human consciousness as the most fundamental level of Natural Law, showing these two realms of knowledge—subjective and objective—to be identical at their basis in structure and content, and thus demonstrating the unity of all knowledge. Even more important for the immediate betterment of life on earth, Maharishi has provided the technologies for any individual to realize this unified wholeness of knowledge in his or her own consciousness, and thereby come out of weakness and suffering to live the full evolutionary value of Natural Law in daily life.

In this section we summarize Maharishi’s insights into the field of pure consciousness that Maharishi has identified as particularly significant (1996a, pp. 310–313). These discoveries elucidate the reality of Veda and the Vedic Literature. The first subsection elaborates on these discoveries; the two subsequent subsections describe how these insights have been corroborated by subjective experiences of pure consciousness; and principles of modern science. The next major section describes the corroboration of Maharishi’s discoveries by scientific research.

## **Maharishi's insights into pure consciousness and Veda**

Maharishi has cited the following discoveries as particularly significant in the unfolding of complete knowledge: his Science of Creative Intelligence, Ṛk Veda as the Constitution of the Universe, the structure of Ṛk Veda as Apaurusheya Bhāshya, and the 40 areas of Veda and the Vedic Literature as qualities of consciousness.

**Science of Creative Intelligence®** . During the time that Maharishi International University was being established, Maharishi was developing the scientific understanding of consciousness, the knowledge that would become the basis of the University's educational system. This momentous undertaking involved hundreds of hours of discussion between Maharishi and scientists from all disciplines, particularly from the physical and biological sciences.

As the fruit of this process, in 1972 Maharishi created his science of consciousness, the "Science of Creative Intelligence." This body of knowledge provides the concepts and methods for a systematic study of the field of pure consciousness, or pure creative intelligence—its essential nature, mechanics of development, range, and application as it expresses itself in the wide range of academic disciplines and the different areas of society. The Transcendental Meditation program was identified by Maharishi as the essential laboratory component of this science, enabling the individual to verify the principles of this new science through his or her own direct experience, as well as through the objective methods of scientific research.\*

Maharishi Science of Creative Intelligence expresses in the language of contemporary science the fundamental principles of Vedic wisdom that Maharishi had been delineating since first introducing the Transcendental Meditation program to the world in 1958. These principles include the following:

- Underlying all diversity in the universe is a non-changing field of existence whose essential content is consciousness, pure creative intelligence;
- The self-interaction of this field sequentially gives rise to the orderly evolution of the ever-expanding universe, expressed in the laws of nature studied by all disciplines;
- This field can be directly experienced as Transcendental Consciousness in the simplest state of human consciousness;
- The experience of Transcendental Consciousness is the basis for the development of higher states of consciousness, the full potential of human life; Maharishi identifies seven states of consciousness, each with its own unique physiological style of functioning, perception, and quality of action;

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\*The success of Maharishi's activities in formulating and teaching the knowledge of the Science of Creative Intelligence is evident from the response of the academic community: a series of international symposia that attracted leading scientists and scholars from all disciplines; courses in the Science of Creative Intelligence taught at more than a hundred universities, colleges, and secondary schools in North America; over 2,000 teachers of the Science of Creative Intelligence trained by Maharishi in 1972 (by now 40,000); the establishment of academic degree programs—bachelor, master, and Ph.D.—in the Science of Creative Intelligence established at Maharishi International University in the 1980s; and the record of hundreds of scientific research studies on the Maharishi Transcendental Meditation program.

- The application of this knowledge of consciousness brings fulfillment to individual life and to the aspirations of all areas of society. (Maharishi Mahesh Yogi, 1972)

Maharishi's continuing analysis of the detailed structure of consciousness has led to a complete restoration of the essential content of Veda and the Vedic Literature, which Maharishi has organized for both theoretical and practical values into a complete science of consciousness—his Vedic Science.

**Ṛk Veda as the Constitution of the Universe.** One highly significant discovery by Maharishi is of Ṛk (sometimes transliterated “Rik”) Veda as the Constitution of the Universe. Maharishi identifies Ṛk Veda as the most fundamental level of Natural Law, the non-changing basis of all the Laws of Nature governing the orderly evolution of the universe, just as the constitution of a nation is the most fundamental level of national law at the basis of all the laws governing the nation (Maharishi Mahesh Yogi, 1996a p. 7). In its sequence of sounds, Ṛk Veda expresses the self-interacting dynamics of the Unified Field of Natural Law; the structuring dynamics of Ṛk Veda are expressed in the 39 areas of the Vedic Literature.

Maharishi dates his discovery of the Constitution of the Universe in Ṛk Veda from 1975. In his January 12 speech inaugurating 1976 as his Year of Government, Maharishi said:

“The Constitution of the Universe . . . [is] the home of all the laws of nature, the basic laws which administer the evolution of the entire universe with its infinite diversity. [The Constitution of the Universe] . . . has as its original text the Ṛk Veda, the perfect expression of complete knowledge, which contains within its structure, in seed form, the complete knowledge of all the Laws of Nature which govern the activities of the different stars, solar systems, and galaxies, all evolutionary processes, and all forms and phenomena in the universe. From the Ṛk Veda the Constitution . . . extends to all the Vedic Literature.” (Maharishi European Research University, 1977, pp. 115–116)

Maharishi describes the practical significance of the discovery of the Constitution of the Universe (Ṛk Veda) within the pure consciousness of everyone:

“All fields of national law, international law, social law, cultural law, religious law, and secular law—law at all levels of life—are the expression of this total Natural Law and can be fully and automatically honoured when Natural Law is lively in the awareness of everyone; and this is what is realized . . . through my Transcendental Meditation.” (Maharishi Mahesh Yogi, 1996a, p. 89)

**The structure of Ṛk Veda—Maharishi's Apaurusheya Bhāshya.** In 1980 Maharishi brought to light the detailed structure of Ṛk Veda, which he describes as Apaurusheya Bhāshya, or “uncreated commentary.” Maharishi writes:

“‘Bhāshya’ means commentary, ‘Apaurusheya’ means uncreated, self-generated, eternal; no space-time value can be allotted to it; no creator can be assigned to it. Apaurusheya Bhāshya means a commentary that is not written by anyone; Apaurusheya Bhāshya of Ṛk Veda has been cognized as the most complete, absolute expression of pure knowledge and its infinite organizing power. . . . My cognition of Veda is my Apaurusheya Bhāshya, which is described in one little phrase: **‘Veda is its own commentary.’**” (1996b, pp. 49, 52)

Ṛk Veda is the self-generating self-perpetuating structure of consciousness, cognized by those in the highest state of consciousness as the essential nature of their own self-referral consciousness and the essential nature of everyone and everything in the universe. The sequence of sounds of Ṛk Veda express the internal dynamics of the field of pure

consciousness, revealing how the unbroken wholeness, or *generality*, of pure consciousness sequentially gives rise to the *specificity* of the different Laws of Nature. “The eternal dynamism of Natural Law is embodied in the very structure of the sounds of Ṛk Veda, which are ceaselessly giving rise to and administering the entire creation, and are sequentially expressed in the infinite diversity of the whole material universe” (Maharishi Mahesh Yogi, 1996a, p. 20).

Maharishi describes his Apaurusheya Bhāshya and its significance:

“In my Apaurusheya Bhāshya I have mentioned that the ten Maḍdala [circular, cyclical, eternal structure] of Ṛk Veda are available in the first Maḍdala; the first Maḍdala is available in the first S<sup>TM</sup>ka [stanza]; the nine Āichā [verses] of the first S<sup>TM</sup>ka are contained in the first Āichā; the three Pādas [phrase of eight syllables] of the first Āichā are contained in the first Āichā; the eight syllables of the first Pāda are contained in the first syllable ak9 (Ak); ak9 (Ak) is available in a (A); a (A), the continuous sound, stands for Ātmā—infinity; and k9 (K), whose pronunciation stops the flow of speech, establishes the relationship between infinity and its point. . . .”

“ak9 (Ak) stands for the total dynamic potential of the Self of everyone, the Ātmā of everyone; ak9 (Ak) expresses the relationship of a (A) with its point, k9 (K), and in this dynamism of ak9 (Ak) the total structure of Veda is lively.

“From a k9 (Ak) the Ṛk Veda begins; in ak9 (Ak) the total Veda is lively . . . .”

