

Twelve Principles of Maharishi Vedic Science

DESCRIPTION OF HIGHER STATES OF CONSCIOUSNESS

1. THERE ARE SEVEN STATES OF CONSCIOUSNESS, AND OUR HUMAN BIRTHRIGHT IS TO LIVE IN THE HIGHEST STATE

TRANSCENDENTAL CONSCIOUSNESS

- “The state of Being is one of pure consciousness, completely out of the field of relativity; there is no world of the senses or of objects, no trace of sensory activity, no trace of mental activity. There is no trinity of thinker, thinking process and thought; doer, process of doing and action; experiencer, process of experiencing and object of experience. The state of transcendental Unity of life, or pure consciousness, the state of Yoga, is completely free from all trace of duality. In this state of transcendental consciousness a man is “said to have ascended to Yoga.” *Bhagavad Gita*, VI 4 p. 393-394

COSMIC CONSCIOUSNESS

- “When this Self-consciousness is not lost, even when the mind comes out of the transcendent and engages itself once more in the field of activity, then the Self-consciousness gains the status of cosmic consciousness. The Self-consciousness is then eternally established in the nature of the mind. Even when the mind is awake, dreaming, or in deep sleep, the Self-consciousness is naturally maintained and is said to be cosmic consciousness.
- Cosmic consciousness means that consciousness which includes the experience of the relative field along with the state of transcendental pure Being. This state of cosmic consciousness is a state where the mind lives in eternal freedom and remains unbounded by what it experiences during all the activity of the outside relative world. This state of freedom from the bondage of experience gives the mind the status of cosmic consciousness, the state of eternal freedom in any of the relative states of life—waking, dreaming, or sleeping.” *Science of Being*, p. 245-246

GOD CONSCIOUSNESS

- “When unbounded awareness starts to co-exist with the awareness of boundaries, our comprehension of the boundaries and what lies outside them becomes more complete. It is like having a wide-angle lens on a camera—it photographs the object in front of it, but it also takes in much more of the scene than an ordinary lens. In a similar way, having that unbounded awareness allows our horizon to expand so that we are able to comprehend more—not only the horizontal level, but on the vertical level as well.

- With such an unrestricted, unbounded awareness, we are able to penetrate into the deeper values of perception. Our perception becomes more refined. We could naturally imagine a state in which the finest perception would be possible, so that the finest relative value of the object of experience would become apparent to our perception.” *Science of Creative Intelligence Lesson 23, p. 6:*

UNITY CONSCIOUSNESS

- “Let us, however, further examine the nature of perception when that pure, unrestricted, unbounded awareness has become constantly established in the conscious mind. In that state, when the unbounded awareness of the conscious mind falls on the boundaries of the finest relative, it not only maintains its own liveliness of the awareness of the unbounded Absolute, but also starts to enliven the unmanifest transcendental field which is permeating the finest relative level of the object. Because the liveliness of this hitherto hidden, transcendental value of the object has the same character as the liveliness of the conscious mind, the mind breathes life, as it were, into the omnipresent, absolute, unmanifest value of the object.

This level of cognition certainly has a different nature from that level which cognizes only the finest relative. In this further development, the liveliness of the infinite is cognized on the bed of the finite. This is only possible when the conscious mind has become vibrant with the infinite value and the perception has become so refined as to spontaneously cognize the finest relative values. In this situation, the finest relative perception rises to the level of the infinite value of perception. This further development, then, certainly deserves to be called a seventh state of consciousness, different from the other six. “ *Science of Creative Intelligence Lesson 23, p. 8-9*

2. HIGHER STATES ARE CHARACTERIZED BY SKILL IN ACTION, SPONTANEOUS RIGHT ACTION, AND SUPPORT OF NATURE

SKILL IN ACTION:

- “What is skill in action? It is the technique of performing an action so that the whole process becomes easy. The action is completed with the least effort, leaving the doer fresh enough to enjoy fully the fruits of his action while at the same time remaining untouched by its binding influence. And not only this; the action is performed quickly so that the doer begins to enjoy the results immediately.” *Bhagavad-Gita p. 142*
- “Skill in action' does not allow any negative influence from outside to hinder the performance of action, nor does it produce any negative influence either upon the doer or upon anyone anywhere; on the contrary, the influence it creates is wholly positive.” *Bhagavad-Gita p. 143*

