

# INTRODUCTION TO VOLUME 6

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## MAHARISHI'S VEDIC SCIENCE—THE SCIENCE OF CONSCIOUSNESS—BRINGING TO LIGHT TOTAL KNOWLEDGE OF NATURAL LAW AND ITS APPLICATION TO RAISE ALL AREAS OF LIFE OUT OF PROBLEMS AND INTO HARMONY WITH NATURAL LAW

### Overview of this Volume in Light of the Theoretical Principles and Applications of Maharishi's Vedic Science

This sixth volume in the series *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* covers a period of profound expansion of the knowledge of Natural Law brought to light by His Holiness Maharishi Mahesh Yogi in his Vedic Science, and of the application of that knowledge to all areas of human concern with the goal of creating an ideal quality of life throughout the world.

During the years 1990–1996, Maharishi has illuminated in great detail the scientific structure of Veda<sup>1</sup> and the Vedic Literature as the literature of a complete science of consciousness—Maharishi's Vedic Science—which brings to light the profound connection between human consciousness and the Laws of Nature.

At the same time, Maharishi has also shown how this knowledge of consciousness and Natural Law may be applied to all areas of life and society—education, health, business, government,

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1. *Veda* is a Sanskrit term meaning 'knowledge'. It refers to knowledge of the structure of Natural Law at its most fundamental level, a structure which can be experienced by the individual as the structure and dynamics of consciousness itself. Maharishi's Transcendental Meditation is the effortless procedure for anyone to systematically allow their consciousness to settle down to its least excited state, Transcendental Consciousness, in which all the Laws of Nature have their source. It is the regular experience of Transcendental Consciousness through the Transcendental Meditation (TM) Programme that has been shown, by the scientific research collected in the present and previous volumes in this series, to systematically develop human consciousness, leading to greater integration of mind and body, greater physical and mental health, and more dynamic and effective action. The TM-Sidhi Programme of Maharishi, which includes the practice of Yogic Flying, is an advanced practice which trains the individual to function from the state of Transcendental Consciousness; it is found to enhance mind-body coordination and further accelerate the development of consciousness and its practical benefits.

defence—to achieve the previously elusive goals of each area. Moreover, Maharishi has established new institutions to apply this complete knowledge for the betterment of human life.

These developments of knowledge and its application are not just the historical backdrop to the period in which the research studies of this volume occurred. Rather, they are inextricably linked to the research as one body of scientific knowledge whose dimensions are (1) theoretical principles, (2) research findings, and (3) application.

### **(1) Theoretical Principles**

The theoretical principles of Maharishi's Vedic Science offer a fundamental understanding of the nature of consciousness and its relation to Nature as a whole. As noted in the introductions to previous volumes in this series, Maharishi identifies the most basic level of the consciousness of each individual as the field of Transcendental Consciousness, systematically experienced during the practice of Transcendental Meditation. This field is described by Maharishi as not only the deepest level of the subjectivity of everyone, but as the most fundamental level of Nature itself, in which the total potential of Natural Law is lively.

Recent developments in Quantum Physics have mathematically identified a single field, the Unified Field of Natural Law, from which all force and matter fields of Nature arise. Leading quantum field theorists, such as Dr John Hagelin, have pointed out that the attributes of this field are identical to the attributes of Transcendental Consciousness. Volume 5 of *Collected Papers* ended with two theoretical papers by Dr Hagelin exploring the precise quantitative correspondence between the structure of the field of pure consciousness or Transcendental Consciousness, as found in Maharishi's Vedic Science, and the description of the Unified Field from Quantum Field Theory and Superstring Theory. Another paper by Dr Hagelin in this volume (paper 524) reviews this correspondence and its practical implications for human life.

Maharishi, in his Vedic Science, outlines the mechanics by which the field of Transcendental Consciousness, through its self-interacting dynamics, sequentially gives rise to all the Laws of Nature. These dynamics are contained in the frequencies or sounds of Ṛk Veda and the Vedic Literature. The importance of this understanding for human life is that everyone, Maharishi states, has direct access to the total intelligence of Natural Law in their own consciousness and physiology.<sup>2</sup> This potential is unfolded as the individual develops in the direction of higher states of consciousness through the regular, twice-daily practice of Maharishi's Transcendental Meditation Programme. The result, as Maharishi explains, is that the individual grows in the ability to spontaneously live in harmony with Natural Law—a life free from mistakes and suffering, characterized by increasing

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2. Please refer to a later section of this introduction, for a description of Maharishi's scientific analysis of the structure and sequence of sounds of the Ṛk Veda and the Vedic Literature, and for a description of the discovery of the precise correspondence between the structure of Veda and the Vedic Literature and the structure and functions of human physiology.

success and fulfilment. Theoretical and review articles in this volume (papers 508 and 509) outline Maharishi's explication of 'seven states of consciousness', and examine the physiological and psychological research that has accumulated on the development of higher states of consciousness. In particular, one doctoral dissertation (paper 456), summarized in this volume, investigates EEG changes associated with the development of stabilized higher states of consciousness.

It is necessary to understand Maharishi's analysis of the holistic development of individual consciousness—which encompasses increasing physiological integration and health, cognitive and personality development, and behavioural competence—in order to comprehend the wide variety of research results on the Transcendental Meditation and TM-Sidhi Programme. If one considers Transcendental Meditation merely as a technique for gaining deep rest, without appreciating it in its complete theoretical context together with the TM-Sidhi Programme and Yogic Flying as the technology of consciousness for the holistic development of higher states of consciousness, the vast collection of research results in these six volumes of Collected Papers are beyond understanding. This is precisely the role that theoretical principles play in any science—to provide a logical framework that guides research and allows us to understand the results of investigation.

Another example of the crucial role of theoretical principles in guiding and explaining research findings is the area of research known as the *Maharishi Effect*. The *Maharishi Effect* is the name given in the scientific literature for the influence of coherence and harmony in society generated from individuals practising the Transcendental Meditation and TM-Sidhi Programme. As stated by Maharishi, one per cent of the population of a society practising Transcendental Meditation—or the square root of one per cent of a city, state, nation, or the world collectively participating in the group practice of the TM-Sidhi Programme, including Yogic Flying—is sufficient to create a measurable influence of orderliness in that society. This phenomenon is supported by more than 40 scientific studies, which measure increased orderliness in society in terms of such parameters as reduced crime, reduced accidents, decreased suicide, reduction of political violence, improved economic trends, and improved quality of life. The explanation of how a small group of individuals can create the *Maharishi Effect* in a much larger body of society is that a 'field effect'<sup>3</sup> is created from the level of the field of Transcendental Consciousness, which is the most fundamental level of the consciousness of everyone. Volume 6 of Collected Papers contains 11 research papers on the *Maharishi Effect* (papers 488 to 498), documenting this most important influence of the TM-Sidhi Yogic Flying Programme at the metropolitan, state, national, and international levels on three continents.

Maharishi has made evident, in the theoretical principles of his Vedic Science, that consciousness is the most fundamental element of human experience; systematic development of individual and collective consciousness is responsible for the flourishing of all that is good in human life and society—life in harmony with Natural Law. The theoretical principles of Maharishi's Vedic

3. Field effects, characterized by apparent action at a distance, are common in the physical sciences; the influence of gravity and phenomena such as radio transmission are familiar examples.

Science, the science of consciousness, form the framework of understanding that allows one to fully appreciate the comprehensive research results on Maharishi's Transcendental Meditation and TM-Sidhi Programme.

## (2) Research Findings

Volume 6 of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* includes research studies spanning almost all areas of research reported in volumes 1–5, providing new insights and deepening the understanding and verification of previous findings. The 94 papers in this volume include important new findings, such as the research of Professor N. N. Lyubimov of the Russian Academy of Medical Sciences, whose research in brain potentials indicates 'mobilization of the hidden reserves of the brain' during Transcendental Meditation—wider distribution of the brain's response to sensory stimuli.

Other physiological or health studies replicate and extend previous findings indicating reversal of ageing, such as longitudinal reduction of high blood pressure among elderly hypertensives who learn Transcendental Meditation (papers 457, 459 and 460), and, among older participants in the Transcendental Meditation Programme, improvement in parameters that usually decline with age—faster latency of brain responses (P300, paper 445), and higher levels of the adrenal androgen dehydroepiandrosterone sulfate (DHEA-S, paper 432).

The psychological construct of self-actualization, which attempts to measure higher levels of psychological health and integration, has previously been found to increase among those who learn Transcendental Meditation; in this volume, a meta-analysis study (paper 477) synthesizes all previous studies on this topic to demonstrate a highly significant increase in self-actualization among participants in the Transcendental Meditation Programme in contrast to other meditation or relaxation procedures. A ten-year longitudinal study (paper 478) found among advanced participants in the Transcendental Meditation and TM-Sidhi Programme increased self-development ('ego-development') to a degree unprecedented in this area of research.

Among the behavioural studies in this volume, another meta-analysis (paper 481) found significant reductions of use of alcohol, cigarettes, and illegal drugs among those who begin the Transcendental Meditation Programme, in contrast to the results of prevention programmes or other treatment programmes. Moreover, in contrast to the usual rapid relapse among those who participate in treatment programmes for substance abuse, those who begin Transcendental Meditation show an effect which increases with months of practice. Several other review and research papers (papers 514–516) also focus on the reduction of substance abuse through the Transcendental Meditation Programme.

Improvement in overall sociological quality of life is investigated in a number of studies on the *Maharishi Effect* in this volume, at the city level in Washington, DC, in the USA, and in Merseyside in England (papers 489 and 488); at the state level in Iowa in the United States (paper

490); at the national level in the United States, in Canada, in Australia, in Israel, and in Mozambique (papers 491–496); and at the international level (US-USSR relations, papers 497–498). These studies, using time series methods of great rigour and precision, add to the substantial body of research results documenting the beneficial effects for society of the group practice of the TM-Sidhi Yogic Flying Programme. Other important studies on the *Maharishi Effect* in this volume are mentioned elsewhere.

The research findings in this sixth volume of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers*, as indicated by this sample of papers, are thus a replica of the universe of findings reported in all six volumes.

### **(3) Application**

A mature science is characterized not only by its depth of principles and research, but by the success of its practical applications to enrich human life. Maharishi's Vedic Science has demonstrated unparalleled success in promoting human well-being in such applied areas as education, health, business, rehabilitation, and government.

In the field of education, research in this volume replicates the finding of increased intelligence among students who learn or are already participants in the Transcendental Meditation Programme in contrast to controls; these papers show this result across a variety of cultural settings—in the United States (paper 471), Cambodia (paper 472), and Chinese culture (paper 473).