“a (A), the first letter of Ṛk Veda, is the expression of the holistic value of Ṛk Veda, and also stands to express Ātmā, the Self of everyone.

“Seen sequentially, the structure of Veda itself contains the mechanics of its unfoldment; it is the different values of the structuring dynamics of Veda that are displayed in different aspects of the Vedic Literature. The sequential unfoldment of Veda itself constitutes the process of creation and, at the same time, reveals the fundamental principles underlying the mechanics of evolution.

“Veda, the eternal structure of pure knowledge, is itself the structure of the absolute organizing power, the self-sufficient, total expression of the Ultimate Reality—Totality—*Brahm*.

“My Apaurusheya Bhāshya has uniquely surpassed all the age-old commentaries of Ṛk Veda and the Vedic Literature, because all commentaries so far are the commentaries on the words and phrases, whereas my commentary is the commentary on the gaps between the words and phrases, which reveals the internal dynamics of consciousness responsible for the structure of consciousness in the form of Ṛk Veda. . . .

“Veda has absolute authenticity because of its sequential unfoldment, which displays the total mechanics of Creative Intelligence, the evolutionary power in Nature that is at the basis of the perfect order which upholds all creation and evolution in the universe, from point to infinity.” (1996b, pp. 52, 53)

Maharishi also brings out that the process of sequential unfoldment displayed in the structure of consciousness is also displayed in the universe itself:

“The spontaneous expansion of ak9 (Ak) into the Veda and Vedic Literature is actually the analysis of Ātmā [the Self, Transcendental Consciousness]; furthermore, the expression of Veda into *Vishwa* [the universe] is actually the continuous process of expansion (evolution) of Ātmā.

aym9 a ; Tm ; [ b

Ayam Ātmā Brahm.

(Mānd<sup>TM</sup>kya Upanishad, 2)

This Ātmā is Brahm.

“. . . The development of this potential of Ātmā is the supreme target of my Vedic Science—*Brahma Vidyā*—knowledge of Totality” (1995, pp. 409, 411).

**Areas of Veda and the Vedic Literature corresponding to qualities of consciousness.** Since 1981, when Maharishi conducted the First International Course on Vedic Science in New Delhi, India, Maharishi has continued analyzing and unfolding the structure of Veda and the Vedic Literature, bringing out increasingly fine details of the quality, structure, relationships, and applications of each of the 40 areas of Veda and Vedic Literature.

One beautiful insight is that each of the areas of Veda and the Vedic Literature expresses a specific quality of consciousness, or Creative Intelligence, or Natural Law.

“It is revealing to find that Ṛk Veda Samhitā is the expression of the unified state of consciousness, which is the sum total of all qualities of consciousness, or the sum total of all different values of intelligence.

“Ṛk Veda, the unified state of all specific values of intelligence, is the infinite potential of organizing power. Ṛk Veda is the expression of self-referral consciousness, and every aspect of the Vedic Literature is the expression of a special quality of consciousness.

“The sequence in which the different aspects of the Vedic Literature emerge from Ṛk Veda presents that perfect order which is at the basis of the eternal, absolute order in the universe.” (Maharishi Mahesh Yogi, 1994, pp. 130–131)

“The absolutely balanced, holistic value of Law expressed from the beginning to the end of Ṛk Veda—the move of WHOLENESS of Law from the beginning to the end of Ṛk Veda—is beautifully illustrated in the sequential yet simultaneous activity of the forty qualities of Law—the forty qualities of intelligence—and their divisions and subdivisions, as available in the sounds of the Vedic Literature—the forty names of the Vedic Literature.

“The sound of each of the forty values of the Vedic Literature is the name of a specific quality of Law, which in itself represents a cluster of different qualities, and each of these clusters represents further clusters of Natural Law.” (Maharishi Mahesh Yogi, 1996a, p. 56)

Maharishi continues in the same text with a list of each of the 40 areas of Veda and the Vedic Literature, and the quality of intelligence associated with it: Ṛk Veda—dynamic silence (holistic), Sāma Veda—flowing wakefulness, Yajur-Veda—offering, Atharva Veda—reverberating Wholeness, etc.

As one’s consciousness develops, these qualities of intelligence become more and more enlivened in mind and body. For perfect health and perfectly evolutionary activity, Maharishi explains, all these qualities must be fully lively in consciousness and physiology; only then are thought and action in complete accord with the evolutionary direction of Natural Law.

### **Maharishi’s insights into pure consciousness corroborated by subjective experience**

A basic tenet of Maharishi Vedic Science is that knowledge, to be useful, requires both intellectual understanding and direct experience. Accordingly, he offers systematic procedures by which his science of consciousness can be verified through the personal subjective experience of research into anyone’s own consciousness. The Transcendental Meditation program was thus described in 1972 by Maharishi as the laboratory component of the Science of Creative Intelligence.

In 1976 Maharishi introduced his Transcendental Meditation Sidhi<sup>SM</sup> program, including Yogic Flying, as an advanced practice of research in consciousness. Its two-fold purpose is first, to develop the latent potential of the individual by unfolding the

infinite creativity of the field of pure consciousness through a practice that creates “bubbling bliss,” develops refined mind-body coordination, and optimizes brain functioning in the individual. The second purpose is to create coherence in collective consciousness, which is achieved when the program is practiced in large groups.\* Maharishi describes the effect of the TM-Sidhi program and Yogic Flying on individual consciousness and behavior in this way (the effects of group practice are considered in a later section):

“The TM-Sidhi programme is an advanced aspect of Transcendental Meditation. It trains the individual to think and act from the level of Transcendental Consciousness, greatly enhancing the coordination between mind and body, and developing the ability to enliven Natural Law to support all avenues of life to fulfil one’s desires.

“Yogic Flying is a phenomenon created by a specific thought projected from Transcendental Consciousness, the Unified Field of Natural Law, the field of all possibilities. This is the simplest state of human consciousness, self-referral consciousness, which is easily accessible to anyone through Transcendental Meditation, and is enlivened through the TM-Sidhi programme, which leads to Yogic Flying.

“Yogic Flying demonstrates perfect mind-body coordination and is correlated with . . . maximum orderliness and integration of brain functioning. Even in the first stage of Yogic Flying, when the body lifts up in a series of short hops, this practice gives the experience of bubbling bliss for the individual, and generates coherence, positivity, and harmony in the environment.

“Regular practice of Yogic Flying leads the individual to enjoy control of Nature’s central switchboard from where Natural Law governs the life of everyone and administers the entire universe from within the intelligence of every grain of creation.

“From this level of the total potential of Natural Law the individual can command all channels of Nature’s infinite creativity and the invincible organizing power of Natural Law. Just as an order from the Prime Minister commands the total authority and resources of the nation for its implementation; similarly, any intention projected from the Unified Field of Natural Law commands the infinite organizing power of Natural Law for its immediate effect.

“The practice of Yogic Flying provides a practical demonstration of the ability to project thought from the Unified Field of Natural Law, and develops the ability to act spontaneously in accord with Natural Law for the fulfilment of any desire. The phenomenon of Yogic Flying proves that through my Transcendental Meditation and TM-Sidhi programme anyone can gain the ability to function from the simplest form of his own awareness and can develop mastery over Natural Law.” (1995a, pp. 308–309, 312)

Maharishi emphasizes (1986, pp. 34–35) that the great advantage and uniqueness of this type of research—research into consciousness through the Maharishi Transcendental Meditation and TM-Sidhi programs—is that, unlike other sciences, the research and its application for human life are not two separate undertakings; rather, the process of research into consciousness itself automatically develops the creative intelligence of the individual and increases positivity in the environment, promoting life in harmony with Natural Law.

Maharishi considers the validation of his Vedic Science through personal experience of research in consciousness so fundamental that he is preparing a series of textbooks for students of his Vedic Science, in which selected passages of all areas of the Vedic Literature are documented with reference to (1) reports of personal experiences of individuals in the Maharishi Transcendental Meditation and TM-Sidhi programs, (2) principles of modern science, and (3) results of scientific research studies on the Transcendental Meditation and TM-Sidhi programs. These last two sources of

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\* The TM-Sidhi program has been formulated by Maharishi on the basis of the *Yog Sūtras* of Patanjali; Yoga is the area of the Vedic Literature associated with the “unifying” quality of consciousness.

verification of the principles of Maharishi Vedic Science are outlined in the following sections.

