

# **Beyond the Current Paradigm in Management Thought: Alignment with Natural Law Through Maharishi Vedic Management**

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## *Abstract*

*Throughout the twentieth century, the dominant paradigm of management has been changing. As a consequence, there has been an evolution in the concept of leadership and in the way that executives think about business strategy. The trend in both leadership and strategy began with an emphasis on the concrete or material aspects of business and focused on production. This was followed by progressively subtler interpretations of the business enterprise that emphasized the importance of the human element. Contemporary thinking about both leadership and strategy focuses attention on the knowledge base of the firm and emphasizes the value of creativity and learning in organizations. This evolution of management thinking will find its fulfillment in a paradigm based on the Maharishi Vedic Science principle that knowledge is structured in consciousness. In this view, the role of the leader will be to create coherence in the collective consciousness of the organization, and the strategy of the firm will be to harness the infinite creative potential of Natural Law through the development of the consciousness of the employees.*

## **The Evolution of Leadership and Strategy in Management Thought**

Management thought has followed many fads in the last half of the twentieth century. We have witnessed several cycles in which a wave of mergers and acquisitions rose in tune with a managerial logic of synergy and control, only to be followed by a period of spin-offs and downsizing as the song of efficiency, focus, and core competence had its play in the managerial culture. Though cycles of centralization and decentralization have alternated throughout the twentieth century, a discernible trend in management rhetoric has remained. The present dominant paradigm of management emphasizes creativity and organizational learning as the only core competencies that can enable a firm to sustain a competitive advantage in the hyper-competitive environment of rapidly changing technologies and emerging global markets. This dominant mode of management thinking differs from the logic of high-scale production and efficiency that guided the management of the large corporations of the early 1900s.

This article will identify a systematic trend in management thought, and we project that trend in order to discern the outlines of the emerging paradigm of management for the twenty-first century. We do so by considering the common elements in the trends of the two principal functions of management. One is executive leadership and the other is business strategy, expressed in the common understanding about the sources of competitive advantage in an industry.

Analysis will show that in the coming era the competitive advantage will belong to companies whose managements have aligned themselves with Natural Law through

Maharishi Vedic Management<sup>SM</sup>, a discipline of Maharishi Vedic Science<sup>SM</sup>, and that companies not in tune with Natural Law will lose their competitive edge and have difficulty meeting their goals. By developing their own consciousness with the technologies available through Maharishi Vedic Science, company leaders will be creative and farsighted and will spontaneously act in accordance with the Laws of Nature, thus winning the favor of Natural Law and guaranteeing their company's success.

### **Changing Paradigms of Management in this Century**

*Scientific Management.* In the early twentieth century, the role of the business leader was to organize capital, people, and technology into an efficient system for production. This search for efficiency was paramount among the functions of leadership. Within the business setting, the leader was a designer. Following the logic of the school of scientific management, a business leader's job was to design efficient production processes to support a strategy of low-cost, high-volume production (Taylor, 1911). The large successful enterprises of Ford, General Motors, DuPont, Bell Telephone, and the railroads emerged from this concept of management.

*The Human Relations School.* During their efforts to identify more efficient designs for the organization of work at the Hawthorne Works of Western Electric Company, efficiency engineers accidentally discovered that workers were more productive when they felt that their personal feelings were being cared for and when they had opportunities to satisfy their individual, emotional and interpersonal needs in the workplace.

This discovery led to the evolution of the Human Relations School of management in the late 1930s pioneered by Elton Mayo (1933) with contributions from Chester Barnard (1938) and F. J. Roethlisberger and W. J. Dickson (1939). Managerial theories of employee motivation became much richer under the influence of this perspective. Managers learned to think of employees not only as work units interested solely in the economic rewards their jobs would generate, but as individuals who have needs for recognition, status, control, and a sense that they are contributing to the entire production system. The role of the leader, in the Human Relations School of thinking, included much more than technological design. The leader became a psychological diagnostician, a coach to employees, a benefactor to the community, and an arbiter of disputes.