Health research in this volume (papers 469 and 470) demonstrates a cumulative reduction of health care costs each year among those who learn Transcendental Meditation.

Studies in business settings in this volume show improved mental and physical health among the work force when the Transcendental Meditation Programme is implemented in an industrial setting in Japan (papers 466 and 467), and increased effectiveness and job satisfaction, and improved health, among American business executives who participate in a management training programme involving practice of Transcendental Meditation (papers 483 and 484).

In the area of criminal rehabilitation, a case study of a large-scale project in the Senegalese prisons (paper 482) documents reduction of violence and drug consumption, and dramatically reduced recidivism through implementation of the Transcendental Meditation Programme.

Research on the *Maharishi Effect* indicating reduced crime (papers 488–490) and reduction of conflict within and between nations (papers 495–498) demonstrate the ability of a group of expert TM-Sidhi Yogic Flyers—'A Group for A Government'<sup>4</sup>—to help fulfil the government's responsibility to provide peace and order in society.

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4. Please refer to a later section of this Introduction for a further explanation of Maharishi's offer of 'A Group for A Government'.

The immense significance of these applied findings demonstrates that the holistic development of human consciousness through the practice of Maharishi's Transcendental Meditation and TM-Sidhi Programme is of the greatest practical value for the administration of all areas of society.

It is clear that the body of research reported in the six volumes of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* represents the fruit of a worldwide research programme on the fundamental technologies of Maharishi's Vedic Science, the Science of Consciousness, a research programme in which the creativity and intelligence of hundreds of independent investigators have contributed. Even though a scientist exploring an isolated area of research may not have been informed of or guided by the principles of Maharishi's Vedic Science, it is necessary to reflect more broadly on those principles in order to understand the full scope of this research. With the findings of this mass of well over 500 papers in the six volumes of Collected Papers, we can begin to appreciate through hindsight what Maharishi in his foresight has been bringing to the world for the past 40 years: a true science of consciousness—the basis of all knowledge and human experience—which can be applied to benefit all areas of individual and social life.

In this section we have seen that the research on Maharishi's Transcendental Meditation and TM-Sidhi Programme must be understood in the context of its theoretical principles and applied programmes from Maharishi's Vedic Science. The following pages review the developments in these two areas—theoretical understanding and applied knowledge and programmes—that have occurred simultaneously with the research reported in this volume. Additional research papers and findings from this volume are cited in the context of the developments to which they are related.

### **Maharishi's Vedic Science— Maharishi Brings to Light Total Natural Law in the Consciousness and Physiology of Everyone**

During the past seven years, since the publication of the fifth volume in this series, Maharishi's continuing research in the field of consciousness has articulated the fine fabrics of the intelligence of Natural Law as available in Veda and the Vedic Literature, and as available in the consciousness and physiology of everyone. In order to give a glimpse of the enormous significance of this achievement, this section will consider Maharishi's analysis of Veda and the Vedic Literature as the total intelligence of Natural Law in relation to human consciousness, and also in relation to human physiology.

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's Vedic Science.

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## Maharishi's Vedic Science as the Science of Consciousness

Maharishi outlines the subject matter of the vast Vedic Literature as consciousness—the field of Transcendental Consciousness, in which total knowledge of Natural Law is available.

In *Maharishi's Vedic Science: Definition and Scope*, an essay published by Maharishi in a number of his books during the period covered by this volume of Collected Papers, Maharishi defines his Vedic Science as the science of Veda (knowledge), and analyses the seat of knowledge as the unity of knower, process of knowing, and known:

- My Vedic Science is the science of Veda.
- 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. 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.

In Vedic terms, the Unified Field is called SAMĀHITĀ, the knower is called RĪSHI, the process of knowing is called DEVATĀ, and the known is called CHHANDAS; therefore,

- My Vedic Science, the science of the Unified Field of knower, knowing, and known, is the science of the Samhitā of Rishi, Devatā, Chhandas.
- As the Samhitā of Rishi, Devatā, Chhandas is available to us as Ṛk Veda Samhitā, my Vedic Science is the science of Ṛk Veda.<sup>5</sup>

Maharishi thus defines Ṛk Veda in terms of the basic structure of human consciousness, and goes on to explain how the unity of knowledge is realized in one's own consciousness:

- Those who practise Transcendental Meditation have the experience that Transcendental Consciousness is unbounded awareness—it is pure wakefulness; it is fully awake within itself; it knows only itself and nothing else.

Knowing itself only, Transcendental Consciousness is the knower, it is the process of knowing, and also it is the known—it is all three itself—it is togetherness of the knower, knowing, and known. It is the Samhitā of Rishi, Devatā, Chhandas; therefore,

- My Vedic Science, the science of the Samhitā of Rishi, Devatā, Chhandas, is the science of Transcendental Consciousness, which is self-referral consciousness or pure consciousness; therefore,
- **My Vedic Science is the Science of Consciousness.**

5. Maharishi Mahesh Yogi. *Inaugurating* महर्षि महेश योगी वैदिक विश्वविद्यालय *Maharishi Vedic University*, pp. 35–36. India: Age of Enlightenment Publications, 1996.

- My Vedic Science is the science of the three-in-one structure of the most basic element in Nature—the prime mover of life, the field of consciousness, or intelligence.<sup>6</sup>

For the purpose of our consideration here, it is important to note that Maharishi, in this definition of his Vedic Science, equates three fundamental realms of knowledge: (1) Transcendental Consciousness, which is the unified state of knower, process of knowing, and known; (2) Ṛk Veda, whose fundamental content is this field; and (3) the most basic element in Nature, which he also identifies as the field of consciousness. Thus here, as elsewhere, Maharishi states that the field of Transcendental Consciousness is the most fundamental level of Nature, and Ṛk Veda is the literature of this field. As the most basic field of Nature, Ṛk Veda—Transcendental Consciousness—is the source of all the dynamics of Natural Law expressed throughout the universe.

### **Transcendental Consciousness as the Source of All Diversity of Natural Law**

As this essay continues, Maharishi analyses how it is that the whole diversity of Natural Law can emerge from the Unified Field of Transcendental Consciousness:

- My Vedic Science is the science of Unity and diversity at the same time. It is the science of Unity because of Samhitā—togetherness or the Unified Field—and it is the science of diversity due to the three qualities of Ṛishi, Devatā, and Chhandas within the structure of Samhitā.<sup>7</sup>

Maharishi thus states that because the field of Transcendental Consciousness is the unity of knower, process of knowing, and known—it is simultaneously one and three, expanding and contracting—it contains within itself the seed of all diversity and transformation. Therefore, in Maharishi's analysis, it is the most essential constituent of knowledge—the seed from which sprouts the whole tree of knowledge:

- My Vedic Science, being the science of Unity and diversity at the same time, is the science of everything. It is the science of singularity, the science of self-referral subjectivity, and also it is the science of objectivity, which is nothing other than an expression of subjectivity; at the same time it is the science of transformation, it is the science of the self-referral dynamics of creation. It is the science of eternal silence co-existing with eternal dynamism at the basis of creation.<sup>7</sup>

### **Ṛk Veda Expressing the Dynamics of Transformation within the Field of Transcendental Consciousness**

This coexistence of opposite values and the mechanics of transformation between them, which are inherent in the field of Transcendental Consciousness, are expressed in the name of Ṛk

6. Ibid., pp. 36–37.

7. Ibid., p. 37.



Veda itself. Maharishi points out that the sound ऋ (R̄), which is expressed with a vibratory frequency, displays dynamism, while क् (K), whose pronunciation stops the flow of speech, stands for the stop or point value of dynamism—silence.

Ṛk Veda is the knowledge of ऋक् (Ṛk), the expression of ऋ (R̄) and क् (K). ऋ (R̄) represents dynamism and क् (K) represents point of dynamism or silence. Thus the expression ऋक् (Ṛk)—dynamism and silence together—is easily pictured in the formation of a whirlpool, which has dynamism ऋ (R̄) at the surface and concentrated dynamism at its point क् (K). It is the expression of infinite dynamism and its direction—move towards its point. This means that the dynamism of ऋक् (Ṛk) is self-referral; it is moving from its infinity to its point.

Thus it is obvious that ऋक् (Ṛk) is the expression of WHOLENESS—self-referral WHOLENESS. Both values—all silence and all dynamism—are contained in the syllable ऋक् (Ṛk). ऋक् (Ṛk) is the expression of Totality; ऋक् (Ṛk) is the knowledge of Totality; ऋक् (Ṛk) is the expression of Total Knowledge; ऋक् (Ṛk) is the name of Total Knowledge—Ṛk Veda represents Total Knowledge.

My *Apaurusheya Bhāshya* of Ṛk Veda shows that Ṛk Veda—total Natural Law—is lively within the intelligence of every grain of creation and it is lively in the ever-expanding universe as a whole.<sup>8</sup>

## Maharishi's Scientific Analysis of Veda and Vedic Literature

This description by Maharishi indicates one of the important principles of Maharishi's scientific analysis of Veda and the Vedic Literature. That is, Maharishi points out that the *sound* value of the expressions of the Veda and Vedic Literature are most important, not the translation of those Vedic Sounds into their Sanskrit meaning. Maharishi identifies the Vedic Language as the 'Language of Nature', embodying the dynamics of Natural Law itself in the frequencies of its sounds. Although the Sanskrit language is the closest language to the Vedic Language, it is not the translation of the Vedic Sounds into their meaning that is of import; rather it is the vibrational quality of the Vedic Sounds themselves that is of primary importance. Thus, in his Vedic Science, Maharishi makes use of an analysis of the sounds of Ṛk Veda in order to bring to light its significance.

In his *Apaurusheya Bhāshya* (uncreated or self-generated commentary) of Ṛk Veda, Maharishi points out that it is the structure of Ṛk Veda itself that expresses in its sequence of sound the precise dynamics of Natural Law unfolding from the field of pure consciousness, Transcendental Consciousness. Maharishi dates to 1980 his insight into *Apaurusheya Bhāshya* of Ṛk Veda, but it is mentioned briefly here to point out the key principles in Maharishi's scientific analysis of Ṛk Veda and the Vedic Literature, which are central to an understanding of Maharishi's Vedic Science and its relation to the principles of modern science, as outlined below.

8. Maharishi Mahesh Yogi. *Constitution of India fulfilled through Maharishi's Transcendental Meditation*, pp. 20–21. Third Edition. India: Age of Enlightenment Publications, 1997.