### **Maharishi's insights into pure consciousness corroborated by modern scientific principles**

Over the past 25 years Maharishi has thoroughly examined the relationship of his insights into consciousness not only with reference to the Vedic Literature, but also to the developing principles of modern science. The following are three examples that Maharishi has selected as particularly significant.

**Correspondence between descriptions of the Constitution of the Universe from Maharishi Vedic Science and from Quantum Physics.** An example of the correspondence between the principles of modern science and Maharishi Vedic Science is found in the description of the Constitution of the Universe, Ṛk Veda, and its precise and detailed correspondence to the structure of the Unified Field of Natural Law as investigated by quantum physics.

At the beginning of 1992, which Maharishi named as his Year of the Constitution of the Universe, Maharishi announced in newspapers throughout the world the discovery of the correspondence between the Constitution of the Universe as described by Vedic Science and the Unified Field of Natural Law as described by modern science. Based on this knowledge, Maharishi invited governments to bring their national constitutions into alliance with the Constitution of the Universe, so that national administration becomes as effective as the administration of the government of Nature.

This correspondence between the two descriptions of Natural Law—from Vedic Science and modern science—was articulated by Dr. John Hagelin under Maharishi's guidance. Here is a description:

“There is a precise correspondence between the descriptions of the detailed structure of Natural Law, as described by the Lagrangian of the Unified Field, and the structure of Natural Law as found in Ṛk Veda Saṁhitā.

“The correspondence between these two descriptions of the Unified Field—from modern science on the level of mathematical symbols, and from Vedic Science on the level of sound—gives great confidence that the knowledge of the most fundamental level of Natural Law, the Constitution of the Universe, is now fully available to mankind. . . .

“As with the structure of the Veda, the Lagrangian of the Superstring can be seen in various stages of unfoldment. The most compact presentation of the string dynamics is provided by the ten-dimensional formulation of the Heterotic String, as described by a corresponding ten-dimensional Lagrangian,  $L^{(10)}$ . ”  
(Maharishi Mahesh Yogi, 1996a, pp. 21, 24–25, 28)

Hagelin goes on to point out that there are eight fundamental modes of the superstring (eight fermionic degrees of freedom), corresponding to the eight *Prakṛiti* in Vedic Terminology—the eight fundamental qualities of the unified field of consciousness—Saṁhitā of Ṛishi, Devatā, Chhandas.

Each of the eight fundamental modes of the string can be interpreted in terms of the three qualities—in terms of Ṛishi(observer quality) as a particular perspective (basis) in

Hilbert Space; in terms of Devatā (dynamism quality) as an Operator that creates and destroys states in Hilbert Space; and in terms of Chhandas (observed quality) as a particular vibrational mode or state in Hilbert Space. This  $3 \times 8 = 24$ -fold structure corresponds to the 24-fold structure (24 syllables) of the first *Ṛichā* (verse) of Ṛk Veda.

The next stage of sequential elaboration of the Unified Field, given by the four-dimensional Lagrangian  $L^{(4)}$ , gives 192 fundamental expressions of Natural Law, corresponding to the 192 syllables of the first *Sūkta* of Ṛk Veda. Maharishi comments on the significance of this discovery:

“The comparison between these two approaches to the Constitution of the Universe shows that these two great traditions of knowledge, modern science and Vedic Science—objective and subjective—uphold one another and together rejoice in providing for mankind the basic and timely knowledge of Natural Law that alone is competent to eliminate all problems and to raise the quality of life in society to the level of Heaven on Earth.” (Maharishi Mahesh Yogi, 1996a, p. 24)

The correspondence between the Constitution of the Universe as described by modern quantum physics and by Maharishi Vedic Science has also been extended by Dr. Volker Schanbacher, who, under Maharishi’s guidance, has derived the 40 qualities of Veda and Vedic Literature (see previous section) from the Lagrangian of the Unified Field (Maharishi Mahesh Yogi, 1996a, pp. 6–20).

**Correspondence between structures and functions of Veda and the Vedic Literature and the structures and functions of human physiology.** Another discovery of great significance shows a remarkably detailed correspondence between the structures of Veda and the Vedic Literature—the Constitution of the Universe—and the structures and functions of human physiology. In describing this research, Maharishi states:

“Dr. Tony Nader, M.D., Ph.D., International President of Maharishi Āyur-Veda Universities, practising Transcendental Meditation and engaged in the study of my Vedic Science, has discovered the precise one-to-one correspondence between the forty fundamental structures of Natural Law, as expressed in Ṛk Veda and the Vedic Literature, and the forty fundamental structures and functions of human physiology.” (1996a, p. 29)

In his research, Dr. Nader (1995) derives this correspondence in two ways. The first is by showing the *functional* correspondence between the quality of a specific area of the Vedic Literature and an area of the physiology, and the second is a *structural* analysis of the number of components of the corresponding areas of physiology and the Vedic Literature.

For example, Maharishi explains that one of the areas of the Vedic Literature, *Nyāya*, represents the “distinguishing and deciding” quality of consciousness. Dr. Nader points out that in the physiology, this distinguishing and deciding function is fulfilled by the thalamus, which relays sensory input to the primary sensory areas of the cerebral cortex, mediates motor function by transmitting information from the cerebellum and basal ganglia to the motor regions of the frontal lobe, and is involved in autonomic reactions and the maintenance of consciousness—all functions that require continual discrimination on the part of the thalamus.

This functional correspondence (briefly summarized above) is supplemented by a structural correspondence: there are five chapters in *Nyāya*, with two divisions each; correspondingly, the thalamus is divided by the internal medullary lamina into five areas—rostral, medial, lateral, caudate, and intralaminar—each found in both left and right hemispheres of the brain, for a total of twice five general divisions of the thalamus.

This structural and functional analysis is further extended as follows: the first verse of Nyāya summarizes the whole topic matter of Nyāya in 16 topics; the thalamus is also divided into 16 groups of cells called nuclei, each of which has a specific function corresponding to one of the 16 topics of Nyāya (Nader, 1995, pp. 122–137). A similar analysis reveals the detailed correspondence between each of the 40 areas of the Vedic Literature and human physiology.

Maharishi explains further ramifications of this discovery and its profound implications for human life:

“This discovery also reveals that the human physiology has its Cosmic Counterparts, because the same intelligence of Natural Law, the field of Transcendental Consciousness, that administers the physiology of the individual, administers the physiology of the ever-expanding universe, and the Vedic Knowledge is there to maintain a nourishing influence between the Natural Laws upholding order and balance in the individual physiology and the Natural Laws upholding order and balance in the cosmos.

“The forty aspects of Natural Law, the managing intelligence of Nature, are the most basic structures of everyone’s mind and body. When these are enlivened in the individual, his inner intelligence is able to spontaneously function in full alliance with the physiology of the whole universe.

“It is necessary that all these values of Natural Law always remain fully awake within the physiology of everyone so that all thought, speech, and action can always be according to Natural Law so that no one violates Natural Law and no one creates the ground for suffering.” (1996a, p. 29)

Maharishi then concludes by saying that the Transcendental Meditation and TM-Sidhi programs, including Yogic Flying, are the technologies to enliven the totality of Natural Law—the Constitution of the Universe—and its infinite organizing power in the awareness and physiology of everyone.

**One verse of Rk Veda contains all theories of modern science.** A final example of how Maharishi Vedic Science has been validated by principles of modern science is found in Maharishi’s analysis of what he calls the “master key verse” of Rk Veda—the R̥icho Akshare verse. The faculty of Maharishi University of Management have probed deeply into their disciplines to investigate the relationship between the main theories of their disciplines and this one verse, which Maharishi has described as “containing” all theories of their disciplines. “Containing” refers to the consistent finding that the internal dynamics characterizing the fundamental relationships of each main theory of any discipline will be found to be the same internal dynamics of Natural Law described in the R̥icho Akshare verse. Here is the R̥icho Akshare verse of Rk Veda (Rk Veda, 1.164.39):

A co a fi= re pr fime Vyo mfin9  
 yiSm n9 defiv; ai/fi iv<sup>-</sup>v e inWefidu" 0  
 yStNn vedfi ikm0 c; k ir<sup>a</sup>yitfi  
 y It9 td9 iv duSt Ifime sm; ste 00

R̥icho Ak-kshare parame vyoman  
 yasmin devā adhi vishve nisheduh  
 yastanna veda kir̥ichā kariṣyati  
 ya it tad vidus ta ime samāsate.