- “The process of action, if carried out with what is here called 'skill in action', produces good results in all directions and enables the doer to derive maximum benefit from it. At the same time, it fails to produce a binding influence on him.” *Bhagavad-Gita p. 143*
- “Wise in the skill of action are those who first pull the arrow back before they proceed to shoot it ahead. As the mind becomes established in transcendental consciousness, the state of Being becomes infused in to the very nature of the mind, which thus gains the status of cosmic intelligence. *Bhagavad-Gita p. 141-2.*

INCREASED ABILITY TO FULFILL DESIRES THROUGH SUPPORT OF NATURE

- “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.” *Maharishi University of Management. p. 182*
- "This is commonly known as 'support of Nature', because not knowing the principle of success through one's action, one thinks that one is supported by powers outside oneself, but in fact the phenomenon of support of nature is the phenomenon of one's own pure consciousness—self-referral consciousness." *Maharishi's Absolute Theory of Government, p. 360*
- Gaining the full support of Nature through development of the full creative potential of consciousness makes the student a master of his life. He spontaneously commands situations and circumstances; he spontaneously controls his environment; his behaviour is always spontaneously nourishing to himself and everyone around him. He has the ability to spontaneously fulfill his interests without jeopardizing the interests of others. *Maharishi Vedic University Introduction p 115.*
- “Very simple it is to educate the children in that spontaneous utilization of the total brain in every thought, speech, and action. This is the education that will uphold Total Natural Law for the fulfillment of desire, and this is the education that will have the citizens of every country fulfill their desire, fulfill their actions.” (Maharishi Global Press Conference, April 23, 2003)

MEANS GATHER AROUND SATTVA:

- “Therefore, the fully lively state of pure consciousness is the field of Vedic Technology, which can create anything spontaneously from within itself. That is why the Vedic Axiom of success is *Satyam Eva Jayate*)—Victory (fulfillment of desire) has its basis in the ‘Sattwic’ (pure, integrated, self-referral, Yogic, Vedic, or Samhitā) quality of intelligence.

- This means that self-referral consciousness is the spontaneous source of everything that there is in the universe; and therefore the logical conclusion is that anyone can create anything from this level of intelligence.” *Celebrating Perfection in Education*, p. 166.
- “The success of ‘great men’ comes from their self-referral, unbounded field of intelligence—coherent consciousness (Sattwa)—and basically not from the means of operation. The reality is that the means gather around *Sattwic* intelligence—Natural Law favors *Sattwic* consciousness—and whatever is required, comes.” *Maharishi University of Management* p. 109

SPONTANEOUS RIGHT ACTION—AND GAINING THE “FRUIT OF ALL KNOWLEDGE”

- “Ideal education is capable of providing enlightenment, which is the ‘fruit of all knowledge’, to every student. The ‘fruit of all knowledge’ is mistake-free life, fulfilling life, daily life in satisfaction and fulfillment—the natural ability to think and act in accordance with Natural Law so that one enjoys the full support of Natural Law.” *Maharishi Vedic University*, pp. 114-115
- “Giving the “fruit of all knowledge” to every student means enlivening total knowledge and its infinite organizing power in his awareness and enabling him not only to live life without problems but to live daily life in the waves of success and fulfillment.” (*Maharishi Vedic University*, pp. 325-326,
- “He only has to open his awareness to that level of reality to experience Transcendental Consciousness and to practically realize that he is the embodiment of all knowledge and to enjoy the “fruit of all knowledge” in his daily life—mistake-free life—life in fulfillment—all thoughts and actions in full accordance with Natural Law.” *Maharishi Vedic University*, pp.151-152)

3. EVERY STATE OF CONSCIOUSNESS HAS A CORRESPONDING STATE OF PHYSIOLOGY.

- "For anything to be an experience, there has to be a specific activity created in the nervous system. The nervous system has to be set in a particular order. The machinery of the nervous system has to come to a specific status in order to give rise to a specific state of experience.” *Science of Being* (pg. 289):
- “Now, for Transcendental Consciousness to become permanent and to co-exist with the waking state of consciousness, it is necessary that the two states of the nervous system corresponding to these two states of consciousness should co-exist. This is

brought about the mind gaining alternately Transcendental Consciousness and the waking state of consciousness, passing from one to the other.” *Bhagavad Gita*, pg 314 (IV 38 commentary)