Maharishi describes the structure of Ṛk Veda as expressed in his *Apaurusheya Bhāshya* in one of his recent books; this quote brings to light that the totality of Natural Law is contained in increasingly condensed form in earlier stages of expression of Ṛk Veda, and in its most concentrated form in the first sounds of Ṛk Veda अक् (Ak), which express the nature of the Self (*Ātmā*—Transcendental Consciousness) of everyone:

In my *Apaurusheya Bhāshya* I have mentioned that the ten *Maṇḍals* [circular, cyclical, eternal structures] of Ṛk Veda are available in the first *Maṇḍala*; the first *Maṇḍala* is available in the first *Sūkta* [stanza]; the nine *Richā* [verses] of the first *Sūkta* are contained in the first *Richā*; the three *Pāda* [phrases of eight syllables] of the first *Richā* are contained in the first *Pāda*; the eight syllables of the first *Pāda* are contained in the first syllable अक् (Ak); अक् (Ak) is available in अ (A); अ (A), the continuous sound, stands for *Ātmā*—infinity; and क् (K), whose pronunciation stops the flow of speech, establishes the relationship between infinity and its point.

अ (A) indicates *Ātmā*, and क् (K) indicates the point of *Ātmā*. अक् (Ak) is *Ak-kshara*, the *kshara* of अ (A), the collapse of अ (A) onto its own point, क् (K); अक् (Ak) expresses the collapse of infinity onto its own point; अक् (Ak) stands for the total dynamic potential of the Self of everyone, the *Ātmā* of everyone; अक् (Ak) expresses the relationship of अ (A) with its point, क् (K), and in this dynamism of अक् (Ak) the total structure of Veda is lively.

From अक् (Ak) the Ṛk Veda begins; in अक् (Ak) the total Veda is lively.<sup>9</sup>

A second important principle of Maharishi's scientific analysis of Veda and the Vedic Literature indicated in the previous quotation is his analysis of the mathematical structure of Ṛk Veda and of the Vedic Literature. Maharishi's *Apaurusheya Bhāshya* includes a detailed quantitative analysis of each element in the hierarchy of sequential structures of Ṛk Veda mentioned above (syllable, *Pāda*, *Richā*, *Sūkta*, *Maṇḍala*). Maharishi uses this quantification to analyse the internal dynamics of the sequential unfoldment of Natural Law expressed in the sequence of sounds and groups of sounds in Ṛk Veda. He also makes use of this numerical analysis as he has worked with scientists to examine the precise correspondence between the description of Natural Law found in Ṛk Veda and the Vedic Literature and that found in the disciplines of Physics and Physiology. An important example of this analysis is Maharishi's description of Ṛk Veda as the Constitution of the Universe.

## **Maharishi's Discovery of Ṛk Veda as the Constitution of the Universe, and its Precise Correspondence to the Structure of the Unified Field of Natural Law from Modern Physics**

Maharishi has identified Ṛk Veda as the Constitution of the Universe, the fundamental structure and dynamics at the 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

9. *Inaugurating* महर्षि महेश योगी वैदिक विश्वविद्यालय *Maharishi Vedic University*, p. 52.

basis of all the laws governing the nation.<sup>10</sup> Maharishi explains:

In my Vedic Science, these same fundamental laws—the Constitution of the Universe—are found in Ṛk Veda, the eternal, self-referral dynamics of consciousness knowing itself, and in the structuring dynamics of Ṛk Veda available in the Vedic Literature. 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.

This perfectly orderly, eternal structure of knowledge has been preserved over thousands of years in the Vedic Tradition of India. The complete theoretical and practical knowledge of the Veda and its profound significance for life has been revived and understood in a scientific framework by my Vedic Science and Technology, which brings to light that the Constitution of the Universe—**Ṛk Veda and the Vedic Literature—is present within the Self of everyone.**<sup>11</sup>

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 constitution 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. Dr Hagelin analysed the structure of the Lagrangian (mathematical expression) of the Unified Field from Superstring Theory, the most advanced physical theory of the Unified Field. Here is a description of Dr Hagelin’s work, as it appears in a book by Maharishi:

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,  $\mathcal{L}^{(10)}$ .<sup>12</sup>

10. *Constitution of India fulfilled through Maharishi’s Transcendental Meditation*, Third Edition, p. 7.

11. *Ibid.*, p. 20.

12. *Ibid.*, pp. 21, 24.

The text 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—*Samhitā* 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 *Richā* (verse) of Ṛk Veda.

The next stage of sequential elaboration of the Unified Field, given by the four dimensional Lagrangian  $\mathcal{L}^{(4)}$ , 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 finding:

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.<sup>13</sup>

The reason that this complete knowledge of Natural Law is capable of transforming the quality of human life to an ideal level is elaborated by Maharishi in the following way:

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.<sup>14</sup>

## Maharishi's Analysis of the Structure of the Entire Vedic Literature

The entire Vedic Literature is the literature of Maharishi's Vedic Science, the Science of Consciousness. During the period of time covered by this volume of research, Maharishi has published his analysis of the structure and interrelationships of the entire canon of 40 areas of the Vedic Literature. This body of knowledge consists of the four aspects of Veda (Ṛk Veda, Sāma Veda, Yajur-Veda, and Atharva Veda), and 36 other areas of the Vedic Literature.

Maharishi has organized these 40 areas of the Vedic Literature in terms of which of the three fundamental modes of self-referral consciousness (Ṛishi or knower, Devatā or process of knowing, Chhandas or known—object of knowing) is elaborated in that area of the Vedic Literature.

13. Ibid., p. 24.

14. Ibid., p. 89.

Ṛk Veda is holistic in nature, expressing Saṁhitā or unity of Ṛishi, Devatā, and Chhandas. Sāma Veda, Yajur-Veda, and Atharva Veda are predominantly concerned, respectively, with Ṛishi, Devatā, and Chhandas. Maharishi organizes the 36 areas of the Vedic Literature in six groups of six—six Vedānga, six Upānga, two sets of six Upa-Veda, six Brāhmaṇa, and six Prātishākyas. Moreover, Maharishi classifies each of these groups of six in terms of one set of three (corresponding to Ṛishi, Devatā, and Chhandas) that expresses the outward direction of expansion of Natural Law from its source in the field of Transcendental Consciousness, and another set of three that expresses the simultaneous inward direction of connection of all expressions of Natural Law to their source in Transcendental Consciousness. Thus, each of the six groups (Vedānga, etc.) of six areas of the Vedic Literature form a self-referral loop of simultaneous outward and inward direction.

### **Forty Areas of Veda and the Vedic Literature Expressing Forty Qualities of Consciousness or Natural Law**

Maharishi states that each area of the Vedic Literature embodies a quality of consciousness or Natural Law—the intelligence of Nature:

The holistic (Saṁhitā) value of Ṛk Veda expressed in terms of Ṛishi-predominant Sāma Veda, Devatā-predominant Yajur-Veda, and Chhandas-predominant Atharva Veda, and the thirty-six aspects of the Vedic Literature, are the qualities of consciousness that are fundamental to existence and evolution; they are the fundamental structures of Natural Law.<sup>15</sup>

Maharishi elaborates on this theme:

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.

The names of each of these forty qualities of Law are the names of the structuring dynamics of Ṛk Veda, including Ṛk Veda itself, because the holistic quality of Ṛk Veda, presenting the total structure of Law, is essential to the expression of its own self-referral structuring dynamics.<sup>16</sup>

Maharishi has specified each area of the 40 areas of Veda and the Vedic Literature in terms of the quality of intelligence associated with it: Ṛk Veda—dynamic silence (holistic), Sāma Veda—flowing wakefulness; Yajur-Veda—offering and creating; Atharva Veda—reverberating

15. Ibid., p. 21

16. Ibid., p. 56.

WHOLENESS; etc. A complete list of the forty areas of Veda and Vedic Literature, with their corresponding qualities of consciousness or intelligence, is contained in Chart 1.

## **Forty Qualities of the Vedic Literature as the Qualities of the Unified Field of Natural Law—the Constitution of the Universe**

Physicists with expertise in Quantum Field Theory have derived these 40 qualities of intelligence or Natural Law from the Lagrangian (mathematical expression) of the Unified Field as the qualities of the Unified Field of Natural Law—the Constitution of the Universe. The derivation of each of these qualities from the Lagrangian of the Superstring Field and its related formulae may be found in Maharishi's 1996 book, *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation*.

The essential characteristics of the Unified Field of Natural Law—the fundamental qualities of the Constitution of the Universe—have been derived from the Lagrangian of the Superstring. These qualities are fully lively at the most unified level of existence and are expressed in the infinite diversity of forms and phenomena in the universe.<sup>17</sup>

## **Discovery of the Total Intelligence of Natural Law in Human Physiology**

In a most important finding for human life, Professor Tony Nader, MD, PhD, working under the guidance of Maharishi, discovered beginning in 1993 a precise one-to-one correspondence between the 40 fundamental structures of Natural Law, expressed in Ṛk Veda and the Vedic Literature, and the 40 fundamental structures and functions of the human physiology.

Professor Nader's research<sup>18</sup> derives this correspondence by two types of analysis: functional and structural. The first shows the *functional* correspondence between the quality expressed by a specific area of the Vedic Literature and the corresponding specific area of the physiology; the second is a *structural* analysis of the identical number of components of the corresponding areas of physiology and the Vedic Literature.

As an example, Vyākaraṇ is one area of the Vedic Literature, which represents the 'expansion' quality of consciousness. Professor Nader<sup>19</sup> points out that in the physiology, the expansion quality is represented by the hypothalamus, which releases factors that activate the pituitary gland, the neurohypophysis, and autonomic nervous system. These releasing factors lead to a large number of biochemical and physiological responses that bring the system to a new state

17. Ibid., p. 7.

18. Nader, T. *Human Physiology: Expression of Veda and the Vedic Literature*. Second edition. Vlodrop, The Netherlands: Maharishi Vedic University Press, 1995.

19. Ibid., p. 85.

of balanced activation; thus they promote the expansion of the body's physiological responses. This correspondence of function (in terms of 'expansion') is also supported by the numerical correspondence of structure: there is one book of Vyākaraṇ with eight chapters of four divisions each, for a total of 32 divisions, while the hypothalamus has eight regions with four nuclei each, for a total of 32 nuclei. Professor Nader<sup>20</sup> also outlines which of the 32 divisions of Vyākaraṇ correspond to each of the 32 nuclei of the hypothalamus.