The fundamental concept regarding the source of competitive advantage did not vary much during this period. Though the concept of leadership was changing by mid-century, business strategy through the 1960s was still based on large-scale production. The Human Relations School merely alerted the executive to the potential sources of inefficiency in the production system. Nevertheless, as the late-century model began to emerge, the Human Relations School inspired the development of a wave of interest in corporate culture as a source of competitive advantage.

*The Knowledge-Based Organization.* During the 1980s and 1990s, a new and distinct paradigm of management thought began to emerge. It began with the publication in 1980 of Michael Porter's book *Competitive Strategy*, which showed that the strategy of high-volume, low-cost production was suited only to certain industries and could be vulnerable to a more focused strategy in which a firm's product is specifically differentiated from its generic counterparts.

Porter's focus and differentiation strategies are based on the development of core competencies by which the competitor can serve market niches better than the generic

producer. This theme was echoed in the 1982 best-selling book by Peters and Waterman, *In Search of Excellence*, which advised executives to “stick to their knitting.” By this the authors meant that a company’s strategy should concentrate on its core skills as a means to differentiate it from other firms.

Porter’s 1985 publication of *Competitive Advantage* drew increased attention to the specific characteristics that support a firm’s sustainable competitive advantage over others. This view was further developed in the late 1980s as the resource-based view of business strategy (Barney, 1991; Prahalad and Hamel, 1990), which sought to identify a firm’s characteristics that are unique, such as organizational culture, or that are difficult to imitate, such as the research-and-development skills of scientists, the product-development skills of engineers, or the information systems used for inventory control throughout a channel of distribution.

*Current Emphasis on Creativity and Continuous Learning.* As the twentieth century comes to a close, the core competence of an organization is understood more in terms of the skills of individuals or small groups than in terms of global organizational design. Teams are seen to be the unit of creativity. Peters and Waterman located organizational creativity and vitality in a firm’s small “skunk works.” The icons of industry are entrepreneurial organizations that started from small units, such as Apple Computer, Intel, Lotus, Microsoft, and the new telecommunications companies that emerged from the breakup of the Bell System.

As technologies converged (e.g., telecommunications and computing, information systems and distribution, video programming and computing) and markets became more global, managers realized that no physical resources, such as raw material contracts, patents, distribution systems, or even physical information systems, such as databases, can be the sources of sustainable competitive advantage. Only the continuous evolution of knowledge can keep a firm ahead of its competition. This insight reveals the strategic importance of a firm’s ability to create and its ability to learn, known in the management literature as its absorptive capacity (Cohen and Levinthal, 1990).

This reorientation of understanding about the essence of business strategy has led to a renewed concept of leadership and has extended the function of leadership beyond the ranks of top management. The role of the manager has come to be understood more as a coach, teacher, and facilitator. The new executive has had to become a leader among leaders in the creation and organization of knowledge.

### **Retrospective Interpretation of 20th Century Management Thought: Âishi, Devatâ, and Chhandas**

Several articles in this issue have reviewed the fundamental principles and mechanics of creation studied in Maharishi Vedic Science (see Dillbeck & Dillbeck in this issue). The transformation of management thought during this century can be understood in terms of these principles, particularly Maharishi’s tripartite model of consciousness: *Âishi*, *Devatâ*, and *Chhandas*. In his Vedic Science, Maharishi describes how the wholeness of pure consciousness (in Sanskrit *Saṃhitâ*) has within its structure three values. In its elemental state of wholeness, pure consciousness experiences or knows only itself. In this self-referral interaction arises the fundamental structure of knowledge. In the first of the tripartite structure consciousness is the knower, or the *Âishi* aspect of consciousness. Secondly, the process or knowing value of consciousness is the *Devatâ*. Thirdly, that which is known is the *Chhandas* aspect of consciousness. As Maharishi (1994) describes it: “In the Vedic language this three-in-one structure of consciousness is

called Saṃhitā of Āishi, Devatā, Chhandas—Saṃhitā (unity) of Āishi (knower), Devatā (dynamism of the process of knowing), and Chhandas (the known)” (p. 59). Maharishi also expresses this tripartite structure of wholeness as the subjective, the objective, and the relationship between them. These three fundamentals, which Maharishi locates as the self-referral mechanics at the basis of life, express themselves in every step of evolution. They can therefore be used fruitfully to analyze the progression of management styles as they have evolved over time and to project the direction towards which they will be moving in the future.