Maharishi translates the verse in this way:

“The verses of the Veda exist in the collapse of fullness (the *kshara* of a (A)) in the transcendental field,  
“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.” (1996b, p. 138)

Maharishi elaborates on the meaning of this verse, describing the self-interacting dynamics of the field of pure consciousness, in which all the Laws of Nature emerge from the fundamental relationship of infinity to point.

“The *Richās* (verses) of Ṛk Veda—Laws of Nature, structures of intelligence, frequencies of consciousness—are sustained in the *Ak-ksar*—the dynamics of a (A), the dynamics of totality, the *kshar*, the collapse of ak9 (Ak)—the collapse of infinity, represented by a (A), onto its own point, represented by k9 (K)—ak9 (Ak), the collapse of the unbounded field of intelligence onto its own point . . .

“This is the reality of the internal structure of the Transcendental Consciousness of everyone—the field of unbounded, unmanifest pure intelligence in which reside all the *Devas*, the frequencies of Creative Intelligence, the Laws of Nature (mechanics of transformation)—the self-referral performance of Natural Law responsible for the whole manifest universe. He whose awareness is not open to this field, what can the Laws (*Richās*) accomplish for him? He who knows this level of reality has the spontaneous use of the total potential of Natural Law, and is established in evenness, wholeness of life.” (1994, pp. 171–172, 174–175)

In 1983 the faculty of Maharishi University of Management, working with Maharishi, published charts showing how the fundamental relationships at the basis of the major theories of physics, mathematics, chemistry, and physiology express the principles contained in this one verse of Ṛk Veda. Since then the faculty have produced charts for 13 additional disciplines. Maharishi comments on the significance of this research program:

“The fact that all theories of modern Science, Arts, and Commerce are contained in one verse of Ṛk Veda, and that this and all verses of Ṛk Veda are contained in Transcendental Consciousness, the essential nature of everyone, offers in principle all knowledge to everyone through Maharishi Vedic Science and Technology.” (1996b, p. 136)

### **Growth of Scientific Research Validating Maharishi’s Technology of Consciousness**

The first scientific research studies on the Maharishi Transcendental Meditation program were conducted by Dr. Robert Keith Wallace, founding president of Maharishi International University, and published in 1970–1972. This landmark research stirred the scientific community, and stimulated the flood of research that has since ensued. The first part of this section summarizes the research on pure consciousness, experienced during the Transcendental Meditation technique; the second part is a summary of the benefits of the Transcendental Meditation and TM-Sidhi programs on mental potential, health, behavior, and the social environment.

#### **Scientific research studies on the nature of pure consciousness**

Dr. Wallace’s research, and many other studies that followed, established that transcendental consciousness, experienced during the Transcendental Meditation technique, is a fourth major state of consciousness, a state of restful alertness physiologically distinct from the states of waking, dreaming, and deep sleep. This state is

characterized by lower levels of respiration and skin conductance, and a variety of biochemical changes associated with deep rest and reduction of stress. The restfully alert state of brain functioning associated with transcendental consciousness has been measured by electroencephalographic research in terms of increased power and coherence of EEG in alpha and theta frequencies, particularly in frontal brain areas (Wallace, 1986).

Dr. N. N. Lyubimov, Head of the Neurocybernetics Laboratory of the Moscow Brain Research Institute, Russian Academy of Medical Sciences, has measured sensory evoked responses characteristic of increased use of the latent reserves of the brain during the Transcendental Meditation technique (1992). The large body of research on the physiology during the practice of the Transcendental Meditation technique offers substantial support for Maharishi's description of transcendental consciousness as a unique fourth state of consciousness.

Research also attests to the development of stable higher states of consciousness, as delineated by Maharishi, particularly the state of cosmic consciousness. In a very fundamental sense, the whole body of research on individual effects of the Transcendental Meditation program on long-term physiological, psychological, and behavioral functioning documents the growth of cosmic consciousness; it indicates all levels of life developing increasingly in harmony with Natural Law—better health, improved cognitive functioning, and more integrated personality and behavior (Chalmers, et al., 1989; Orme-Johnson & Farrow, 1977; Wallace, et al., 1990).

Research studies have also been performed on the specific physiological features of rising cosmic consciousness—particularly the stable experience of pure consciousness as a permanent feature of experience throughout waking, dreaming, and deep sleep.

For example, a number of studies of Transcendental Meditation program participants have assessed the frequency of experiences of higher states of consciousness. These studies have shown that those who have more frequent experiences of higher states also show: improved cognitive, perceptual, and motor functioning; fewer symptoms of stress or mental ill-health; greater focus of attention; increased creativity; better self-concept; higher levels of neurological efficiency; and greater neurological integration (see review in Alexander & Boyer, 1989). In addition, EEG research on individuals who reported the experience of pure consciousness during sleep found that during night sleep they showed EEG characteristics of restfully alert awareness together with the EEG characteristics of deep sleep (Banquet & Sailhan, 1977; Mason, 1995).

The practice of the TM-Sidhi program has been shown to accelerate the beneficial changes produced by the Transcendental Meditation technique. One striking example is the measurement of maximum or very high levels of EEG coherence during Yogic Flying, denoting the enhancement and stabilization of the parameters associated with the experience of Transcendental Consciousness (Orme-Johnson et al., 1977; Travis & Orme-Johnson, 1990).

**The field character of consciousness.** One of the most fundamental characteristics of the field of pure consciousness, as brought to light by Maharishi from the Vedic Literature, is that it is a universal field. This field character of pure consciousness is at the basis of the most far-reaching scientific discovery from the research on the Maharishi Transcendental Meditation and TM-Sidhi programs—the Maharishi Effect. The

Maharishi Effect is the influence of coherence and harmony that radiates throughout society from the field of pure consciousness as a result of a sufficient number of individuals enlivening this field through practice of Maharishi's technologies of consciousness.

This phenomenon had been predicted by Maharishi for many years before it was scientifically verified in 1974. In that year it was discovered that in American cities in which one percent of the population had been instructed in the Transcendental Meditation program, crime rate decreased the following year (Borland & Landrith, 1977). On the basis of this discovery, on January 12, 1975 Maharishi inaugurated the Dawn of the Age of Enlightenment, signifying that with the knowledge to create harmony in society in a systematic and reliable way, a new era of peace and progress was dawning for mankind.

With Maharishi's introduction of the TM-Sidhi program in 1976, and increasingly large groups practicing Yogic Flying, it was discovered that the influence of the Maharishi Effect was amplified by these groups of Yogic Flyers, reducing the number required to create this effect. Research demonstrated that as few as the square root of one percent of the population of a society participating together in the group practice of Yogic Flying was sufficient to create the Maharishi Effect at the level of a city, a state or province, a nation, or the world as a whole (*Maharishi Effect*, 1990). [The following section gives details of scientific findings]. With this discovery, Maharishi saw the practical possibility of applying the knowledge of Maharishi Vedic Science immediately to raise the quality of life not only for the individual, but for society as a whole.

### **Scientific research findings on the effects of the Transcendental Meditation and TM-Sidhi programs for mental potential, health, behavior, and the social environment**

Since Dr. Wallace's first research published in 1970, well over 500 scientific research studies have been performed on the benefits of the Maharishi Transcendental Meditation and TM-Sidhi programs, conducted at over 200 universities and research institutes in 30 countries worldwide. The holistic improvement in all areas of individual and social life documented by these research studies is unprecedented in the history of science.

These research papers cover such a broad range of dimensions of human life—physiological, psychological, behavioral, sociological, and the social ecology—that the sheer scope of their collective implications could escape the appreciation of scientists focused on one specialization. For this reason, these scientific research papers, which originally have appeared in more than a hundred research journals, have been collected and reprinted in a series of volumes entitled *Scientific Research on Maharishi Transcendental Meditation and TM-Sidhi Program: Collected Papers*. Volume 1 of this series was published in 1977, and Volume 6 is now in press, bringing the total number of papers reprinted in these volumes to more than 500.

**Mental Potential.** In the area of mental potential, research studies show previously-unseen development of cognitive capabilities, and the reflection of this development in the growth of academic excellence. For example, intelligence, field independence, and ego development all continue to increase to higher levels in those who practice the

Transcendental Meditation program, even though the growth of these qualities is ordinarily not seen in young adults or adults (Chandler, 1991; Cranson, et al., 1991; Pelletier, 1974). Students who practice the technique show improved academic performance in contrast to norms or controls (Nidich, et al., 1986; Kember, 1985).