A similar analysis by Professor Nader brings out the detailed correspondence between each of the 40 areas of the Vedic Literature and the human physiology. Chart 1 on the following pages lists each of the 40 structures of Natural Law, with their associated qualities of consciousness, their name (sound value) in the terminology of Vedic Literature, and their form in the terminology of modern physiology. Maharishi notes:

The Vedic Names (Vedic Sounds) are in actuality the vibrational structures of intelligence that have actually structured the corresponding physiological forms—the different parts of the human physiology.<sup>21</sup>

Maharishi indicates the broad implications of Professor Nader's discovery, and its practical importance 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.<sup>22</sup>

## **Unfolding All the 40 Qualities of Natural Law in Individual Life and Society Through Maharishi's Transcendental Meditation and TM-Sidhi Programme**

The technology to enliven the 40 fundamental values of Natural Law in human consciousness and physiology is Maharishi's Transcendental Meditation and TM-Sidhi Programme,

20. Ibid., pp. 86–87.

21. *Inaugurating महर्षि महेश योगी वैदिक विश्वविद्यालय Maharishi Vedic University*, p. 123.

22. *Constitution of India fulfilled through Maharishi's Transcendental Meditation*, Third Edition, p. 29.

# TOTAL INTELLIGENCE

## *Impulses of Consciousness—Structures and*

<i>their Qualities</i> Qualities of Consciousness ↓	<i>their Sounds</i> Terminology of Vedic Literature ↓	<i>their Forms</i> Terminology of Modern Physiology ↓
1. <i>HOLISTIC (DYNAMIC SILENCE)</i>	⇒ <b>R̥k Veda</b>	⇒ the Whole Physiology
2. <i>FLOWING WAKEFULNESS</i>	⇒ <b>Sāma Veda</b>	⇒ Sensory Systems—the '1000 doorways of perception'
3. <i>OFFERING and CREATING</i>	⇒ <b>Yajur-Veda</b>	⇒ Processing Systems
4. <i>REVERBERATING WHOLENESS</i>	⇒ <b>Atharva Veda</b>	⇒ Motor Systems
5. <i>EXPRESSING</i>	⇒ <b>Shikshā</b>	⇒ Autonomic Ganglia
6. <i>TRANSFORMING</i>	⇒ <b>Kalp</b>	⇒ Limbic System
7. <i>EXPANDING</i>	⇒ <b>Vyākaraṇ</b>	⇒ Hypothalamus
8. <i>SELF-REFERRAL</i>	⇒ <b>Nirukt</b>	⇒ Pituitary Gland
9. <i>MEASURING and QUANTIFYING</i>	⇒ <b>Chhand</b>	⇒ Neurotransmitters, Neurohormones
10. <i>ALL-KNOWING</i>	⇒ <b>Jyotish</b>	⇒ Basal Ganglia, Cerebral Cortex, Cranial Nerves, Brainstem
11. <i>DISTINGUISHING and DECIDING</i>	⇒ <b>Nyāya</b>	⇒ Thalamus
12. <i>SPECIFYING</i>	⇒ <b>Vaisheshik</b>	⇒ Cerebellum
13. <i>ENUMERATING</i>	⇒ <b>Sāmkhya</b>	⇒ Cells, Tissus, Organs— Types and Categories
14. <i>UNIFYING</i>	⇒ <b>Yoga</b>	⇒ Association Fibres of the Cerebral Cortex
15. <i>ANALYSING</i>	⇒ <b>Karma Mīmāṃsā</b>	⇒ Central Nervous System
16. <i>LIVELY ABSOLUTE (LIVING WHOLENESS—I-NESS or BEING)</i>	⇒ <b>Vedānt</b>	⇒ Integrated Functioning of the Central Nervous System
17. <i>INTEGRATING and HARMONIZING</i>	⇒ <b>Gandharva Veda</b>	⇒ Cycles and Rhythms, Pacemaker Cells
18. <i>INVINCIBLE and PROGRESSIVE</i>	⇒ <b>Dhanur-Veda</b>	⇒ Immune System, Biochemistry
19. <i>ESTABLISHING</i>	⇒ <b>Sthāpatya Veda</b>	⇒ Anatomy
20. <i>NOURISHING</i>	⇒ <b>Hārīta Saṃhitā</b>	⇒ Venous and Biliary Systems
21. <i>DIFFERENTIATING</i>	⇒ <b>Bhel Saṃhitā</b>	⇒ Lymphatic System and Glial Cells
22. <i>EQUIVALENCY</i>	⇒ <b>Kāshyap Saṃhitā</b>	⇒ Arterial System

**Chart 1: The 40 aspects of Veda and the Vedic Literature and their corresponding aspects in the physiology**

**CXC**



# OF NATURAL LAW

## *Structuring Dynamics of the Laws of Nature*

<i>their Qualities</i> Qualities of Consciousness ↓	<i>their Sounds</i> Terminology of Vedic Literature ↓	<i>their Forms</i> Terminology of Modern Physiology ↓
23. <i>BALANCING—HOLDING TOGETHER</i> <i>and SUPPORTING</i>	⇒ Charak Saṁhitā ⇒	Cell Nucleus
24. <i>SEPARATING</i>	⇒ Sushrut Saṁhitā ⇒	Cytoplasm and Cell Organelles
25. <i>COMMUNICATION and ELOQUENCE</i>	⇒ Vāgbhatt Saṁhitā ⇒	Cytoskeleton and Cell Membrane
26. <i>DIAGNOSING</i>	⇒ Mādhav Nidān Saṁhitā ⇒	Mesodermal Tissues
27. <i>SYNTHESIZING</i>	⇒ Shārṅgadhar Saṁhitā ⇒	Endodermal Tissues
28. <i>ENLIGHTENING</i>	⇒ Bhāva-Prakāsh Saṁhitā ⇒	Ectodermal Tissues
29. <i>TRANSCENDING</i>	⇒ Upanishad ⇒	Ascending Tracts of the Central Nervous System
30. <i>STIRRING</i>	⇒ Āraṇyak ⇒	Fasciculi Proprii
31. <i>STRUCTURING</i>	⇒ Brāhmaṇa ⇒	Descending Tracts of the Central Nervous System
32. <i>BLOSSOMING OF TOTALITY</i>	⇒ Itihās ⇒	Voluntary Motor and Sensory Projections
33. <i>MEMORY</i>	⇒ Smṛiti ⇒	Memory Systems and Reflexes
34. <i>ANCIENT and ETERNAL</i>	⇒ Purāṇ ⇒	Great Intermediate Net
35. <i>ALL-PERVADING WHOLENESS</i>	⇒ R̥k Veda Prātishākhya ⇒	Plexiform Layer— Horizontal Communication <i>Cerebral Cortex Layer 1</i>
36. <i>SILENCING, SHARING,</i> <i>and SPREADING</i>	⇒ Shukl-Yajur-Veda Prātishākhya ⇒	Corticocortical Fibres <i>Cerebral Cortex Layer 2</i>
37. <i>UNFOLDING</i>	⇒ Atharva Veda Prātishākhya ⇒	Cortico-striate, -tectal, -spinal Fibres <i>Cerebral Cortex Layer 5</i>
38. <i>DISSOLVING</i>	⇒ Atharva Veda Prātishākhya ( <i>Chaturadhyāyi</i> ) ⇒	Corticothalamic and Corticoclastral Fibres <i>Cerebral Cortex Layer 6</i>
39. <i>OMNIPRESENT</i>	⇒ Kṛishṇ-Yajur-Veda Prātishākhya ( <i>Taittirīya</i> ) ⇒	Commissural and Corticocortical Fibres <i>Cerebral Cortex Layer 3</i>
40. <i>UNMANIFESTING THE PARTS BUT</i> <i>MANIFESTING THE WHOLE</i>	⇒ Sāma Veda Prātishākhya ( <i>Pushpa Sūtram</i> ) ⇒	Thalamocortical Fibres <i>Cerebral Cortex Layer 4</i>

including Yogic Flying. The research findings of the six volumes of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme* document that each of these 40 qualities of Natural Law from R̥k Veda and the Vedic Literature—which are also the qualities of the Unified Field of Natural Law—develops in individual life and society through this programme. A detailed analysis of the research findings (taken from the first five volumes of Collected Papers) demonstrating the growth of each of these forty qualities in human life may be found in Maharishi's book, *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation*.<sup>23</sup> The introduction to this analysis states:

As the conscious mind identifies more and more fully with Unified Field of Natural Law—the Constitution of the Universe—through Maharishi's Transcendental Meditation and TM-Sidhi Programme, the beautiful, evolutionary qualities of the Constitution of the Universe are enlivened in all aspects of life—physiological, psychological, and sociological.<sup>24</sup>

As an example of such an analysis, the following findings demonstrate the unfoldment of the (*holistic*) *dynamic silence* quality of R̥k Veda on the levels of physiology, psychology, sociology, and collective health through the practice of Maharishi's Transcendental Meditation and TM-Sidhi Programme. The numbers after each finding refer to the papers from the first five volumes of Collected Papers in which this finding is reported:

### **HOLISTIC:**

**Physiological:** • Use of the Latent Reserves of the Brain (N. N. Lyubimov, Moscow Brain Research Institute) • Increased Integration of Brain Functioning (Vol. 1: 14–17, 20; Vol. 3: 210, 211, 215, 224; Vol. 4: 294–295; Vol. 5: 370, 371, 375) • Increased Brain Wave Coherence (Vol. 1: 21, 102; Vol. 3: 205, 213, 217, 218; Vol. 4: 296) • Correlations Found in Subjects Practising Maharishi's Transcendental Meditation and TM-Sidhi Programme Between High EEG Coherence and a Unified Cosmic Perspective on Life (Vol. 3: 223)

**Psychological:** • Improved Synthetic and Holistic Thinking (Vol. 1: 103; Vol. 2: 135, 140; Vol. 3: 257, 260; Vol. 5: 393) • Increased Self-Actualization: Increased Integration, Unity, and Wholeness of Personality (Vol. 1: 64, 67, 69, 70, 72, 74, 76, 78; Vol. 2: 144, 151, 153, 155; Vol. 3: 239; Vol. 5: 395) • Increased Foresight (Vol. 2: 153)

**Sociological:** • Increased Social Maturity (Vol. 2: 138; Vol. 3: 261) • Increased Altruism (Vol. 1: 71, 73; Vol. 2: 138) • Increased Leadership Ability, Persuasiveness, Forcefulness, and Influence (Vol. 1: 73; Vol. 2: 153)