In the early part of the century, competitive advantage had its source in physical objects; that is the known or Chhandas value of consciousness. Competition was driven by improvements in efficiency through economies of scale, technology, and the monopolization of production ingredients. This focus on the Chhandas elements, the concrete, objective, or structural aspects of the business phenomenon, represents the most superficial, but also most natural starting point for progress in management science.

The rise of the Human Relations School of management emphasized the impact of the motivations and desires of individuals on a firm’s effectiveness and accentuated the interpersonal processes and leadership styles that distinguish one firm from another. This new perspective called attention to a more subtle aspect of the business firm, a level we can classify as *process* rather than structure. Managers learned from the Human Relations School how to identify human forces and the dynamics at work in their organizations. This level of process and dynamics, the active expression of the impulses of human desire and intelligence in the organization, represents in Maharishi Vedic Science the Devatā element of the organization. In comparison with the Chhandas values of equipment and raw materials, this level of psycho-social processes more subtly expresses the wholeness of the business firm.

The transition of management thought toward the emphasis on continuous learning and leadership at all levels in a “learning organization” is a progression beyond organizational processes. In the latter part of the century, management scholars attempted to identify the true depository of knowledge in organizations. Recognizing that organizations are indeed knowledge-based, they wanted to know how and where in an organization knowledge actually resides.

Historically, the answer has been that it can be found in the databases, files, and accounting systems of the firm, because the knowledge contained there is owned and fully controlled by the corporation. But a deeper analysis revealed that a company’s knowledge lies in its human resources. These include not only the firm’s R&D scientists, but individuals at all levels and all functions of the organization, individuals who have learned how to do their jobs better or how to organize systems and processes more efficiently, or who display the qualities of leadership needed to build and perpetuate a learning organization. The true depository of knowledge in the corporation is therefore the knower him- or herself; in Vedic Science terms, the Āishi aspect of consciousness.

The knower or Āishi in Maharishi Vedic Science does not refer to the superficial aspects of body, senses, mind, or intellect, or even to intuition which has gradually come to be recognized as playing a significant role in making business decisions. Rather, Āishi refers to the more fundamental knowing aspect of consciousness, an aspect of the three-in-one structure of pure consciousness.

In Maharishi Vedic Science, the sound of the continuous transformations of the three-in-one structure of pure consciousness is known as Veda and the Vedic Literature. Maharishi (1994, pp. 78–80) has described how this literature unfolds as a sequence of interactions between Saṃhitā, Āishi Devatā, and Chhandas. The first aspect of the

Veda in the sequence is named Âk Veda. Maharishi often cites one verse from Âk Veda—the Âicho Akshare verse—as expressing the essence of the self-referral mechanics of creation and their implications for success in life. In explaining the connection between knowl-edge and consciousness, Maharishi summarizes the Âicho Akshare verse in the simple statement, “Knowledge is structured in consciousness” (Maharishi International University, 1974, p. xi).

Based on Maharishi’s description of the mechanics of evolution, we can now project how management thinking will evolve during the remainder of this decade and into the twenty-first century: Management’s future development will be based not only on knowledge but on *knowingness*, on the transcendental level of consciousness. Management will consider not only the consciousness of individuals within a corporation, but their interacting wholeness, which Maharishi terms the collective consciousness of the corporation (1995, p. 292). In the systematic development and progress of individual and collective consciousness will be the elements that provide a lasting competitive advantage and that guarantee success by enlisting the support of the invincible power of Natural Law that has its basis in the most settled, unified state of human consciousness—pure consciousness.