**Health.** Research in the area of health demonstrates a broad spectrum of results that may be summarized as “reversal of the aging process.” That is, in contrast to the usual detrimental effects of aging, longitudinal studies show that those who learn the Maharishi Transcendental Meditation program show, in comparison to controls, reduction of high blood pressure, reduction of high levels of cholesterol, reduced health care costs, and increased longevity, as well as the enhancements of cognitive performance mentioned above (Alexander et al., 1989; Cooper & Aygen, 1979; Herron et al., 1996; Schneider et al., 1995). They also show reduced hospitalization and outpatient doctor visits, and younger biological age (Orme-Johnson, 1987; Wallace et al., 1982).

**Personality and Behavior.** Research in the field of personality and behavior documents improved productivity, increased job satisfaction, and improved work relationships in employment settings; reduced anxiety; better recovery from stress; reduced substance dependence; and increased self-actualization (Alexander et al., 1991, 1993, 1994; Brooks & Scarano, 1985; Eppley et al., 1989; Frew, 1974).

**The Maharishi Effect.** Most significant for the improvement of society as a whole is the research on the Maharishi Effect. Following the original study of the Maharishi Effect (described in the previous section), rigorous studies continued to show reduction of crime and other negative social trends in city life through the practice of the Transcendental Meditation program by approximately one percent of the population (Dillbeck et al., 1981, 1988; Landrith & Dillbeck, 1989).

At the same time, Maharishi implemented large-scale projects, such as his Ideal Society Campaign and World Peace Project in 1978, and in 1979, the first World Peace Assembly of many, all demonstrating that the group practice of the TM-Sidhi program, including Yogic Flying, was sufficient to create a measurable improvement in the quality of life at the state, national, or international levels (Dillbeck, et al., 1987; Orme-Johnson, et al., 1989).

Based on these results, Maharishi promoted the establishment of permanent large groups of Yogic Flyers, first at Maharishi International University in Fairfield, Iowa, United States, and then at other communities and educational institutions around the world. Research on the large group in Iowa has repeatedly shown improved quality of U.S. or Canadian national life when the size of the group exceeds the square root of one percent of the population of these countries. Findings include improved economic trends, reduced fatalities, and improvement in the overall quality of life as measured by many variables (Assimakis & Dillbeck, 1995; Cavanaugh, 1987; Dillbeck, 1990; Dillbeck & Rainforth, 1996).

The culmination of these research projects was the assembling of a group of over 7,000 TM-Sidhi Yogic Flyers at Maharishi International University for three weeks in December 1983–January 1984. Seven thousand was approximately the square root of one percent of the world’s population at that time. Research findings from this “Taste of

Utopia Assembly” included improved international relations, improved economic trends worldwide, and improved quality of life in countries around the world (Cavanaugh, et al, 1989; Orme-Johnson et al., 1989).

On the basis of these results, Maharishi increased efforts to create large groups of TM-Sidhi Yogic Flyers, in India, the United States, and other countries, and to continue to bring large groups of Yogic Flyers together for World Peace Assemblies. One notable research outcome that was predicted by Maharishi (1986), was that when large groups of Yogic Flyers assembled there would be an improved quality of U.S.-Soviet relations (Gelderloos et al., 1990). This trend of improved relations of the superpowers blossomed in 1988 to 1990 into an unprecedented and diplomatically unexpected cessation of hostility, and what the media described as the “outbreak of world peace.”

Taken together, the research findings on the Maharishi Transcendental Meditation and TM-Sidhi programs demonstrate that the awakening of the total intelligence of Natural Law in individual and collective consciousness promotes all positive trends in life.

It is on the basis of these findings that Maharishi offers his technologies of consciousness to every government as the practical means to fulfill the sublime aspirations expressed in their national constitutions. A thorough examination of the constitutions of the major countries of the world has demonstrated that every article of these constitutions can be brought to fulfillment through the practice of the Maharishi Transcendental Meditation and TM-Sidhi programs. Maharishi has recently published this analysis for the constitution of India (Maharishi Mahesh Yogi, 1996a). The same is true for other nations: every constitution of every country expresses sentiments, structures, and processes designed to bring all good to the nation. Anything good is supported by Natural Law; this has been found through the record of research on the Transcendental Meditation Program—anything that is good blossoms.

### **Applied Programs of Maharishi Vedic Science to Bring Life into Harmony with Natural Law**

Maharishi’s principle that *knowledge is for action, action for achievement, achievement for fulfillment* describes Maharishi’s method of unfolding knowledge from the beginning of his teaching. In restoring the knowledge of Veda and Vedic Literature for its full scientific value, Maharishi continues to present theory and practical applications together—the knowledge and the corresponding action to be taken to achieve increasing good health, happiness, and fulfillment.

Maharishi has developed theories and applied programs based on his insights into Veda and the Vedic Literature, all of which can be implemented easily in any country, culture, or setting to progressively unfold the creative potential of the individual and improve the quality of life in society. The beauty and practicality of the programs of Maharishi Vedic Science is that whatever the area of knowledge, its goal is to develop perfection of mind and body, and its procedures for guiding one toward this goal are effective from the very start.

Over this quarter century Maharishi has focused primarily on five areas of Vedic knowledge. This section gives Maharishi’s description of the ultimate value of these areas of knowledge, and then mentions the applied programs of Maharishi Vedic Science for each area.

## **Technologies of Consciousness of Maharishi Vedic Science**

The Technologies of Consciousness of Maharishi Vedic Science include the practice of the Maharishi Transcendental Meditation and TM-Sidhi programs. Transcendental Meditation enlivens one's unlimited creative intelligence in the simplest form of awareness and thereby develops higher states of consciousness. The TM-Sidhi program, including Yogic Flying, stabilizes the ability to think and act from the level of pure consciousness, resulting in increasing mind-body coordination and support of Natural Law. When large groups perform Yogic Flying in one place, they radiate an influence of coherence and positivity—the Maharishi Effect—that measurably enhances the quality of life and reduces negative trends in society. (Please refer to section on Growth of Scientific Research Validating Maharishi's Technology of Consciousness.)

### **Ultimate Value of the Technologies of Consciousness of Maharishi Vedic Science:**

**a. Transcendental Meditation technique.** Through the regular daily practice of the Transcendental Meditation technique, one develops the permanent state of enlightenment, with the spontaneous ability to live a mistake-free, problem-free life; thought and action are always in the evolutionary direction, in full accordance with Natural Law. Full attunement with Nature's intelligence brings mastery over any circumstance and success in any undertaking; one utilizes the infinite organizing power of Natural Law to achieve any goal. Maharishi writes that the complete support of Natural Law one enjoys for all aspects of life, which is the sublime benefit of the highest state of consciousness, is expressed in R̥k Veda, as *yātinām; [bāh̄; .vitā s; r'iq* " *Yātinām Brahmā bhavati sārathih* (R̥k Veda, 1.158.6) "*Those established in the silent singularity of self-referral consciousness spontaneously motivate the infinite organizing power of the total potential of Natural Law to be their charioteer*" (1995, p. 275).

**b. TM-Sidhi program:** "Yogic Flying places the individual in control of Nature's central switchboard, from where Natural Law governs the entire universe. From here, the individual can command all channels of Nature's infinite creativity and the invincible organizing power of Natural Law" for the fulfillment of any intention (Maharishi Mahesh Yogi, 1994, pp. 286, 288).

### **Applied Programs of Technologies of Consciousness of Maharishi Vedic Science:**

The Transcendental Meditation and the TM-Sidhi programs comprise the practical aspect of Maharishi's Absolute Theories of Education, Health, Government, Defense, Economy, Management, Law and Order, and Rehabilitation. These theories are called "absolute" because they apply with equal validity to all human beings and societies, transcending individual, social, or cultural distinctions. The universality of these theories derives precisely from their basis in the absolute non-changing intelligence of Natural Law, pure consciousness, which administers the whole universe.