4. EACH INDIVIDUAL IS COSMIC

- "The reality that the universe is the observer himself is the reality of the total disclosure of consciousness; it is the total potential of consciousness; it is the total reality of consciousness." *Vedic Knowledge for Everyone*, p. 54
- “The boundaries of individual life are not restricted to the boundaries of the body, and not even to those of one’s family or one’s home; they extend far beyond that sphere to the limitless horizons of cosmic life.” (*Science of Being* p. 58, 2001 edition)
- “Every individual is Cosmic. Total Natural Law is available in everyone.” (*Human Physiology—Expression of Veda and the Vedic Literature*, p. 333)

5. THE PURPOSE OF LIFE IS THE EXPANSION OF HAPPINESS.

- “Expansion of happiness is the purpose of life, and evolution is the process through which it is fulfilled. Life begins in a natural way, it evolves, and happiness expands. The expansion of happiness carries with it the expansion of intelligence, power, creativity, and everything that may be said to be of significance in life.” *Science of Being*, p. 63-64:
- “If a man is unhappy he has missed the very essence of life. If his intelligence, power, creativity, peace and happiness are not constantly developing, he has lost his direction.” *Science of Being*, p. 81

6. KNOWLEDGE IS STRUCTURED IN CONSCIOUSNESS

- “Veda means knowledge. Therefore, my Vedic Science, the science of Veda, is the science of complete knowledge. Knowledge results from the coming together of the knower, the process of knowing, and the object of knowing—knowledge blossoms in the togetherness of knower, knowing, and known. My Vedic Science, the science of knowledge, is the science of the Unified Field of knower, knowing and known. (*Maharishi Vedic University: Introduction*, p. 154)
- “The process of education takes place in the field of consciousness. The prerequisite for gaining complete education, complete knowledge—the prerequisite for knowing everything, experiencing everything, and doing everything—is to bring the awareness

to the level of pure intelligence, pure knowledge, self-referral intelligence, self-referral consciousness, Transcendental Consciousness.” (*Maharishi Vedic University: Introduction*, pp. 111-112)

- “Knowledge blossoms when the knower’s attention (awareness) falls on the object and allows the object to occupy the knower’s awareness. This occupation of the knower’s awareness by the object structures knowledge of the object in the knower’s attention, or awareness. Thus it is clear that knowledge blossoms with the coming together of the knower, the process of knowing, and the known.” *Maharishi Vedic University, Introduction* p. 72

COROLLARY: KNOWLEDGE IS DIFFERENT IN DIFFERENT STATES OF CONSCIOUSNESS.

- “To rise from the waking state of consciousness to God-consciousness, one has to pass through the states of transcendental consciousness and cosmic consciousness. In the sequence of development, one state leads to another in the order of waking, transcendental, cosmic and God-consciousness. They are as different one from another as spectacles of different colours through which the same view looks different. When the same object is cognized in different states of consciousness, its values are differently appreciated. Life is appreciated differently at each different level of consciousness.” *Bhagavad Gita* 4.39

VEDA IS THE BLUEPRINT OF CREATION AND IS LOCATED IN SELF-REFERRAL CONSCIOUSNESS

7. THE VEDA AND THE VEDIC LITERATURE ARE STRUCTURED IN SELF-REFERRAL CONSCIOUSNESS

- Veda is structured in self-referral consciousness; the universe is structured in the Veda, so the universe is also structured in self-referral consciousness; therefore it is obvious that self-referral consciousness is the source, course and goal of gaining knowledge – the Self is the source, course, and goal of all knowledge’ and this Self, which has realized that it itself is the source, course, and goal of all knowledge, stands as the totality of knowledge – fully blossomed Atma – Brahm. This realization is Aham Brahmasmi, ‘I am Totality’ – the state of full enlightenment.” *Maharishi Vedic University – An Introduction*, p. 45-46:

RK AND AK, SILENCE AND DYNAMISM

- The relationship between (R) and (K) displays the collapse of dynamism to a point. This collapse displays decreasing dynamism; that means increasing silence until dynamism reaches its minimum value at (K), which displays maximum silence. From the structure of RK it is clear that maximum value of dynamism is displayed by (R) and maximum value of silence is displayed by (K).
- The structure of RK, as displayed by the sound RK, stands for COLLAPSE—collapse of dynamism from infinity to a point. It is obvious that at (K) dynamism is minimum which means that silence is maximum; and at (R) dynamism is maximum and silence is minimum.
- Thus it is clear that Rk Veda is Veda of all possible transformations of the COLLAPSE of the dynamism aspect of the Ultimate Reality and also of all possible transformations of the COLLAPSE of the silent aspect of the Ultimate Reality. Rk presents dynamic silence. Rk Veda is the knowledge of Rk, the knowledge of COLLAPSE—the knowledge of collapse of silence into dynamism and dynamism into silence. *MVU Intro, 1994, p. 339-40:*

APAURUSHEYA BHASHYA

- “My cognition of Veda is my *Apaurusheya Bhashya*, which is described in one little phrase: “Veda is its own commentary.”

Following the sequential order of the Rk Veda Samhita, as available in my *Apaurusheya Bhashya*, anyone will find the commentary of the Veda within the text of the Veda itself, and the text (*Shruti*, sound) of the Veda within his own self-referral consciousness.” (*Inaugurating Maharishi Vedic University, 1996.*

- ““*Bhashya*” 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 Bhashya means a commentary that is not written by anyone; *Apaurusheya Bhashya* of Rk Veda means that Rk Veda has been cognized as the most complete, absolute expression of pure knowledge and its infinite organizing power.”
Inaugurating Maharishi Vedic University, 1996.
- “Maharishi’s commentary on Rk Veda, *Apaurusheya Bhāshya*, presents the mechanics of Vedic Technology. It explains how the Laws of Nature practically materialize all technologies from the level of self-referral Transcendental Consciousness. It explains the evolution of Natural Law, which from within itself generates diversity from Unity. This mechanics of diversity emerging from Unity is the secrete of the self-sufficient Vedic Technology, which is available in the

unmanifest field represented by the GAPS between the sounds of the Veda.”
Celebrating Perfection in Education, 149.

DYNAMICS OF THE GAPS

- “Let us examine the actual process of transformation that takes place in the silent dynamism of the GAPS between the sounds in the nature of consciousness. These four qualities of the self-interacting dynamics of consciousness—Pradhwamsa-Abhava, Atyanta-Abhava, Anyonya_Abhava and Prag-Abhava—are the essential qualities of consciousness which together are the quantifiers of consciousness—the quantifiers of the Unified Field of Consciousness; they serve to be the structuring dynamics of the Laws of Nature that evolve consciousness into the specific structures of laws; they are the qualities of consciousness, the self-interacting dynamics of consciousness, that evolve silence into sound, and sound into silence—cycles of silence and sound sequentially evolving, or manifesting, into the Laws of Nature, which in turn evolve, manifesting into the ever-expanding cycles of the infinity of space and time.

These four qualities of the unmanifest, silent field of consciousness—the structuring dynamics of the sounds of the Veda within the GAPS between the sounds—are the very breath of the four Veda, the self-reverberating breath of the Veda—Rk Veda, Sama Veda, Yajur-Veda and Atharva Veda. The structuring dynamics of these four Veda, functioning together within each GAP, are the self-evolving structures of the whole creation.”
(Celebrating Perfection in Education, p. 12)

SAMHITĀ OF ṚISHI, DEVATĀ AND CHHANDAS

- “In its 'self-referral' state, or transcendental state, consciousness knows itself alone; as such, it is the knower of itself. By being the knower of itself, it is also the object of knowledge and the process of knowing. Thus, in its self-referral state, consciousness is the unified state of knower, knowing, and known.