**Collective Level:** • Improved Quality of National Life as Measured by an Index Including: Gross National Product, Patent Application Rate, Crime Rate, Percentage of Civil Cases Reaching Trial, Rate of Infectious Diseases, Infant Mortality Rate, Suicide Rate, Cigarette Consumption, Alcohol Consumption, Number of Degrees Conferred, Divorce Rate, and Traffic Fatalities

23. Ibid., pp. 211–222.

24. Ibid., p. 211.

(Vol. 4: 332, USA, 1976–1983) • Improved International Relations (Vol. 4: 322, Worldwide, 1978; Vol. 5: 409, USA-USSR, 1985–1987; 411: Worldwide, 1983–1985)

### **DYNAMIC SILENCE:**

**Physiological:** • EEG Indications of a Unique State of Restful Alertness During the Practice of Maharishi's Transcendental Meditation Technique (Vol. 1: 1–4, 7, 14, 15, 17, 18; Vol. 2: 117; Vol. 3: 211, 213, 220; Vol. 5: 369) • Maintenance of a Relaxed Style of Physiological Functioning Outside of the Practice of Maharishi's Transcendental Meditation Technique (Vol. 1: 6, 18, 30; Vol. 3: 197; Vol. 5: 356, 358, 359) • Maintenance of Physiological Relaxation during a Task (Vol. 2: 122; Vol. 5: 372)

**Psychological:** • Increased Field Independence: Growth of a Stable Internal Frame of Reference (Vol. 1: 51, 52, 103; Vol. 3: 255, 257, 259; Vol. 4: 307; Vol. 5: 384, 389) • Increased Inner Calm and Tranquillity (Vol. 1: 65, 73, 77; Vol. 2: 150; Vol. 4: 308, 316) • Decreased Lethargy (Vol. 2: 147)

**Sociological:** • Increased Spontaneity (Vol. 1: 64, 65, 69, 70, 76, 77; Vol. 2: 151, 153; Vol. 3: 277, 290; Vol. 4: 308, 316) • Greater Attentiveness to Others (Vol. 2: 164) • Increased Capacity for Warm Interpersonal Relationships (Vol. 1: 69, 70, 73, 76, 77; Vol. 2: 149, 151, 153; Vol. 3: 268, 277, 290; Vol. 4: 316)

**Collective Level:** • Increased Positivity in National Mood (Vol. 4: 333, Israel, 1983) • Increased Confidence, Optimism, and Economic Prosperity: Improvement in Economic Indicators (Vol. 4: 323, USA, 1979; 329, Washington, DC, USA, 1981–1983; 330, United Kingdom, 1982–1983; 333, Israel, 1983; 335, Lebanon, 1984; 336, Worldwide, 1983–1984; 337, Worldwide, 1983–1984; Vol. 5: 411, Worldwide, 1983–1985)

## **Applying the Total Knowledge of Natural Law— Maharishi's Vedic Science—To All Areas of Society**

The principles of Maharishi's Vedic Science are not an abstract theoretical analysis removed from the demands of practical life. Rather, they are supremely practical. They are principles of the most fundamental level of Natural Law, which contains within it an organizing power so complete and holistic that it is capable of transforming all areas of life to be spontaneously in harmony with Natural Law. This transformation has been amply documented to satisfy the criterion of objective measurement, as attested to by the results of these six volumes of Collected Papers, and has also satisfied the criterion of direct subjective experience by millions of people around the world.

### **Publication of Maharishi's Books on his Absolute Theories of All Areas of Society**

Since the completion of the fifth volume of Collected Papers in 1990, Maharishi, working from Maharishi Vedic University and Maharishi University of Management in Holland, has

published a series of books that have probed deeply into the principles of his Vedic Science, and have applied those principles to the major areas of concern of human society—education, management, health, government, defence, etc. A major topic of these books has been Maharishi's Absolute Theories of Education, Government, etc. These theories are called 'absolute' because they have their basis in the absolute non-changing field of pure consciousness, which Maharishi describes as containing the total intelligence of Natural Law that administers the whole universe. These theories are also 'absolute' in that they apply with equal validity to everyone and all societies, transcending individual, social, or cultural boundaries.

### **Establishment of Maharishi Universities and Other Organizations to Apply the Knowledge of Maharishi's Vedic Science and Solve the Problems of Mankind**

During this same period of time, Maharishi has established a worldwide network of universities dedicated to uplifting human life through the development of consciousness, offering full-time and part-time degree programmes for students, and offering short courses for the whole population. Maharishi also has created or inspired the creation of other organizations committed to the application of this complete knowledge of Natural Law to bring about a more ideal quality of life.

This section surveys the major areas of society and briefly mentions the key applied principles of Maharishi's Vedic Science outlined in his recent books. It also describes institutions founded since 1990 to apply these principles for the benefit of society. In each of these applied areas, the research papers from this sixth volume of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers*, together with earlier volumes in this series, document the remarkable success of the programmes applying the principles of Maharishi's Vedic Science to all areas of society.

### ***Education***

Maharishi's approach of Consciousness-Based Education offers to awaken the inner genius of each student, and develop the 'fruit of all knowledge'—the ability to live spontaneously in harmony with Natural Law. These goals are achieved by adding to the current approaches of education the systematic development of the consciousness of the student through Maharishi's Transcendental Meditation and TM-Sidhi Programme.

In an outline of his Absolute Theory of Education, Maharishi states:

The full development of consciousness, self-referral consciousness, should be understood to be complete education. Development of consciousness, or gaining supreme level of consciousness, is complete education, which is the state of all-knowingness, the ability to spontaneously know anything, do anything right, and achieve anything at will.<sup>25</sup>

25. Maharishi Mahesh Yogi. *Maharishi Vedic University: Introduction*. Second edition, pp. 111–112. India: Age of Enlightenment Publications, 1995.

Maharishi describes how this ideal Consciousness-Based approach to education provides the ability to live in accordance with Natural Law:

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 fulfilment—the natural ability to think and act in accordance with Natural Law so that one enjoys the full support of Natural Law.

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 fulfil his interests without jeopardizing the interests of others.

Such an ideal, enlightened individual is the result of ideal education—my Vedic Science-Based Education.<sup>26</sup>

Consciousness-Based Education can be practically implemented in any educational institution—school, college, or university—without fundamentally altering the curriculum of the institution. This is achieved by adding one or two periods per day of study, for which time can be made by taking a few minutes from the other periods of the school day. During the first period of the day, the students practise the Transcendental Meditation Programme and then open their eyes to gain an understanding of Total Knowledge—all disciplines of study viewed in light of their own Transcendental Consciousness through the use of wall charts prepared by educators under Maharishi’s guidance. This period of study systematically develops the consciousness of the students, preparing them to gain maximum from all their other periods of study throughout the day. A second period of Consciousness-Based Education at the end of the school day gives an additional depth of knowledge and experience, and refreshes the students so that they are able to contribute and gain the most from their family life after school.

Curricula have been prepared for the periods of Consciousness-Based Education, and training courses of various lengths have been structured to prepare teachers to teach these one or two periods of Consciousness-Based Education in their schools.

Because of the profound and proven benefits of this approach to education, many schools, colleges and universities have been founded since 1990 with the purpose of making Consciousness-Based Education the central organizing feature of the institution. At the primary and secondary school level, Maharishi Schools of the Age of Enlightenment have recently begun in Australia and the United States (Ideal Girls School), in addition to those previously founded in the United States, The Netherlands, England, and Ecuador; and in India approximately 200 Maharishi Vidya Mandir Schools (primary and secondary schools) have been founded since 1991, enrolling about 60,000 students.

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26. *Ibid.*, pp. 114–115.

During this same period Maharishi Vedic Universities, Colleges, or Schools have been founded in each of the 50 states of the United States and Maharishi Vedic Colleges established in each of the 10 provinces of Canada and in Melbourne, Australia to provide the whole population with short courses and, where authorized, professional training programmes and degree programmes based on the complete knowledge of Natural Law found in Maharishi's Vedic Science. Maharishi Vedic Universities have also been founded as degree-granting institutions in Russia, Cambodia, and The Netherlands. In November 1995, Maharishi Mahesh Yogi Vedic University was founded in Madhya Pradesh, India, following unanimous approval of a resolution by the Legislative Assembly of that state. Other educational institutions founded to offer the knowledge of Maharishi's Vedic Science as it relates to management and health will be noted in the next two sections.

This sixth volume of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* contains important research papers demonstrating the unique power and effectiveness of Maharishi's Consciousness-Based Education. Two studies (papers 472 and 480) demonstrate improved mental and physical health and also increased intelligence among students at Maharishi Vedic University in Cambodia, in contrast to students at other Cambodian universities. Three research papers on students at Maharishi University of Management (Maharishi International University, 1971–1995) in Iowa, USA, in contrast to students at other universities, show increased intelligence, unprecedented levels of self-development (ego-development), higher levels of moral reasoning, improved psychological health, and increasing orientation towards positive values (papers 471, 478, and 479). These findings are particularly striking in that previous research has indicated that intelligence and ego-development do not consistently develop after secondary school age. These research studies thus indicate the uniqueness and practical importance of Maharishi's definition of ideal education as developing the creative genius and consciousness of every student.

For full details of Consciousness-Based Education, please refer to the following books published by Maharishi during the period (1990–1996) covered by this volume of Collected Papers: *Maharishi Vedic University: Introduction* (1995); *Maharishi Vedic University: Exhibition* (1993); *Inaugurating Maharishi Vedic University* (1996); *Maharishi Speaks to Educators: Mastery Over Natural Law* (Volumes I–IV, 1996); *Maharishi Speaks to Students: Mastery Over Natural Law* (Volumes I–IV, 1997); and महर्षि महेश योगी वैदिक विश्वविद्यालय विशेषताएं (*Maharishi Mahesh Yogi Vedic Vishwavidyalaya: Specialities*, 1996).

## **Health**

Maharishi's Vedic Approach to Health acts from the level of the fundamental inner intelligence of the physiology to promote balance at all levels of physiological functioning, balance of mind, balance in society, and balance between the individual and the near and far-distant environment.

Maharishi states:

**cxcvi**

Maharishi's Vedic Approach to Health considers all the elements that constitute health: these are the forty qualities of intelligence—the forty structures of Natural Law, the Veda and the Vedic Literature, that are available in the *Ātmā*, the Self, and are the intelligence at the basis of the structure and function of the individual physiology.