Working with specialists, Maharishi has created programs, courses, and academic degrees for different sectors of society, each with knowledge appropriate to that sector,

but all making use of the Transcendental Meditation and TM-Sidhi programs to attain their highest goals. Here are some of the areas:

- Education*—courses, curricula, and degree programs for students and educators to deliver the *fruit of all knowledge*: a mistake-free, problem-free, healthy, happy life, spontaneously lived in full accordance with Natural Law
- Health*—courses for the general public and health professionals on the Maharishi Vedic Approach to Health program (see below) to develop perfect health and a disease-free society; the Transcendental Meditation and TM-Sidhi programs as prime treatment modalities to restore balance between consciousness and physiology
- Management*—Maharishi Corporate Development Program<sup>SM</sup> and Maharishi Corporate Revitalization Program<sup>SM</sup>—Scientifically validated programs for business and industry to directly improve the productivity and profitability of the company, increase job satisfaction, reduce stress, and improve the health of managers and employees

The Maharishi Master Management<sup>SM</sup> program trains managers to engage the managing intelligence of Natural Law: Maintaining wholeness in the awareness of the manager as the goal of management training; managing from that level of awareness in which the total intelligence of Natural Law is lively, for full support of Natural Law in all decisions and actions.

- Government Administration*—“Automation in Administration”—attained through proven programs that enliven self-referral consciousness in the individual and nation. “Self-referral consciousness harnesses the infinite organizing power of the administering intelligence of Nature’s Government to create conflict-free politics and problem-free government, a balanced economy, and a self-sufficient, invincible nation” (1996b, p. 9).

Maharishi’s Supreme Political Science and his leadership training courses offer insights into how to align individual awareness and national consciousness with the Constitution of the Universe, Rk Veda, which eternally governs the universe with perfect order, so that government administration is Natural-Law-Based-Administration, with the ability to satisfy everyone and effectively guide life in the evolutionary direction. (Please refer to the eight illustrated pages, which depict how the Government of Nature can be adopted by the government of every nation to nourish all aspects of national life.)

- Rehabilitation*—programs for inmates and prison staff to restore creative intelligence and thereby effectively rehabilitate offenders, bringing their thinking and action spontaneously into harmony with national law and Natural Law.

## **Maharishi Vedic Approach to Health program**

The Maharishi Vedic Approach to Health program offers a prevention-oriented approach to individual and collective health, whose effectiveness is based on enlivening the total knowledge of Natural Law—Ṛk Veda and the Vedic Literature—in the physiology and behavior of every individual (Maharishi Mahesh Yogi, 1996a, p. v). “This Vedic Approach to Health utilizes the knowledge of the most fundamental structures of Natural Law, the lively impulses of intelligence at the basis of the physiology of the individual, the physiology of creation—the physiology of everything in the whole universe” (Maharishi, 1995b, p. 37).

This approach is holistic, taking into consideration all aspects of mind and body together; it is free from harmful side-effects, time-tested, cost-effective, and easily applied. The Maharishi Vedic Approach to Health program makes use of all areas of the Vedic Literature, particularly the five areas mentioned in this section, all of which maintain balance in life, the basis of good health.

“This approach handles health from the most basic area of health, the field of consciousness” . . . and “also from the more expressed levels of health—the physiology, behaviour, and environment—through natural daily and seasonal routines; healthy, balanced diet; suitable exercise; and herbal preparations.” (Maharishi Mahesh Yogi, 1995b, p. 33)

## **Ultimate Value of the Maharishi Vedic Approach to Health program:**

“A perfectly healthy person lives in the state of enlightenment, with the spontaneous ability to use the total organizing power of Natural Law to accomplish any goal in a natural way without strain. Ill health is caused fundamentally by the violation of Natural Law, which weakens the individual and creates stress in society. . . . When the total intelligence of Natural Law—Veda—is lively in the individual physiology, there is perfect synchrony between the functioning of every individual cell and the holistic functioning of the body as a whole, and between individual intelligence and Cosmic Intelligence. With this complete integration, all thought and action are spontaneously in harmony with Natural Law and the individual enjoys perfect health.” (Maharishi Mahesh Yogi, 1995b, p. 11)

Based on principles contained in the Vedic Literature and on extensive research, Maharishi explains that the programs for collective health will create and maintain an indomitable influence of coherence and harmony in national consciousness, “promoting health and harmony on every level of life, creating the ground for perfect health to be enjoyed by all.” (Maharishi Mahesh Yogi, 1995b, p. 64)

**Applied Programs of the Maharishi Vedic Approach to Health:** (1) Training for physicians and other health professionals—short seminars and two-week courses, preparing doctors to apply this holistic approach to health in their practices; (2) Training programs for medical students in the the Maharishi Vedic Approach to Health; (3) The Maharishi Vedic Approach to Health program alleviating chronic disorders—a multi-phased approach based on applied knowledge of several areas of the Vedic Literature; (4) Vedic Physiological Purification Program—seasonal purification program that eliminates toxins and restores balanced, vital functioning to the physiology; (5) Short courses for the general population—including courses on self-pulse reading; prevention; diet, digestion,

and nutrition; the discovery of Veda and the Vedic Literature in human physiology; and yoga exercises.

### **Maharishi Jyotish program**

Maharishi Jyotish is the Vedic science of transformation and technology of predictions, relating to all aspects of individual and collective life, utilized to avert problems and suffering, and promote good fortune. The Maharishi Jyotish program contains the knowledge of the unfolding cycles of time, bringing to light the connection of the life of each individual on earth with his or her cosmic counterparts—the sun, moon, planets, constellations, and distant stars. “Every individual, before he assumes responsibility in life, should have the knowledge of Maharishi Jyotish, so that he is competent to direct the trends of time and handle the future in the present” (Maharishi Mahesh Yogi, 1990a). The Maharishi Jyotish program applies the Maharishi Yagya program, specific Vedic procedures, to help prevent problems and promote good fortune.

**Ultimate Value of the Maharishi Jyotish program:** As the technology of prediction, the Maharishi Jyotish program develops the capability of human awareness to comprehend all knowledge of past, present, and future, enabling one to foresee and avert any danger before it arises. Maharishi describes the basis and fully developed value of Maharishi Jyotish as *Jyotish Mati Pragya*—all-knowing consciousness, with which one can do and undo anything.

**Applied Programs of Maharishi Jyotish:** (1) Maharishi Jyotish and Maharishi Yagya Consulting Service—to prevent problems and promote success in all areas of life; (2) Professional training courses for teachers of the Maharishi Jyotish program—covering a wide range of the science and technology of the Maharishi Jyotish program in theory and practice and promoting the unfoldment of *Jyotish Mati Pragya*, all-knowing consciousness; (3) A series of short courses for the general public—to give the understanding of the interrelationship between cosmic life and individual life, and the basic knowledge of how to predict the main features of one’s life from the birth chart for personal use.

### **Maharishi Sthāpatya Veda program**

Maharishi Sthāpatya Veda is the science of establishing the individual in perfect harmony with the environment, giving principles of orienting, design, and construction of homes, towns, and cities in harmony with Natural Law, so that every structure is life-supporting and auspicious for the inhabitants, promoting their health, happiness, and higher states of consciousness. The Maharishi Sthāpatya Veda program emphasizes the principle of right orientation, the necessity for positioning buildings, towns, and cities towards the easterly direction, the direction of the rising sun, which is the strongest influence of Natural Law on earth.

**Ultimate Value of the Maharishi Sthāpatya Veda program:** Maharishi has explained Sthāpatya Veda as the structural engineering of the universe, the science of how pure

intelligence expresses itself in all the structures of Nature. With a fully awakened consciousness, one is naturally a *Sthāpati*, one whose awareness is established in the field of pure intelligence. Whatever such a person constructs—every thought, word, action, or structure—naturally has an evolutionary influence for the whole environment (Maharishi Mahesh Yogi, 1990c). Following the scientific principles of the Maharishi Sthāpatya Veda program, it will be possible to reconstruct the towns, cities, and even countries, creating ideal living conditions in accord with Natural Law. The Maharishi Sthāpatya Veda program helps establish individual life in accord with cosmic life, individual intelligence in accord with cosmic intelligence, “creating a beautiful, pleasant, healthy environment everywhere for everyone to feel: ‘I am living in Heaven.’ ” (Maharishi Mahesh Yogi, 1991, p. i)

**Applied Programs of Maharishi Sthāpatya Veda:** (1) Maharishi Sthāpatya Veda International Consultation Service, associated with Maharishi Mahesh Yogi Vedic Vishwavidyalaya, Madhya Pradesh, India—for designing and reconstructing buildings, towns, cities, and areas of countries in accord with Natural Law; (2) Short courses for the general public in Maharishi Sthāpatya Veda—bringing out the value of Maharishi Sthāpatya Veda for enhancing good fortune, health, and prosperity in personal and professional aspects of life.