### **21st Century Management: Knowledge Is Structured in Consciousness**

Maharishi Vedic Science reveals that the full development of human potential, which is required for full business success, depends upon a knowledge of Natural Law that goes beyond the accumulation of information, however relevant, and beyond the attainment of technical skills, however sophisticated. In his description of the structure and development of consciousness, Maharishi (1969, p. 341) explains that the human nervous system has the remarkable ability to know both the boundaries of perception and the unbounded awareness of pure consciousness. This pure consciousness, which transcends waking experience, is experienced during the practice of the Maharishi Transcendental Meditation technique, in which the mind settles to subtler states of thought, ultimately transcending even the most refined impulse of awareness.

Pure consciousness, Maharishi explains, is not only the source of individual thought and creativity, it is the source of Natural Law, the Unified Field, from which emerge all the forms and phenomena in Nature. As Maharishi (1986) explains,

Consciousness coming back onto itself gains an integrated state, because consciousness in itself is completely integrated. This is pure consciousness, or transcendental consciousness. From this basic level of life emerge all fields of existence, all kinds of intelligence. (p. 25)

By experiencing that level of Natural Law within their own awareness, executives who practice the Maharishi Transcendental Meditation technique align their individual intelligence with what Maharishi terms the managing intelligence of Nature. This is the fundamental principle of Maharishi Vedic Management, or what he sometimes refers to as “Master Management.”

Maharishi’s Master Management maintains the managing intelligence of the manager in alliance with this supreme managing intelligence of the universe and thereby renders his administration as automatic, problem-free, ever progressive, and ever-evolutionary as the administration of the universe through Natural Law. (Maharishi Mahesh Yogi, 1995, p. 8)

Through this alignment with Natural Law, executives develop within themselves the same managing intelligence by which Nature manages the infinite diversity of the universe. As pure consciousness is experienced more fully and integrated with waking activity, managers gain the support of Natural Law, not only for themselves, but for all the activities of the firm. This form of management fundamentally assures success for both the manager and for the company. As Maharishi (1995) explains, “Support of Natural Law will render all thought, speech, and action free from stress and strain—life will naturally progress to greater levels of achievement and fulfillment; life will naturally be easy, without problems or failures” (p. 182).

When more individuals throughout the business firm practice the Transcendental Meditation and TM-Sidhi programs, the overall quality of life increases exponentially. Employees, for example, become less burdened by stress, fatigue, ill health, and all other negative factors. They are physically and psychologically healthier due to the enlivenment of the evolutionary quality of Natural Law in their collective consciousness, and their collective activity spontaneously becomes more coherent and integrated. As a result, the firm’s productivity increases, and corporate strategy progresses in an evolutionary, mistake-free direction. See the next section for a review of research relevant to these claims.

This ideal form of corporate leadership is the goal of Maharishi Vedic Management. It arises when managers become established in what Maharishi refers to as higher states of consciousness. The highest state of consciousness Maharishi (1994, p. 351) calls unity consciousness, because it is a state in which the perfect integration and harmony of mind, body, and the environment is enjoyed as a living reality. He describes a person’s experience of unity consciousness as a state of freedom and notes, “In that perfect liberation he leads the life of fullness and abundance” (Maharishi Mahesh Yogi, 1969, p. 448). As individuals practice Maharishi’s technologies of consciousness day by day, pure consciousness stabilizes in their awareness over time and they begin to live their full potential, experiencing higher and higher states of consciousness, until life in unity consciousness brings a permanent state of satisfaction and bliss.

Maharishi (1977, p. 91) predicts that when a sufficient number of individuals are living higher states of consciousness, mankind’s goals of satisfying human wants in a climate of peace and happiness will rapidly be fulfilled. Reduction of stress in individuals and in society will result in increased creativity, organizing power, and harmony. As these qualities spread in businesses and governments everywhere, solutions will be found for the economic and social problems that have plagued our world despite the advances that modern science and technology have brought.

