

# INTRODUCTION TO VOLUME 7

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## **MAHARISHI'S ROLE IN ESTABLISHING COMPLETE UNDERSTANDING AND EXPERIENCE OF CONSCIOUSNESS, TO BRING ENLIGHTENMENT TO THE INDIVIDUAL AND PEACE IN NATIONAL LIFE: SCIENTIFIC PRINCIPLES, RESEARCH, AND PRACTICAL PROGRAMMES**

**V**olume 7 of *Scientific Research on the Transcendental Meditation and TM-Sidhi Programme: Collected Papers* includes papers published during the period 1997–2005. This volume comes at a most suitable time for paying tribute to the 50 years of worldwide teaching of the Transcendental Meditation Technique to millions of people by Maharishi Mahesh Yogi, from his inauguration of the Spiritual Regeneration Movement in December 1957 in Madras, India, to the announcement at the beginning of 2008 that his work was completed.

Maharishi profoundly expanded the scientific understanding of human life by establishing a science and technology of consciousness. One way to comprehend Maharishi's uniqueness is as a Maharishi of the scientific age—an exponent of the most ancient knowledge of the full development of consciousness who at the same time made use of all that science has to offer. As a result, his knowledge has been new even to the India of recent centuries. For example, Maharishi emphasized that meditation is not difficult or haphazard in its results, but in fact systematic, reliable, easy, and effortless. He stated that the development of consciousness to higher states—enlightenment—was not a topic shrouded in mysticism; rather the development of enlightenment is the fundamental reality of human development itself, associated with a profound physiological and cognitive transformation, and open to precise scientific investigation.

It was Maharishi's initial request to scientists to perform research on the Transcendental Meditation Technique that led to the first study, published in 1970, subsequently multiplying to the point that more than 600 papers from over 250 universities and research institutes are contained in these first seven volumes of *Collected Papers*. In much the same way, all that Maharishi accomplished was done in a systematic, scientific, and repeatable way, based on the deepest theoretical principles, effected by systematic technologies, confirmed by experience and research, and applied in concrete practical settings.

Maharishi's science of consciousness, understood theoretically, is grounded in his renewed understanding of principles of Vedic Science and their relationship to the most advanced principles of modern science, and empirically is supported by the extensive scientific research noted above. Through the applied programmes of his Vedic Science in countries around the world, Maharishi

initiated a change in the quality of life, not only on an individual level but also on the collective level of society, with scientifically documented programmes that create a measurable influence of peace, reduction of conflict, and improved quality of life.

This introduction first reviews some of the theoretical principles of Maharishi's science of consciousness. The second section is a summary of six major areas of research findings reported in this volume—brain activity associated with Transcendental Consciousness and higher states of consciousness; more adaptive biochemical response to stress; improved cardiovascular health; developing higher levels of cognitive function and personality integration; rehabilitation of criminal offenders; and prevention of crime, political violence, international conflict and terrorism. The third section presents Maharishi's establishment, during the period covered by this volume, of organizational structures to perpetuate the applied programmes of his science of consciousness, including most prominently the Transcendental Meditation and TM-Sidhi Programme, for the benefit of each area of society.

### **Fundamental Principles and Technology of Maharishi's Science of Consciousness<sup>1</sup>**

Maharishi introduced the technique of Transcendental Meditation as a simple, effortless, and systematic procedure to directly experience the most fundamental level of human consciousness, known as Transcendental Consciousness.<sup>2</sup> Transcendental Consciousness is the state of complete silence of the mind, a 'self-referral' state in which consciousness is awake to itself alone;<sup>3</sup> in the Vedic language it is also referred to as *Ātmā*, the Self.<sup>4</sup> Transcendental Consciousness is characterized by a unique state of restful alertness, a fourth state of consciousness that is physiologically distinct from the three changing states of waking, dreaming, and deep sleep (refer to papers 1–4, Volume 1 of this series).<sup>5</sup> This silent state of awareness, Transcendental Consciousness, is the basis of all the active states of the mind; thus the regular experience of Transcendental Consciousness strengthens and revitalizes the functioning of mind and body. Maharishi likens this experience to

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1. The introduction to Volume 6 of this series of *Collected Papers* examines in depth the theoretical principles and practical applications of the science and technology of consciousness as brought to light by Maharishi. For the sake of completeness for the new reader, essential points of theoretical background are noted here.
  2. Maharishi Mahesh Yogi. *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation*. Fourth edition, p. 42. India: Age of Enlightenment Publications, 1999.
  3. Maharishi Mahesh Yogi. *Maharishi Vedic University Introduction*. Second edition, p. 59. India: Age of Enlightenment Publications, 1995.
  4. Maharishi Mahesh Yogi. *Celebrating Perfection in Education*. Second edition, p. 65. India: Age of Enlightenment Publications, 1997.
  5. All references in this Introduction to papers from the series of *Collected Papers* are for papers in the present volume, unless noted otherwise.

watering the root of a tree—one act that nourishes all aspects of the tree.<sup>6</sup>

Maharishi expressed the traditional Vedic understanding that Transcendental Consciousness is the experience of a field that is the unified source of all the diversity of nature.<sup>7</sup> Maharishi explored this understanding with eminent physicists, leading to the proposal that Transcendental Consciousness is equivalent in its inner structure and attributes to the Unified Field of all the laws of nature recently glimpsed through the advances of unified quantum field theories and superstring theory (refer to paper 429, Volume 5). Maharishi further articulated, in the language of Vedic Science, the precise mechanics through which the self-interacting dynamics of the field of Transcendental Consciousness sequentially gives rise to all the diversity of Natural Law; in a parallel manner, the Unified Field is described in quantum field theory as giving rise to all force and matter fields through a process of spontaneous sequential symmetry breaking.<sup>8</sup> This analysis supports the description from Maharishi's Vedic Science that every individual's consciousness has 'total Natural Law' lively within it at its most fundamental level.