Maharishi's prevention-oriented Vedic Approach to Health is holistic and most basic; that is why it is free from harmful side-effects. It maintains balance between the body and its own inner intelligence and between the inner intelligence of the individual, the collective intelligence of society, and the Cosmic Intelligence of the Universe.<sup>27</sup>

Maharishi's Vedic Approach to Health thus makes use of the precise correspondence between the 40 aspects of Natural Law—Veda and Vedic Literature—and 40 aspects of human physiology (please refer to previous section, Discovery of Total Intelligence of Natural Law in Human Physiology). Maharishi elaborates on this relationship:

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. This perfect Vedic Approach to Health is authenticated by the recent discovery of Veda and the Vedic Literature, the creative intelligence of Natural Law, at the basis of the structure and function of the human physiology.

These forty areas of Natural Law (the Veda and Vedic Literature) administer all aspects of the physiology; therefore complete consideration of health must include all these areas of knowledge of Natural Law.

The knowledge of Natural Law in the Veda and Vedic Literature provides a holistic approach to health that enlivens the integrated functioning of the whole physiology. This newly available yet ancient system of health, which prevents illness and alleviates health problems, will now be offered by the Doctors' Forum of Natural Law and National Law.<sup>28</sup>

Among the crucial areas of knowledge that have been brought to light from the 40 areas of Veda and the Vedic Literature, the following are missing from the current medical training programmes and medical practice<sup>29</sup>: (1) knowledge of consciousness—Maharishi's Technology of Consciousness, the Transcendental Meditation and TM-Sidhi Programme, including Yogic Flying, which has been demonstrated by hundreds of research studies to have a profoundly beneficial effect on physical and mental health, including reversal of the ageing process and its detrimental effects; (2) knowledge of Cosmic Counterparts of the individual physiology, from Maharishi Jyotish, and the Vedic Technology of Consciousness—*Yagya*—to neutralize negative influences and enhance positive influences that may affect the individual from outside; (3) knowledge of collective health, which has a direct influence on the health of the individual, and which may be brought into a state

27. *Inaugurating* महर्षि महेश योगी वैदिक विश्वविद्यालय *Maharishi Vedic University*, p. 111.

28. *Ibid.*, p. 113.

29. *Ibid.*, p. 120–122.

of balance through the *Maharishi Effect*; (4) knowledge of proper design of homes, towns and cities from Maharishi Sthāpatya Veda—*Vāstu Vidyā*, for an environment that supports health, well-being, and good fortune; and (5) knowledge of self-pulse reading, so that the individual can assess the degree of balance or imbalance in the physiology as it is influenced by diet, daily routines, and all the other factors mentioned here, and may take immediate steps to promote balance in support of health.

Based upon the profound knowledge of Natural Law available in Maharishi's Vedic Science, and in light of the enormous and growing body of research (over 7000 articles, reports and scientific research papers between 1966 and 1995) demonstrating the severe hazards of the modern allopathic approach to medicine, over 200 medical doctors from many nations adopted a resolution, in October 1995, 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. Within the following months, Maharishi Medical College was established under the authority of the state government in Himachal Pradesh, India; and in the United States, Maharishi College of Vedic Medicine was licensed in the state of New Mexico, and a Maharishi College of Vedic Medicine was established as a college of Maharishi University of Management in Iowa (admitting its first students at the beginning of 1997). In addition, Maharishi Ayur-Veda Universities or Schools were established in each state of the USA, to provide to the whole population knowledge of Natural Law for maintaining good health through prevention.

Among the very important health-related studies in this current volume of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* are several studies indicating a reversal of the usual physiological ageing process: improved physiological, cognitive, and behavioural functioning of the elderly, and increased longevity (survival rate) among the elderly (papers 457 and 458); maintenance of higher plasma levels of the adrenal hormone dehydroepiandrosterone sulphate, which usually declines linearly with age starting in early adulthood (paper 432); and faster latency of P300 brain potentials in response to both visual and auditory stimuli, in contrast to the usual decline of latency with age (papers 444–447). A series of studies supported by the National Institutes of Health in the United States show significant declines of high blood pressure among the elderly who learned the Transcendental Meditation Programme (papers 459 and 460), and another study measures improved cardiovascular functioning among patients with coronary artery disease who begin the practice (paper 463). Studies in this volume also demonstrate that those who learn the Transcendental Meditation Programme show systematic reductions in health care costs in the following years in contrast to norms, controlling for age, gender, and changes in inflation over time (papers 469 and 470). These and other research papers in this volume document the profound practical benefits for health of this one aspect of Maharishi's Vedic Approach to Health.

For a more complete exposition of Maharishi's Vedic Approach to Health, please refer to Maharishi's recent books *Maharishi Forum of Natural Law* and *National Law for Doctors* (1996)



and *Inaugurating Maharishi Vedic University* (1996), as well as *Human Physiology: Expression of Veda and the Vedic Literature* (1995) by Professor Tony Nader, MD, PhD.

### ***Business and Industry***

Maharishi's offer to leaders of business and industry is to make use of the managing intelligence of Natural Law, the total intelligence of Natural Law, which manages the ever-expanding universe without a problem. The value of total Natural Law, available in the field of Transcendental Consciousness, is missing from management and management education today, which emphasize only specific values of Natural Law associated with different aspects of management. In his book *Maharishi University of Management: Wholeness on the Move* (1995), Maharishi introduces his Absolute Theory of Management:

My Absolute Theory of Management offers familiarity with both values of Law, holistic and specific, so that the awareness of the manager remains awake in the total value of Law, so that the WHOLENESS of Law and individual, specific Laws play their separate roles in full accordance with each other, and the sequential process of evolution upholding every area of management is spontaneously maintained in all aspects\* of the manager's concern.<sup>30</sup>

\* Refer to my *Apaurusheya Bhāshya* of Ṛk Veda and to the discovery of Ṛk Veda and the structuring dynamics of Ṛk Veda, the Vedic Literature, in the human physiology.

Maharishi comments on the practical value of enlivening the total Natural Law in the manager's awareness—the ability to maintain broad comprehension along with fine focus of attention:

The advantage of maintaining the liveliness of Natural Law in the awareness of the manager is that the holistic value of Natural Law and the specific values of different Laws of Nature spontaneously remain lively in the manager's emotions, his thoughts, his logic, his decisions, and his behaviour—Natural Law gets spontaneously woven into the fabrics of all the different areas of the manager's concern (financing, marketing, etc.) and makes management really complete and effective. There is no shadow of weakness in the whole range of the manager's responsibility.<sup>31</sup>

Maharishi notes that adding management training through the holistic value of Natural Law to the training in specific areas of management currently prevalent in institutes of management (financial management, accounting, operations management, etc.) will make management really complete and effective:

All these areas of management that are generally taught in management institutes in the world today are also taught in Maharishi University of Management with the additional feature of the knowledge of Natural Law—the knowledge and experience of consciousness—to

30. Maharishi Mahesh Yogi. *Maharishi University of Management: Wholeness on the Move*. Second edition, p. 53. India: Age of Enlightenment Publications, 1995.

31. *Ibid.*, pp. 19–20.

enliven the total creative potential of these areas of management and management as a whole in the awareness of the manager, in his own consciousness, and in the collective consciousness of all the people involved with him in management—all those officers or workers involved within the range of his management.

Including the infinite organizing power of Natural Law in his management, within the range of his own authority, he will bring the collective consciousness of his company in alliance with Natural Law, and will open a new gate of fortune for peace, prosperity, and progress to be enjoyed by all, and achieve automation in administration.<sup>32</sup>

With the term 'automation in administration', Maharishi refers to complete support of Natural Law for all the activity of the organization, with no internal resistance to smooth and integrated functioning and no obstacles from the environment. Maharishi continues:

Training in management at Maharishi University of Management is truly a training in Master Management, and is called Maharishi's Master Management because it has been designed to maintain the supreme dignity of the science and art of management so that it can really actualize the meaning of the word 'management', which should have the ability to successfully achieve the target without stress and strain.<sup>33</sup>

In order to make this holistic knowledge of management available to the world, Maharishi established Maharishi University of Management in 1995, in The Netherlands and in the United States (Maharishi International University, Fairfield, Iowa, changed its name to Maharishi University of Management in July 1995). These two universities have also collaborated with other higher educational institutions to offer programmes to managers and managers in training at locations around the world. For example, Maharishi Institute of Management was established in India, offering at its campuses in five cities the Master of Business Administration degree of Maharishi University of Management, Iowa, USA, by distance education, as well as the Indian Post-Graduate Diploma in Business Administration at its Delhi campus. Maharishi University of Management, The Netherlands, offers educational programmes in computer programming for management in affiliated Maharishi Universities, Schools, or Academies of Management in Russia, Ukraine, Kazakhstan, and Kyrgyzstan. Maharishi College of Management and Technology was established in England, offering degree programmes in conjunction with another university.

A special on-site manager seminar programme, Maharishi University of Management's Corporate Development Programme, is also offered to provide working managers with the immediate benefits of Maharishi's Master Management. In addition, Maharishi announced in 1995 Maharishi University of Management's Corporate Revitalization Programme to improve the health, creativity, and good fortune of every company through the application of the knowledge of the forty aspects of Natural Law available in Maharishi's Master Management. Through this programme, Maharishi University of Management offers to restore profitability and vitality to companies or

32. *Ibid.*, pp. 14–15.

33. *Ibid.*, pp. 16–17.

company divisions whose performance has declined, and to prevent successful organizations from falling into problems.

This sixth volume of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* contains several studies documenting the effects of applying this programme in business settings. Papers 466 and 467 report the results of studies conducted by researchers affiliated with the National Institute of Industrial Health of the Japanese Ministry of Labour; these studies document improvements in mental health and physical health among a large group of workers at Sumitomo Heavy Industries. A study conducted at major corporations in the United States measured comprehensive benefits of the Corporate Development Programme of Maharishi University of Management, including increased employee effectiveness, greater job satisfaction, reduced anxiety, reduced job tension, reduced insomnia, reduced fatigue, improved personal and work relationships, decreased cigarette and alcohol consumption, and improved health (paper 483). These research studies give an indication of the practical significance for business and industry of the programmes of Maharishi's Master Management. Please refer to Maharishi's book *Maharishi University of Management: Wholeness on the Move* (1995) for a complete explanation of the principles of this approach and their practical application.

## **Government**

In his Absolute Theory of Government, Maharishi points out that the ideal of government is found in the functioning of Natural Law, which from the level of the Unified Field of Natural Law administers the entire creation through the Principle of Least Action. Maharishi offers to endow any and every government with this supreme skill in governing by creating an integrated national consciousness, fully in harmony with Natural Law.