In the Vedic language this 'three-in-one' structure of consciousness is called Samhitā of Ṛishi, Devatā and Chhandas—Samhitā (unity) of Ṛishi (knower), Devatā (dynamism of the process of knowing), and Chhandas (the known).” *MVU Intro, 1994, p. 59:*

8. HUMAN PHYSIOLOGY IS THE EXPRESSION OF THE VEDA AND VEDIC LITERATURE

- “All 40 aspects of Veda and Vedic literature have been found to correspond in structure and function to the human anatomy and physiology. This exact correspondence between the structure and function of the human physiology and the structure and function of the Veda shows that Veda is the blueprint of creation—the

blueprint that evolves into physical creation. The human physiology has its basis in Veda, which is *Nityta* (eternal) and *Apaurusheya* (uncreated). “ *Human physiology is the expression of the Veda and Vedic literature*, p. 7

- The human physiology (including the DNA at its core) has the same structure and function as the holistic, self-sufficient, self-referral reality expressed in Rk Veda. The specialized components, organs, and organ systems of the human physiology, including all the various parts of the nervous system, match the 40 branches of the Veda and Vedic Literature one-to-one, both in structure and function. The structure and function of Natural Law in its 40 aspects is also available in every cell of the body and in the DNA of every cell. Various groups of components of the human body have also been found to correspond in structure and function to the administering intelligence of Natural law described in the Vedic Literature as Devata. (*Human Physiology—Expression of Veda and the Vedic Literature*, (summary, p. VIII)

ATMA, VEDA, VISHWA, BRAHM

- **“Just to review the theme of evolution it is being mentioned that** Atma – the intelligence in the state of unified WHOLENESS – is the field from where diversity begins and continues to maintain itself in the field of eternal Unity – the self-referral field of consciousness, the source of all creation and evolutionary processes.
- The first step of evolution of consciousness – of Atma – is Shruti, the speech value of expression – Veda (Veda including Vedic Literature).
- The second step of evolution is from the speech level to the material level where the frequencies of sound, frequencies of speech in the Language of Natural Law, evolve into frequencies of matter, which construct the whole physiology of the ever-evolving material universe – Vishwa.
- The third step of evolution is Brahm – Totality – which is the fully awake quality of Atma itself. So the third step comes back to a level from where evolution begins. Atma, having gone through two steps of evolution, finds itself to be the ultimate third step, materializing the expression Ayam Atma Brahm – this Atma is Brahm – Totality. “*Constitution of India*, p. 94-95:
- “This ATMA which is fully awake in the values of the Veda, Vedic Literature, and Vishwa – the ever-expanding, ever-evolving universe – is BRAHM – Totality.” *Constitution of India*, p. 64

COROLLARY: LIFE IS FOUND IN LAYERS

- "Physical science informs us that the whole of creation is built up of layers of energy, one inside the other. The subtlest is at the innermost stratum of creation and builds up around itself different qualities, becoming bigger and bigger." *Science of Being Art of Living, p.2:*
- "Recent discoveries of physics indicate the existence of various types of elementary particles lying at the basis of all creation. The family of hyperons is found increasing all the time to show that the creation exists in innumerable strata of energy. The hyperons give rise to neutrons and protons which build up into the nucleus of an atom, which in turn builds up into an atom. The atoms comprise molecules, and molecules make up the different forms of phenomena and constitute the entire visible universe. This is how physics is discovering finer layers of creation." *Science of Being Art of Living, p.23*
- "Veda (Shruti) is structured in consciousness; sound is structured in consciousness; material particles are the materialization of the self-evolving, self-perpetuating, ever-wakeful structure of consciousness. Shruti (the holistic sound) is a quality of consciousness, and Smriti (memory) is a quality of consciousness." *Maharishi Vedic University – An Introduction, p. 57*

FOUR LEVELS OF SPEECH

- The unmanifest structure of Natural Law becomes, through the breaking of infinite symmetry, progressively more expressed--more manifest. Maharishi in his Vedic Science describes 4 levels of consciousness that are also the 4 main levels of manifestation.
 1. □□□ *Parā*: This is the totally unmanifest level of life, pure Being, the transcendental level of the structuring dynamics of Natural Law.
 2. □□□□□□□ *Pashyantī*: This is the finest level of the intellect--intuition--which corresponds to the finest level of manifestation.
 3. □□□□□ *Madhyamā*: This is the thinking level, the structure of Natural Law available on the level of the mind and the structuring dynamics of thought, speech, and action, corresponding to a more expressed level of creation.
 4. □□□□□ *Baikharī*: This is the level of speech that corresponds to the most manifest structure of Natural Law available to us on the sensory level in the structure of the universe as a whole, and which, as will be demonstrated in this book, is available to everyone in his own physiology.