### **Large coherence-creating groups to purify collective consciousness**

(Please see the description of the Maharishi Effect on pp. 20–21.)

**Ultimate Value of Coherence-Creating Groups:** Groups of 7,000 Yogic Flyers in every country “will enliven the total intelligence of Natural Law in national life, creating an integrated national consciousness. With this influence, collective stress is eliminated, negativity is neutralized, national creativity and cultural integrity are enlivened, the nation becomes self-sufficient and invincible, and all aspects of national life function in harmony with Natural Law” (Maharishi Mahesh Yogi, 1996a, p. 40).

### **Applied Programs Making Use of Coherence-Creating Groups:**

- Defense*—The establishment of a prevention wing of Yogic Flyers in a small section of the existing military will prevent the birth of an enemy and create an invincible armor for the nation.
- Government Administration*—A large group of Yogic Flyers must be created to “maintain the managing intelligence of government in alliance with the supreme managing intelligence of the universe,” and thereby bring Automation in Administration, rendering government as problem-free, ever-progressive, and ever-evolutionary as the administration of the universe through Natural Law (Maharishi Mahesh Yogi, 1996a, p. 41).
- Business and Industry*—Employees of large corporations practicing Yogic Flying together will not only unfold their own inner genius, they will bring prosperity to

their companies. They will create the Maharishi Effect in society at large—an indomitable influence of harmony to promote a flourishing economy and integrated national consciousness.

The knowledge of the Maharishi Effect, and the increasing purity of world consciousness that it stimulated, enabled Maharishi to design programs and institutions to create an ideal quality of life for the world, which he describes as “Heaven on Earth”—all good to everyone, non-good to no one.

## **Organizations Offering Knowledge of Maharishi Vedic Science with the Goal of Creating Heaven on Earth**

### **Educational Institutions**

Maharishi University of Management (formerly Maharishi International University), whose Silver Jubilee we celebrate in this issue, was the first educational institution to bear Maharishi’s name. Since its beginning in 1971, Maharishi has established universities, colleges, institutes, and schools on every continent. In India alone, more than 170 Maharishi Vidya Mandir Schools (primary and secondary levels) have been founded since 1991, with an enrollment of over 50,000 students.

These Consciousness-Based educational institutions are central to the creation of a world free from problems and suffering, since they alone educate the coming generation to come out of mistakes, problems, and suffering, to rise to higher states of consciousness and live in full accordance with Natural Law.

Within the past several years Maharishi has established groups of higher education institutions to bring the complete knowledge of Natural Law to enrich society through different channels—Maharishi Vedic Universities, Maharishi Āyur-Veda Universities, Maharishi Universities of Management, and Maharishi Medical Colleges.

**Maharishi Vedic Universities and Maharishi Āyur-Veda Universities.** Maharishi has established and continues to establish Maharishi Vedic Universities and Maharishi Āyur-Veda Universities throughout the world “to offer mastery over Natural Law on every level of education, from kindergarten to Ph.D., to every individual and to perpetuate life in accordance with Natural Law” (Maharishi Mahesh Yogi, 1996a, p. 311). As indicated by their names, Maharishi Vedic Universities offer degree programs and short courses in different areas of Maharishi Vedic Science, and Maharishi Āyur-Veda Universities offer short courses and degree programs in the Maharishi Vedic Approach to Health program (see previous section).

**Maharishi Mahesh Yogi Vedic Vishwavidyalaya.** A momentous educational development of 1995 was the establishment of Maharishi Mahesh Yogi Vedic Vishwavidyalaya (Maharishi Vedic University) in the state of Madhya Pradesh, India through a unanimous act by the State Assembly. This government university will serve as the central institution of Maharishi’s universities worldwide. The book celebrating the inauguration of the University states:

“Maharishi Mahesh Yogi Vedic Vishwavidyalaya will offer every citizen of Madhya Pradesh total knowledge of Natural Law as available in the Veda and Vedic Literature. Maharishi declared that this Vedic University will teach only one subject—Ātmā, the Self—and in this the University will offer the ‘Fruit of All Knowledge’ to everyone. ‘Fruit of All Knowledge’ means the total creative intelligence of the Self is fully awake on all levels of life—intellect, mind, senses, body, behaviour, environment, and the individual’s relationship with the entire Cosmic Life—the infinite organizing power of Natural Law spontaneously available to the whole field of thought, speech, and action.” (Maharishi Mahesh Yogi, 1996b, pp. 242–243)

**Maharishi Universities of Management.** In 1995 Maharishi also established Maharishi University of Management in the U.S.A., Japan, Holland, and Russia “to eliminate the problems of management everywhere,” and actualize Maharishi’s Absolute Theories of Government, Education, Health, Defense, Economy, Management, and Law and Order by enlivening the managing intelligence of Natural Law to support the progress of each of these areas of society. To train government leaders, Maharishi University of Management “offers practical programs to prevent and eliminate problems of public administration, by bringing the support of Natural Law to national law” (Maharishi, 1996a, p. 311). Maharishi University of Management in the U.S.A. was formerly Maharishi International University. This change of name reflects the University’s renewed commitment to the practical application of the knowledge of Natural Law to enrich every area of human concern.

**Maharishi Medical Colleges.** Also in 1995 medical doctors from many nations adopted a resolution to establish Maharishi Medical Colleges in their countries “in order to bring completeness to medical education, eliminate the hazards of modern medicine, and solve the current crisis in health care. These Medical Colleges will offer the highest standards of modern medical training supplemented by the latest understanding of human physiology in terms of the holistic and specific structures of intelligence available in the 40 values of Vedic Literature. To update the knowledge of practicing physicians, Maharishi Institutes of Post-Graduate Medical Education are being established in conjunction with these Medical Colleges in countries throughout the world, including India, the U.S.A., Japan, the United Kingdom, and Australia” (Maharishi, 1996a, p. 312). This resolution by the doctors enjoyed its first step of fulfillment in 1996 with the establishment of Maharishi Medical Colleges in India and the U.S.A.

### **Institutions serving other areas of society**

In addition to educational institutions, Maharishi has also inspired the foundation of organizations serving other areas of society.

**Maharishi Heaven on Earth Development Corporation.** In 1988 Maharishi formulated his Master Plan to Create Heaven on Earth for the reconstruction of the whole world. Maharishi’s Master Plan promotes the inner glorification of life through the development of higher states of consciousness in the whole population; and the outer glorification of life through both the application of the disciplines of Maharishi Vedic Science to reconstruct society, and the implementation of economic projects for national development. Maharishi established the Maharishi Heaven on Earth Development Corporation in many countries to implement these national development projects.

**Natural Law Party.** In 1992, Maharishi's introduction of his Supreme Political Science inspired the formation of a new political party, the Natural Law Party. Established in an increasing number of countries throughout the world, the Natural Law Party seeks to enrich and support national law with programs to enliven Natural Law.

The logic for forming a political party was that in a democratic society, national elections enable citizens to bring forward new ideas, knowledge, and programs to solve the problems of the nation and promote its progress and well-being. Citizens of many nations who have recognized the power and practicality of Maharishi's Natural Law based programs in addressing the major concerns of society have been inspired to popularize this knowledge by seeking office.

A central objective of the Natural Law Parties around the world is to establish Maharishi's Group for a Government, to create a permanent group of 7,000 Yogic Flyers to ensure positive trends of life in the nation and the world. Maharishi has said that the success of the programs of the Natural Law Party will actualize Maharishi's Absolute Theory of Government, which declares that ideal government—problem-free government that can satisfy everyone—will be a living reality when national consciousness is fully supported by Natural Law (Maharishi Mahesh Yogi, 1996a, p. 310).

The need for large permanent groups of Yogic Flyers to create coherence in world consciousness is immediate and continuing; and no nation has yet adopted the Natural Law Party program to create such groups under the auspices of the government. Because of this, Maharishi felt the need for an organization, independent of any government, to establish large groups of Yogic Flyers worldwide to create the global Maharishi Effect, and thereby administer in perpetuity the trends of life on earth in a positive direction. To achieve this aim, Maharishi established his Global Administration through Natural Law on July 30, 1996.