In *Maharishi's Absolute Theory of Government: Automation in Administration*, Maharishi states:

My Philosophy of Government locates the Absolute Government, Supreme Government, at the unmanifest basis of creation, where the field of pure intelligence, the Absolute, fully awake in its pure singularity, ever remaining self-referral, administers itself through the Principle of Least Action.<sup>34</sup>

Maharishi elaborates:

Absolute Government is located in the field of self-referral pure intelligence, in the field of pure wakefulness, in the field of pure alertness, pure knowingness. It is from this level of self-referral intelligence (Unity level of consciousness) that the Absolute Government, all-time eternal Government of Nature (pure intelligence, Cosmic Intelligence—lively Constitution of the Universe) spontaneously administers the mechanics of creation, and sets the momentum of

34. Maharishi Mahesh Yogi. *Maharishi's Absolute Theory of Government*. Second edition, p. 3. India: Age of Enlightenment Publications, 1995.

creation into the process of evolution, displaying perfect administration from the silent level of infinite organizing power, the pure field of Nature's Intelligence.

Perfect administration is the spontaneous display of the organizing power of Natural Law—Cosmic Creative Intelligence—which:

- (1) Maintains everything and everyone in the evolutionary direction.
- (2) Maintains integration of all diverse values and at the same time allows every value to evolve into more expressed values.<sup>35</sup>

Even though the total intelligence of Natural Law is administering everything in Nature with perfect precision according to the Principle of Least Action, the universal experience of governments around the world is that national administration is full of problems; it does not nourish every citizen, and does not naturally maintain integration of all diverse values of national life. This is because national consciousness is not connected with total Natural Law, and as a result the national constitution is not connected with the Constitution of the Universe. Maharishi states:

The universe is governed through Natural Law—the eternal, self-generated, self-perpetuated Cosmic Intelligence, omnipresent intelligence, fully awake intelligence at the transcendental basis of every grain of creation—the Cosmic Constitution, the Constitution of the Universe. When Transcendental Meditation is practised by the people, national consciousness, collective consciousness, becomes aligned with Natural Law—the Constitution of the Universe—and all aspects of society become evolutionary, progressive, and harmonious. By taking recourse to the Constitution of the Universe—the total intelligence of Natural Law—through the collective practice of Transcendental Meditation, governments can fulfil the lofty principles set forth in their constitutions and display the same efficiency and effectiveness with which Natural Law governs the universe.

The knowledge of how to align the national constitution (national law) with the Constitution of the Universe (Natural Law) is available now in my Vedic Science, which provides not only detailed intellectual understanding of the Constitution of the Universe, but also provides practical, scientifically validated technologies for practically applying this most fundamental and powerful level of Law—Natural Law—for enriching national law.<sup>36</sup>

Maharishi points out that the way to accomplish this is by creating an integrated national consciousness, achieved through groups of Yogic Flyers creating the *Maharishi Effect*.

The key to successful administration is integrated national consciousness, and that can only be achieved by creating an indomitable influence of coherence in national consciousness through a sufficient number of Yogic Flyers.

All problems of government result from the violation of Natural Law by the whole population, which leads to stress in collective consciousness. Accumulated stress inevitably erupts in

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35. Ibid., pp. 19–20.

36. *Constitution of India fulfilled through Maharishi's Transcendental Meditation*, Third Edition, p. 3.

problems and disorderly behaviour in society. Since individual consciousness is the basic unit of national consciousness, the first responsibility of every government is to educate the citizens of the nation to think and act spontaneously in accord with Natural Law. This can easily be accomplished through the introduction of my Vedic Science into the educational system.

When one per cent of the individuals in a nation practise Transcendental Meditation, or the square root of one per cent of the population practises the TM-Sidhi Programme collectively, the influence of orderliness and harmony they produce is sufficient to uplift the entire national consciousness, neutralizing negative trends and enhancing positivity throughout the nation.<sup>37</sup>

On the basis of this reality of national government, Maharishi has urged the government of every nation to create a permanent group of TM-Sidhi Yogic Flyers—‘A Group for A Government’—to maintain an integrated national consciousness:

The formula for every government is ‘A Group for A Government’—one coherence-creating group should be maintained by every government to maintain the liveliness of Cosmic Creative Intelligence in national consciousness. This group will bring the support of Natural Law to national law; it will bring the support of Nature’s Government to the national government.

This group will quietly maintain a perfect alliance between the national government and the Government of Nature. This group will raise the dignity of the ever-failing, ever-compromising, ever in need of amendment, ever struggling for solutions, very well meaning but simply inadequate man-made constitution of any country to the supreme dignity of the eternally perfect, absolute Constitution of the Universe.<sup>38</sup>

In his book *Constitution of India Fulfilled Through Maharishi’s Transcendental Meditation* (1996), Maharishi examines how the scientific research findings taken from the first five volumes of *Scientific Research on Maharishi’s Transcendental Meditation and TM-Sidhi Programme: Collected Papers*, bring fulfilment to each article of the Constitution of India. Similar documents have realized the same conclusion for the constitutions of other countries of the world. This demonstrates in a very concrete way the process of enlivening the relationship between the Constitution of the Universe and the constitution of the nation.

Maharishi University of Management has developed short courses on Supreme Political Science and Political Leader Training to offer the knowledge of Maharishi’s Absolute Theory of Government to the citizens and leaders of every nation.

In 1993, Maharishi’s Absolute Theory of Government was further verified on the political level in Mozambique and on the scientific level in the United States. After the introduction of the Transcendental Meditation and TM-Sidhi Programme in the Republic of Mozambique by President Chissano, the nation experienced the end of a civil war that had continued for decades and many other improvements in national life (please refer to paper 495 in this volume). In Washington, DC,

37. *Maharishi’s Absolute Theory of Government*. Second edition, pp. 63–64.

38. *Ibid.*, p. 54.

the capital district of the USA, the Institute of Science, Technology, and Public Policy of Maharishi International University (now Maharishi University of Management) organized an experiment of 'A Group for A Government' of about 4,000 Yogic Flyers from 7 June–31 July 1993, producing the predicted effects of decreased crime in the Capital and enhanced national support for the President (please refer to paper 489 in this volume).

Other papers in this sixth volume of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* that document either short-term or long-term effects of groups of Yogic Flyers on improving the quality of city, state, or national life through the *Maharishi Effect* include reduction of crime in Merseyside, England, UK (paper 488); reduced crime, reduced traffic fatalities, and reduced unemployment in Iowa, USA (paper 490); reduced traffic accidents, reduced unemployment, and improved stock market performance in Australia (paper 491); and improvement on quality of life indices that comprise many social indicators for the USA and Canada (papers 492–494).

The principles and programmes briefly outlined here may be found in Maharishi's recent books *Maharishi's Absolute Theory of Government: Automation in Administration* (1995) and *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation* (1996).

## *Defence*

At this unique time in history, Maharishi's Absolute Theory of Defence offers the knowledge and scientific programme to raise every nation to a level of invincibility and thereby to make world peace a reality. In his book *Maharishi's Absolute Theory of Defence: Sovereignty in Invincibility* (1994) Maharishi gives a succinct overview of the fundamental principle of creating national invincibility and the programme for its practical application:

Invincibility is the unique property of the field of absolute pure existence, or pure consciousness—Transcendental Consciousness.

This eternal field of absolute pure existence, or pure consciousness, is a non-changing, eternal, indestructible field of pure intelligence. It is the home of all the Laws of Nature, the Unified Field of Natural Law—Samhitā of Ṛk Veda—the Constitution of the Universe—responsible for the administration of the entire universe.

Nothing can disturb or disrupt the coherent, holistic, integrated structure of this transcendental field of pure existence—self-referral consciousness—since everything that exists is an expression of its own self-interacting dynamics.

By virtue of its absolute coherence, integrated structure, and self-interacting dynamics within itself, the field of pure existence, or pure intelligence, or pure consciousness, is absolutely free from any disturbance, and spontaneously disallows any disturbance in its structure, eternally preserving its indestructibility.

When through the practise of my Transcendental Meditation individual awareness gains the state of this Transcendental Consciousness, the invincible coherence of the field of pure

existence begins to be expressed in every impulse of thought and desire, and in every aspect of physiology and behaviour. The individual gains indomitable strength, perfect health, and complete fulfilment of desires through the support of Natural Law.

When one per cent of the population practises the Transcendental Meditation Programme, or the square root of one per cent of the population practises the TM-Sidhi Programme and Yogic Flying, the infinite coherence of the field of pure existence is enlivened in the entire collective consciousness of the nation, creating the *Maharishi Effect*. As a result, the properties of invincibility and indestructibility of the field of pure existence begin to characterize the nation as a whole, which gains the indomitable strength of the almighty power of Natural Law.

The *Maharishi Effect* creates an invincible armour of defence for the nation, which can never be penetrated by any outside negative influence.

When any nation gains invincibility through the *Maharishi Effect*, it will begin to radiate a nourishing influence of harmony and order to every other nation, creating a rise in positivity and coherence in world consciousness. As a result, friendliness will be generated in every other nation, and the very birth of an enemy will be averted. The nation will gain victory before war.

When the national consciousness of every nation rises in coherence through the technologies of my Vedic Science, every nation will gain invincibility and war will become impossible.<sup>39</sup>

The central point of Maharishi's practical programme to create invincible nations and a peaceful world is that the nation must create a permanent group of TM-Sidhi Yogic Flyers. Maharishi points out that each nation already maintains a large group of personnel, the military, for the defence of the nation:

The commander-in-chief of the armed forces of any country can prove this principle by training some small percentage of his military personnel in my Vedic Technology of Absolute Defence—Transcendental Meditation and its advanced practice, the TM-Sidhi Programme of Yogic Flying.

By maintaining a high level of integrity and coherence in national consciousness, military power will be able to prevent the birth of any internal enemy.

An integrated nation will radiate a nourishing influence, and depending upon how strongly integrated its national consciousness is, its influence of coherence and its nourishing power of positivity, harmony, and indomitable peace will prevent the birth of an external enemy—no enemy will be born anywhere on earth.

With my invincible defence strategy, with my absolute strategy of defence, every government in the world will stand on its own feet; on the firm ground of invincibility, every nation will achieve the glorious purpose of defence—real sovereignty—and all nations together will enjoy real freedom in fearlessness.<sup>40</sup>

39. Maharishi Mahesh Yogi. *Maharishi's Absolute Theory of Defence*, pp. 2–5. Vlodrop, The Netherlands: Maharishi Vedic University Press, 1994.

40. *Ibid.*, pp. 9–10.