Maharishi’s Master Management trains the manager to take a stand in the science and art of management through Natural Law, and thereby brings the support of Natural Law to every aspect of management, nourishing and supporting the evolution of every area in the whole range of the manager’s concern, so that he enjoys the constant growth of the company, fulfilling the supreme goal of management—prosperity, progress, fulfillment, success and peace—for himself and for all concerned. (Maharishi Mahesh Yogi, 1995, p. 9–10)

Maharishi’s Vedic Management emphasizes the practical procedures and technologies we have been discussing, the Transcendental Meditation and TM-Sidhi programs, to develop human consciousness to the highest degree. Maharishi’s Vedic Management also provides a theoretical explanation of Natural Law that corroborates and validates a person’s experiences of the growth of consciousness. These two aspects of knowledge, subjective and objective, make Maharishi’s Vedic Management a complete science of management. It is complete in the knowledge of the objective details of day-to-day

management, and it is complete in the holistic, subjective element of managing from the level pure consciousness, the elemental field of wholeness from which all diversity emerges:

Management worth the name should be considered in terms of wholeness. The word management must be concerned with the move of wholeness, and this move of wholeness, throughout the range of any performance, is what renders management complete at every stage of progress free from problems, and full of happiness and success at every step of progress. (Maharishi Mahesh Yogi, 1995, p. 52)

### **Research on the MAHARISHI TRANSCENDENTAL MEDITATION Program in the Workplace**

Over 500 studies on the effectiveness of the Transcendental Meditation technique have been conducted over the past 40 years at 200 universities and research institutes in 30 countries. A number of studies on the Transcendental Meditation technique in the workplace speak to its potential for reducing stress, improving efficiency and enhancing the knowledge base and absorptive capacity of a firm by developing the company's *Āishi* quality. Maharishi (1994) describes the Transcendental Meditation technique in this way:

Maharishi's Transcendental Meditation technique is a simple, natural, effortless procedure practiced for 15 to 20 minutes in the morning and evening while sitting comfortably with the eyes closed. During this technique the individual's awareness settles down and experiences a unique state of restful alertness: as the body becomes deeply relaxed, the mind transcends all mental activity to experience the simplest form of human awareness, Transcendental Consciousness, where consciousness is open to itself. This is the self-referral state of consciousness. (p. 260)

Here, Maharishi use the term transcendental consciousness to indicate that the experience of pure consciousness gained during the Transcendental Meditation technique is beyond the subtlest experience of individual thoughts. The unique experience of restful alertness during the Transcendental Meditation technique has been distinguished from the aroused states of consciousness of ordinary wakefulness and the restful but inert state of sleep on over 20 psycho-physiological indicators, including measures of EEG power and coherence which signify orderly brain functioning (Alexander et al., 1987, and Orme-Johnson & Haynes, 1981).

The following is a brief sampling of some of the studies on the Transcendental Meditation technique that deal with management and with the workplace. These studies show, in a practical way, that the results of the new Consciousness-Based<sup>SM</sup> approach to management are already being realized:

- Gustavsson (1990, 1992) studied the effects of the Transcendental Meditation technique on the managers and employees of a Swedish public utility. At the top management level, he found a more creative climate and better group spirit; among employees, there was a significant improvement in psychological health, insomnia, and risk for cardiovascular disease.
- In a three-month prospective study specifically aimed at managerial personnel, DeArmond, Alexander, & Stevens (1996) found that managers practicing the Transcendental Meditation technique at the U.S. midwestern headquarters and nearby facilities of a well-established medical equipment developer and manufacturer, improved significantly relative to controls in the same organization on 15 measures

of vitality, physical complaints, healthful behaviors, serum cholesterol, observer-rated and self-reported psychological well-being, and observer-rated organizational contribution.