Veda exists on all levels--from the Para level, where it is unmanifest Natural Law, to the Baikhari level, where it is cells, tissues, organs, organ systems, the entire human physiology, and the whole universe. *Human Physiology, 2001 p.15-16*

9. KNOWLEDGE HAS ORGANIZING POWER; PURE KNOWLEDGE HAS INFINITE ORGANIZING POWER

- "Information Theory of modern science says: Knowledge has organizing power. The Vedic principle is that Veda, pure knowledge, has infinite organizing power--Kriya Shakti (power of action) inherent in Gyan Shakti (power of knowledge." (Maharishi, *Celebrating Perfection in Education*, p. 178)

VEDIC TECHNOLOGIES DEVELOP HIGHER STATES OF CONSCIOUSNESS

10. VEDIC TECHNOLOGIES OF CONSCIOUSNESS UNFOLD FULL POTENTIAL

- Transcendental Meditation technique-effortless transcending
- TM-Sidhi Program
- Reading Vedic Literature in Devanagari
- Sthapatya Veda
- Gandharva Veda
- Maharishi Ayur Veda
- Jyotish and Yagya

11. INDIVIDUAL CONSCIOUSNESS AND COLLECTIVE CONSCIOUSNESS ARE RECIPROCAL, AS DEMONSTRATED BY THE MAHARISHI EFFECT.

- *Defense, 1996, p. 451*: The *Maharishi Effect* refers to the growth of harmony in society resulting from the practice of Maharishi's Vedic Technology—the technology of Natural Law—by a small fraction of the population. When the influence of coherence generated by this technology reaches sufficient intensity, an integrated national consciousness is created. This in turn strengthens the cultural integrity of the nation by promoting life in accord with Natural Law. The result is the development of self-sufficiency and an invincible armor for the nation, which automatically repels any negative influence coming from outside.
- “Our every thought, word, or action produces and influence in the atmosphere, and the quality of that influence depends upon the quality of the vibrations emitted from us. Everything in the universe is constantly influencing every other thing.” (*Science of Being*, p. 55)

- “Every action of an individual influences every other thing in the universe. The universe influences the individual and the individual influences the universe. None of them is independent. One is intimately connected with the other.” (*Science of Being*, p. 58)
- “The *Maharishi Effect* is the phenomenon of the rise of coherence in the collective consciousness of any community.” (*Absolute Theory of Government*, p. 313)
- “Studies have rigorously demonstrated the power of the *Maharishi Effect* to a degree of certainty that is unparalleled in the sociological sciences, and even in the physical sciences...the *Maharishi Effect* in itself proves the existence of the Unified Field of Natural Law and man’s ability to operate from this level of the field producing the “*Field Effect*”—the *Maharishi Effect*. (*Absolute Theory of Government*, pp. 319-320)

12. KNOWLEDGE IS THE COMING TOGETHER OF KNOWER AND KNOWN THROUGH THE PROCESS OF KNOWING.

- Consciousness is that which is conscious of itself. Being conscious of itself, consciousness is the knower of itself. Being the knower of itself, consciousness is both the knower and the known. Being both the knower and known, consciousness is also the process of knowing. Thus consciousness has three qualities within its self-referral singularity—the qualities of knower, knowing, and known—the three qualities of `subject` (knower), `object` (known), and the relationship between the subject and object (process of knowing). (*MVU, Introduction*, 1994, p 53)
- "Knowledge results from the coming together of the knower, the process of knowing, and the object of knowing--knowledge blossoms in the togetherness of knower, knowing, and known. Therefore, knowledge is the Unified Field of knower, knowing, and known; therefore, my Vedic Science, the science of knowledge, is the science of the Unified Field of knower, knowing and known." (Maharishi, *Celebrating Perfection in Education*, p. 176)