Maharishi summarizes:

If a small percentage of the military is taken out of the usual military training and is trained in my Vedic Technology of Yogic Flying, they will serve as the PREVENTION WING of the military and will avert the danger of war.<sup>41</sup>

During 1994 and 1995, Maharishi hosted a series of defence conferences in The Netherlands, to inform military leaders of the need for a Prevention Wing in the military of each nation.

The single most important change in international relations in the second half of the twentieth century has been the dissolution of the enmity between the two superpowers (Soviet Union and USA). Maharishi views this event, whose consequence has been the reduction of ongoing regional conflicts around the world, as the greatest demonstration of the *Global Maharishi Effect* (1994, p. 454). The introduction to the previous volume, volume five, in this series of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* discusses at length the research on the *Maharishi Effect* as it relates to this transformation in world events that suddenly took place in the years 1988–1990 and thereafter.

This sixth volume of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* also contains important research related to the end of hostility in US-Soviet relations and to improved international relations elsewhere. Papers 497 and 498 report the results of time series analyses of an independent data bank on international relations demonstrating that during the period immediately prior to the softening of US-Soviet relations (1979–1986), there was an improvement in the quality of statements and actions of the US government towards the USSR whenever the permanent group of Yogic Flyers at Maharishi University of Management in Iowa, USA, reached a threshold of approximately the square root of one per cent of the population of the USA. When the size of this group was substantially larger, including periods of very large assemblies of TM-Sidhi Programme participants, sufficient to create the *Global Maharishi Effect*, there was also an improvement in the statements and actions of the government of the USSR towards the USA. Paper 496 also reports the results of more detailed analyses of a previous study demonstrating reduction of international conflict in the Middle East during periods when large groups of TM-Sidhi Yogic Flyers were assembled.

The primary reference source for a wealth of theoretical principles of invincibility, as found in the disciplines of modern science and in Maharishi's Vedic Science, and for the practical programmes to apply this knowledge to create national invincibility, is Maharishi's book *Maharishi's Absolute Theory of Defence: Sovereignty in Invincibility* (1994).

## **Conclusion**

### **The Dawn of Complete Science**

The research papers in this and earlier volumes of *Scientific Research on Maharishi's*

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41. Ibid., p. 11.



*Transcendental Meditation and TM-Sidhi Programme: Collected Papers* demonstrate that the unique and holistic benefits of the technologies and programmes of Maharishi's Vedic Science have been verified repeatedly through the methods of the objective approach of modern science. That is to say, Maharishi's Vedic Science clearly meets the standards of modern science.

Conversely, one might also ask how the knowledge and applications of modern science meet the standards of Maharishi's Vedic Science. Here we cannot be so positive. The limitations of modern science, long the topic of public discussion, become vivid by comparison with Maharishi's Vedic Science. We can briefly mention three of these limitations of modern science.

- (1) One limitation very apparent in the physical and biological sciences is the presence of hazards associated with the technologies of modern science. To the danger of chemical and nuclear weapons must be added the danger of biological weapons, the hazards of genetic technologies, the enormous side effects of pharmaceuticals, and the pollution of air, water, and food. These specific threats are expressions of the general inability of the scientific method to develop humanity's wisdom, so that the applications of scientific discoveries are always supportive to human life. In his recent volume *Maharishi Vedic University: Introduction*,<sup>42</sup> Maharishi compares Modern Science and his Vedic Science for their fundamental values. Maharishi locates the source of this particular weakness of modern science in the very nature of its approach. Modern Science, Maharishi states,

Provides incomplete and fragmented knowledge of Natural Law. As life is holistic, it cannot be completely lived on the basis of incomplete knowledge—A little knowledge is a dangerous thing.

Incomplete knowledge of Natural Law does not harness the complete evolutionary power of Natural Law. This results in the continuous violation of the holistic value of Natural Law, which impedes progress and even destroys life.<sup>43</sup>

In contrast, Maharishi's Vedic Science

Provides complete and holistic knowledge of Natural Law to gain the support of Natural Law, bringing life in accordance with Natural Law, resulting in the spontaneous ability to live full evolutionary value of Natural Law in daily life. <sup>43</sup>

Similarly Maharishi notes that modern science 'Provides intellectual understanding of Natural Law, but does not unfold the ability to live life spontaneously according to the Laws of Nature, and as a result one continuously violates the Laws of Nature'. Maharishi's phrase 'violates the Laws of Nature' refers to thought, speech, or behaviour that is not in harmony with the total value of Natural Law and thus might achieve some limited objective but in a larger context does not support the well-being of oneself or others. In contrast to this situation of modern science, Maharishi states that his Vedic Science 'Enlivens the Unified Field of all

42. *Maharishi Vedic University: Introduction*. Second edition, pp. 186–202.

43. *Ibid.*, p. 188.

the Laws of Nature—the Samhitā level of Natural Law—in human awareness, resulting in thought and action spontaneously in accordance with Natural Law'.<sup>44</sup>

- (2) The most striking limitation of the psychological and social sciences is their consistent inability to bring forth applications of lasting value for solving the problems of individual life and society. In contrast, the research in these six volumes of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* has demonstrated unprecedented benefits in the fields of education (systematically increased intelligence, self-development, and academic performance), business (systematically increased productivity, job satisfaction, health of workers), rehabilitation (systematically reduced use of cigarettes, alcohol, and drugs; systematically reduced recidivism), and well-being of society (systematically reduced crime, reduced accidents, reduced suicide, reduced inflation and unemployment, and reduced international conflict and violence). The previously intractable ills of society have been shown by this research to be alleviated. The failure of the psychological and social sciences in removing these problems of individual and social life is that they have not had a profound and complete understanding of human consciousness, which is, in Maharishi's words, the 'prime mover of life'.

Maharishi<sup>45</sup> makes a series of contrasts of modern science and his Vedic Science that illuminate this limitation of the psychological and social sciences.

Modern Science	Maharishi's Vedic Science
<ul style="list-style-type: none"> <li>• Provides knowledge of the objective aspect of reality</li> </ul>	<ul style="list-style-type: none"> <li>• Provides total knowledge of objective and subjective aspects of reality—total value of life—inner (subjective) and outer (objective).</li> </ul>
<ul style="list-style-type: none"> <li>• Provides knowledge of the known.</li> </ul>	<ul style="list-style-type: none"> <li>• Provides complete knowledge of the knower, the process of knowing, and the known.</li> </ul>
<ul style="list-style-type: none"> <li>• Provides knowledge of the objects in the waking state of consciousness only.</li> </ul>	<ul style="list-style-type: none"> <li>• Provides knowledge of the seven states of consciousness and the seven worlds of the seven states of consciousness—Waking Consciousness, Dreaming Consciousness, Sleeping Consciousness, Transcendental Consciousness, Cosmic Consciousness, God Consciousness, and Unity Consciousness.</li> </ul>

44. Ibid., pp. 189–190.

45. Ibid., pp. 186–187.

- (3) Modern science is often praised for being a shared creative activity, with people all over the world contributing bit by bit to the solution of problems. This situation is in fact necessary because of another of the fundamental limitations of modern science—the fragmented, specialized, and isolated nature of investigation severely limits what one person can know. Maharishi states that modern science

Reveals that in the pursuit of knowledge, whatever knowledge one gains, that knowledge itself reveals that there is more to be known. This makes the path of knowledge endlessly long, and fulfilment out of reach. Permanent lack of fulfilment is the natural outcome of modern science-based education—it is so sad.

In contrast, Maharishi continues, his Vedic Science

Offers the repeated experience of transcending, taking the awareness to the finest point of wakefulness and there is the experience of unboundedness—Unified Field of Natural Law.

This experience, repeated through regular practice, gives rise to the natural ability of comprehending infinity within a point. This gives rise to the ability to enjoy every isolated experience while remaining submerged within the unbounded ocean of bliss—self-referral dynamic nature of pure wakefulness.

This is the basis of life in freedom, life in bliss, life in its full potential of eternal silence and eternal dynamism—life in full enlightenment—life in the liveliness of all possibilities.<sup>46</sup>

Maharishi anticipates that modern science, being progressive in nature, is destined soon to step onto a new stage of completeness, by incorporating the holistic knowledge and approach of Maharishi's Vedic Science. Already Physics has progressed to the point of intellectually locating the Unified Field of Natural Law, but lacks an experimental method to investigate this field, which is beyond the time and distance scales accessible to particle accelerators. It is this discovery of the Unified Field of Natural Law that Maharishi sees as the supreme achievement of modern science, which at the same time brings forth the requirement for the next stage of its evolution:

This 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. The four-hundred-year-old objective pursuit of gaining knowledge, to proceed further on from here, must adopt a subjective approach—Maharishi's approach of consciousness.

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 Self].

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

46. *Ibid.*, pp. 192–193.

knowledge and its infinite organizing power blossom in the awareness of the individual. The details of this level of intelligence, as available in the Vedic Literature, have been found to express themselves in the human physiology, and on this level of physiology, the physical expression of intelligence is open to direct understanding with the help of the Vedic Literature.

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.<sup>47</sup>

This more mature and complete scope of science brought to light by Maharishi presents a new dawn of possibilities for all seekers of knowledge and wisdom, and a realistic hope for a bright new fortune for all mankind for a life increasingly free from problems and weakness.

The research studies already completed on Maharishi's Transcendental Meditation and TM-Sidhi Programme are sufficient for all intelligent leaders—of schools, of businesses, of health-care institutions, and of nations—to grasp the enormous possibilities available for the well-being of those they serve.

Moreover, the enormous range and profound effectiveness of the scientifically validated benefits for humanity presented in these six volumes of *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Programme: Collected Papers* give a concrete glimpse of the scope of Maharishi's gift to the world. Maharishi's destiny has been to shape the direction of a new age—to transform an age characterized by ignorance and suffering into an Age of Enlightenment, by reintroducing the world to its eternal heritage, the heritage of complete knowledge, which fortunately for mankind has been preserved throughout time by the Vedic Tradition of India. Maharishi attributes his achievements to his Master, Swami Brahmananda Saraswati Maharaj, Jagadguru Bhagavan Shankaracharya of Jyotir Math, Badrikāshram—the embodiment of Vedic Wisdom of the eternal Tradition of Vedic Masters.

The only suitable way to express appreciation for this priceless gift to all humanity is to fully fathom the depths of knowledge which Maharishi has presented, and to apply this knowledge for the welfare of all coming generations, to stabilize a world of permanent peace, progress, and happiness in every nation.

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*Vlodrop, Holland*  
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47. *Inaugurating* महर्षि महेश योगी वैदिक विश्वविद्यालय *Maharishi Vedic University*, p. 142.