- A study of the top management team at a successful Norwegian firm in the oil and gas industry (Schmidt-Wilk, Alexander, & Swanson, 1995) found evidence that individual managers benefit from the regular practice of the Transcendental Meditation technique. Benefits included growth of consciousness, improved physical health, interpersonal relations, and greater ability to manage work-related stress. The study also found indications that regular practice of the Transcendental Meditation technique enriched the group of managers as a whole, for example in the growth of team coherence and harmony. In this study, the constant comparative method of grounded theory (Glaser & Strauss, 1967) was employed. It was chosen to generate concepts regarding the managers' involvement in the program and to suggest ways for managers to implement future programs.
- Alexander et al. (1993) undertook a three-month prospective study in the U.S.A. designed to test the effects of the Transcendental Meditation program on a wide range of variables relevant to the workplace. They evaluated the effects of the Transcendental Meditation technique on stress reduction and health and employee development in two settings in the automotive industry: a cluster of manufacturing plants owned by a Fortune 100 company, and a small distribution sales company. They found that:

Regular meditators [i.e., practitioners of the Transcendental Meditation technique] improved significantly more than controls, with irregular meditators scoring in between, on multiple measures of stress and employee development, including reduced physiological arousal, measured by skin conductance levels, during and outside Transcendental Meditation practice; decreased trait anxiety, job tension, insomnia and fatigue, cigarette and hard liquor use; improved general health and fewer health complaints; enhanced employee effectiveness, job satisfaction, and work/personal relationships. (p. 245)

These last three qualities combined effectiveness, job satisfaction, and work/personal relationships, all particularly relevant to individual and company success.

- In Australia, a mutual fund company offered the Maharishi Transcendental Meditation program to its entire sales staff of 350 people (Swanson & Oates, 1989). After a year, 55% of the employees had taken part, and before the year was out, sales had increased by 250% over the previous year. The Transcendental Meditation practitioners accounted for most of the increase. Responses to a questionnaire indicated that the improvements were attributed to reduced tension and anxiety, decreased insomnia, increased energy and motivation, and improved interpersonal relationships, especially with clients and family.
- Schmidt-Wilk, Alexander & Swanson (1996) reported that the directors of a German finance company offered the Maharishi Transcendental Meditation program to employees as part of their in-service training. After 20 of the 100 employees had been instructed, the directors noted an increased volume of lending, a general improvement in the work climate, and marked reductions in the number of insolvency cases, employee absences due to illness, and customer complaints. Four years of radical growth followed, in which balance sheet totals grew by 230%, and profits increased over 300%, with only a 28% growth in personnel. (Gottwald & Howald, 1989, 1992)

- Researchers had studied the effects of the Transcendental Meditation technique on workers much earlier, beginning with studies by Frew (1974) and Jonsson (1975) in the U.S.A. and Sweden respectively. Frew's groundbreaking study, "Transcendental Meditation and Productivity" found that practitioners of the Transcendental Meditation technique improved significantly on measures of job performance, job satisfaction and relations with peers and supervisors in comparison to controls, as indicated by self-report questionnaires and evaluations by peers and supervisors. A replication three years later by Friend (1977) found that Transcendental Meditation practitioners scored higher than controls on self-report measures of performance, job satisfaction and relations with co-workers and supervisors.
- In an early European study by Jonsson (1975), support was found for the hypotheses that workers practicing the Transcendental Meditation technique were more alert and active, achieved more with less effort, became angry less often, were more tolerant, possessed more self-confidence, were more extroverted, and had a greater ability to assign correct priorities to different tasks than non-meditating control subjects. Although these early studies were not longitudinal and lacked comparable control groups, they paved the way for later research that used stronger methods, and supported the early conclusions.
- More recently, in Japan, two five-month prospective studies with a more rigorous design, by the respected National Institute of Industrial Health of the Japanese Ministry of Labor (Haratani & Henmi, 1990a, 1990b) found significant improvements, relative to controls, in Transcendental Meditation practitioners in a large manufacturing firm. Improvements were observed in ten of the twelve subscales of the Tokyo University Health Index and in the Social Desirability Scale, and in the incidence of insomnia and smoking.