**Maharishi Global Administration through Natural Law<sup>SM</sup>.** A primary purpose of Maharishi Global Administration through Natural Law is to establish in each country a group of Yogic Flyers large enough to create an indomitable influence of coherence in national consciousness and bring national life into harmony with Natural Law. As explicated in Maharishi Vedic Science, as the nation rises to self-sufficiency, full sovereignty, and invincibility, all levels of government will enjoy problem-free administration.

Maharishi Global Administration through Natural Law is organized at the global, international, national, state, and local levels. It has an eight-member Council of Supreme Intelligence at the global level. At the international level, the organization is establishing 12 Time Zone Capitals—one for each two-hour band of longitudes around the earth. At each Capital an educational institution will be founded, offering programs of Natural Law in the fields of education, health, economy, and administration.

The Time Zone Capitals will also be the residence of groups of Yogic Flyers and experts from India in the technologies of Maharishi Vedic Science. As these experts in all 12 time zones perform their programs as the sun rises over their land, the influence of coherence around the world will be homogenous, unbroken, and continually generated every day.

Maharishi Global Administration through Natural Law is also establishing an educational institution and a group of Yogic Flyers in every country, preferably in its

geographical center—*Brahma-Sthān*. Through its group of Yogic Flyers, this center will radiate pure knowledge, organizing power, and bliss throughout the nation. Similar centers will be established at the state and city levels. At each of these levels, a leader administers the organization with the help of 16 other members who represent different needs of society, such as Education and Enlightenment, Perfect Health, Progress and Prosperity, etc., in order to bring the knowledge of Natural Law to fulfill these areas.

The success of Maharishi Global Administration through Natural Law in creating groups of Yogic Flyers around the world will be reflected in more positive, peaceful, and progressive trends of life of the citizens of the world, through increased coherence in national and world consciousness. This will support the success of every government in achieving its goals. In Maharishi's words:

“The onset of Global Administration through Natural Law has ushered in a new era of enlightenment in administration—health, wealth, and wisdom to every nation, and peace on earth. Every government in the world is now going to enjoy the supreme status of a truly sovereign government; balance of power in the world will belong to every administration. Everything is possible through the support of Natural Law.” (1996c)

To summarize this section, these organizations founded by Maharishi have in common the goal to raise life out of problems and suffering through the knowledge and experience of pure consciousness, the core of all programs of Maharishi Vedic Science. As world consciousness rises, the whole population will awaken to the precious gifts of knowledge that these organizations taken together offer—a new gate for enlightenment, a disease-free society, and government that can satisfy everyone.

### **Introduction to the Articles in this Volume: Bringing Fulfillment to the Academic Disciplines through Maharishi Science of Creative Intelligence and Vedic Science<sup>SM</sup>**

This article has discussed how Maharishi Science of Creative Intelligence and Vedic Science have unfolded the fundamental understanding and experience of the basis of all knowledge, pure consciousness, whose structuring dynamics give rise to the orderly expression of all the Laws of Nature.

Over the past 25 years this body of knowledge has proven profoundly useful and enriching to university faculty in the development of their disciplines and their consciousness. The faculty have found that by focusing on the field of pure consciousness, the intellect becomes more and more surcharged with the totality of knowledge. The mind becomes increasingly alert and lively in creative intelligence. This growing intimacy with Natural Law enlivens more subtle and powerful levels of creativity and comprehension, and influences their research and teaching in an evolutionary direction.

Maharishi Vedic Science and Science of Creative Intelligence contribute to the development of each discipline in a number of ways: (1) Pure consciousness provides a holistic basis for the discipline, giving it a more complete structure and integration. This basis is also directly experienced by the researcher, which creates a unity of knower and known that is intellectually stimulating and deeply fulfilling. (2) Pure consciousness and its dynamics also provide a framework by which all disciplines may be interrelated, without compromising the integrity of each—the ideal of interdisciplinary study. (3) The knowledge of consciousness provides concepts that solve intellectual issues in the

discipline and advance it in the direction of complete knowledge. (4) The development of individual and collective consciousness provides practical and proven solutions to social and/or professional problems associated with the discipline.

The articles of this issue may be classified according to these different applications of Maharishi Science of Creative Intelligence and Vedic Science. The articles on physics by Dr. Kai Drühl and on mathematics by Dr. Cathy Gorini, for example, emphasize how knowledge of the nature of consciousness from Maharishi Vedic Science provides insight into the structure of the discipline. They emphasize consciousness as the basis of knowledge and the role of consciousness in understanding the nature of knowledge in physics and mathematics.

A number of the articles in this issue have as their central focus how key concepts and methods of Maharishi Vedic Science advance the discipline in its theoretical structure and practical applications. For example, the papers on education by Drs. James Grant and Christopher Jones, on psychology by Dr. Charles Alexander, Dr. Fred Travis, et al., on computer science by Dr. Greg Guthrie, on interdisciplinary study by Dr. Sam Boothby, on the study of Veda and Vedic Literature by Dr. William Sands, and on modern health care and medical education by Dr. Richard Schneider, et al., each analyze how Maharishi Vedic Science provides fundamental concepts that have the potential to reshape the discipline and bring fulfillment to its theoretical and practical goals. Similarly, Dr. John Price analyzes the theoretical and practical contribution to the field of mathematics of a key concept from Maharishi Vedic Science, Maharishi's concept of the Absolute Number.

The focus for another group of articles in this issue is how development of individual and collective consciousness through Maharishi Vedic Science advances and resolves problems in the academic discipline. The papers by Drs. Kurleigh King and Scott Herriott on management, Drs. Susan Setzer and Terry Fairchild on literature, and Matthew Beaufort, Dr. Anna Bonshek, and Dr. Lee Fergusson on art education share this emphasis.

This rich collection of papers offers the reader a vision of the immense contribution of the knowledge and technologies of Maharishi Vedic Science to the academic disciplines by expanding the discipline's content and applications, by providing a synthesis of knowledge on the ground of its unified basis in pure consciousness, and by developing the faculty member's ability to penetrate to the most unified and comprehensive level of his or her own field—Ātmā, one's own Self.

## **Conclusion**

This introduction has offered a summary of the development of the knowledge and technologies of pure consciousness, as brought to light by Maharishi in the past 25 years in his Vedic Science. During this time, progress in the scientific investigation of the Unified Field of Natural Law has led to the conclusion that science, in order to advance toward its goal of complete understanding of Natural Law, must now include both approaches to knowledge, objective and subjective. Maharishi Vedic Science provides a technology that allows the systematic, reliable subjective investigation of the field of total

Natural law, with corroboration of one's findings from modern science and ancient Vedic science.

The resulting integrated approach to knowledge constitutes a definitive stride forward in the evolution of science. Maharishi has said that now is the time for one grand science, for the full maturity of the scientific enterprise. This advancement will yield timely and beneficial applications for the betterment of human life, bringing increasing fulfillment to science, to the scientist, and to the society as a whole.

The full blossoming of science to a state of complete knowledge will become a reality as individual consciousness develops through the technologies of Maharishi Vedic Science, and collective consciousness develops through the *Maharishi Effect*. Maharishi wrote in 1995, "The *Maharishi Effect* is rising in the world. . . . As the *Maharishi Effect* is purifying world consciousness, old principles that were guiding life in the age of ignorance are being replaced by new principles that will guide life in the dawning Age of Enlightenment in today's world. The *Maharishi Effect* is giving rise to new knowledge and more useful programmes for betterment in life" (Maharishi Mahesh Yogi, 1995b, p. 270).

Maharishi University of Management has contributed greatly to the rise of the *Maharishi Effect*. The students and faculty have had the unparalleled opportunity to participate in Maharishi's Consciousness-Based education, a system that is unique in awakening in each participant the intellectual, social, and moral qualities that society holds most dear, and to purify national consciousness through their group practice of the TM-Sidhi program, including Yogic Flying.

With educational other institutions offering Maharishi Vedic Science and its applied programs, the time is quickly approaching when every society and its citizens will cease to make mistakes; when problems, failures, and suffering will no longer shadow life; when all will enjoy the support of Natural Law by virtue of their consciousness being aligned with the total potential of Natural Law; when Natural Law will uphold national life so that every area of society will maintain steady, fulfilling progress; and when creativity, orderliness, happiness, and prosperity will characterize the life of a nation (Maharishi Mahesh Yogi, 1996a, pp. 40, 41).

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