#### **Research on Self-Development: Toward the Development of Full Human Potential**

Research on the individual psychological traits and skills associated with effective management and leadership (Stodgill, 1974; Bray, Campbell, & Grant, 1974; McClelland, 1985; Boyatzis, 1982; Leavitt, 1986) has generally pointed to the following characteristics: social power motivation, communication skills, critical and creative thinking, self-efficacy and inner locus of control, decisiveness, vision, and interpersonal competencies to resolve conflicts in a constructive manner and to build team spirit and collaboration. What many of these characteristics have in common is that they are functions of a single, comprehensive dimension of self development as has been observed by developmental psychologists such as Loevinger (1976), Maslow (1968), and Kegan (1994). Simply put, such leaders are more mature.

As individuals progress to higher stages of psychological development, they exhibit greater autonomy and ability to handle stress, more integration of intellect and emotions, strengthened values and purposefulness, and less self-centered perception and interaction. Research indicates that the systematic experience of transcending through the Transcendental Meditation technique is associated with transformation toward the post-conventional, self-actualized stages of development described by Maslow (Alexander, Rainforth & Gelderloos, 1991). Two studies in particular speak to the question of whether the practice of the Transcendental Meditation technique promotes this kind of development.

- A longitudinal study by Alexander et al. (1990) compared changes in ego development over an eleven-year period in graduates from a university with a special curriculum

including the practice of the Maharishi Transcendental Meditation program with those from three well-known universities offering standard curricula. At pre-test, the experimental group already scored at the conscientious level, a mature level of abstract reasoning about oneself and the world as assessed by Loevinger's (1976) ego or self-development scale, but over the intervening period increased by almost one step to a more self-differentiated, individualistic level. This is in contrast to the controls who remained relatively unchanged or regressed slightly in score. Such changes, if experienced widely among managers and workers, would have a profound impact on workplace effectiveness.

- Alexander, Rainforth & Gelderloos (1991) presented an exhaustive statistical meta-analysis of all studies then existing (42 treatment outcomes) on the effects of the Transcendental Meditation technique and other forms of meditation and relaxation on self-actualization. "The effect size, in standard deviation units, of TM on overall self-actualization . . . was approximately three times as large as that of other forms of meditation . . . and relaxation . . . , controlling for duration of treatment and strength of experimental design" (p. 189–190). The effect size was also three times as large for three independent factors revealed by the Personal Orientation Inventory, the most widely used self-actualization measure: affective maturity, integrative perspective on self and world, and resilient sense of self. The magnitude of the effects indicated that the changes were not due to stylized relaxation, expectation or other motivational effects and the authors concluded that systematic transcending was the key factor contributing to the results.

These results showing advances in ego development and in self actualization have powerful implications for leadership and for organizational success, suggesting a developmental transformation in the individual's style of functioning

from part	to whole
from reactive	to proactive and preventive
from short-term	to long-term
from win-lose	to win-win
from control	to collaboration
from efficiency	to effectiveness
from administration	to leadership
from development of knowledge and skills	to development of full human potential

**Conclusion**

This impressive sample of research results lends support to the conclusions drawn earlier about the way in which current management thought will find fulfillment. In this century the pendulum has been swinging from the material aspects of business, focused on the structure of production (the Chhandas element) towards progressively subtler interpretations of the business enterprise. Under the influence of this change, business strategy began to emphasize the importance of the human element, first for the interpersonal processes that affect the success of the firm (the Devatâ element), then later, toward regarding the firm as a learning organization. This perception is now progressing from a focus on knowledge to a focus on the knower (the Âishi element), from knowledge-based to knower-based.

We have merely scratched the surface both in the research and in the application of these powerful technologies of consciousness of how the full human potential can be

developed and what this could mean to leadership and strategy in the twenty-first century, but we have no doubt that this is the course that the practice of management will take. The only direction in which the current knowledge-based approach can find its fulfillment is at a deeper, more fundamental level, and the most fundamental level of the knower is his or her own transcendental consciousness. The achievement of that profound practice of management will produce an era of business and society that will accomplish what so far has only been glimpsed, the full satisfaction of all human material wants as a by-product of the growth of human consciousness, individually and collectively, to its full dignity in the state of unity consciousness, the most fully developed state of human potential.

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