Maharishi described the systematic development of human consciousness as a process of gaining complete access to this field of total Natural Law, so that all thought and action become increasingly in harmony with Natural Law, which means increasingly free from mistakes and problems, increasingly characterized by fulfilment, freedom, and success.<sup>9</sup> The practical Technology of Consciousness for this systematic development is the Transcendental Meditation Technique, practised twice daily, through which the experience of Transcendental Consciousness becomes increasingly stabilized in human awareness. The advanced practice of Maharishi's Technology of Consciousness, the Transcendental Meditation Sidhi Programme, which includes the procedure of 'Yogic Flying',<sup>10</sup> accelerates this process of stabilization by developing the ability to think and act from the level of Transcendental Consciousness, unbounded awareness.<sup>11</sup>

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6. Maharishi Mahesh Yogi. *Science of Being and Art of Living*, p. 39. New York: Penguin Putnam, 2001. Originally published 1963.

7. *Celebrating Perfection in Education*. Second edition, p. 51.

8. *Ibid.*, pp. 149–153.

9. *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation*. Fourth edition, pp. 42–43.

10. In the TM-Sidhi Programme practice of 'Yogic Flying' the individual entertains a mental formula from contact with the silent level of Transcendental Consciousness, and the body reacts by lifting up from the ground. In the current level of development of participants, this lifting up consists of a series of short hops; more advanced stages of mastery are predicted in the Vedic Literature. But it is important to understand that the purpose of this practice, as well as the other procedures of the TM-Sidhi Programme, is for its internal effect of stabilizing the experience of Transcendental Consciousness even amidst the increased physical activity of the body resulting from the practice. Correspondingly, electroencephalographic (EEG) research shows heightened coherence (orderliness) of brain wave activity during the practice (Volume 6, paper 453), indicating that the EEG characteristics of Transcendental Consciousness are manifest during Yogic Flying.

11. *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation*. Fourth edition, p. 42.

Maharishi brought to light that when Transcendental Consciousness is fully stabilized at all times, throughout waking, sleeping, and dreaming, the individual has attained a fifth state of consciousness, termed Cosmic Consciousness. Maharishi's Vedic Science describes the full range of human development as seven states of consciousness, with two higher stages of development beyond Cosmic Consciousness, namely God Consciousness and Unity Consciousness.<sup>12</sup> Maharishi identifies the state of Unity Consciousness, or *Brāhmī Chetanā* in the Vedic language, as a state in which the perception of the individual is fully open to the field of unity, Transcendental Consciousness, at the basis of every object of perception. Maharishi emphasized that each state of consciousness, including the higher states of consciousness, has distinct physiological correlates, thus enabling the objective verification of the development of higher states of consciousness.<sup>13</sup>

Most importantly for society, Maharishi brought out the mechanics by which the growth of individual consciousness is amplified in order to develop harmony or coherence in the 'collective consciousness' of society. Because Transcendental Consciousness has the character of a field—the Unified Field of all the laws of nature—it is common to everyone. When a large enough group of individuals are enlivening this field through their practice of Maharishi's Technology of Consciousness, the underlying quality of unity or coherence is measurable, as expressed by increased harmony on the behavioural level of society, such as decreased crime, decreased violence, and improved quality of life.<sup>14</sup> As confirmed by 50 research studies at the city, state or provincial, national, and international levels, the number required to create this effect, termed the *Maharishi Effect* in the scientific literature, is one per cent of the population practising the Transcendental Meditation Technique, or the square root of one per cent practising the Transcendental Meditation and TM-Sidhi Programme with Yogic Flying together in one group. Five recent papers on the *Maharishi Effect* are reprinted in this volume.

The significance of the scientific transformation that Maharishi has initiated is profound, both theoretically and practically. From the perspective of theoretical principles, consciousness can be understood as the starting point of all knowledge and science. With an expanded understanding of the potential of human consciousness and a technology for its systematic development, the limitations and even the hazards of science as it is known today can be viewed as resulting from the limited development of the knower. Maharishi's statement 'Knowledge is structured in consciousness' expresses the reality that the knowledge one is able to gain and apply directly depends on the quality of one's consciousness.

For example, from an understanding of the seven states of consciousness, the limitation of science as an inferential process capable of exploring the laws of nature one by one is seen to be the essential restriction of the waking state of consciousness itself. In contrast, the description

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12. *Maharishi Vedic University Introduction*. Second edition, p. 161.

13. Maharishi Mahesh Yogi. *On the Bhagavad-Gita: A New Translation and Commentary, Chapters 1–6*, pp. 314–316. Baltimore, MD: Penguin, 1969.

14. *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation*. Fourth edition, p. 43.

of higher states of consciousness reveals the possibility that the functioning of the laws of nature can be known or experienced directly, not merely through inference; Unity Consciousness can be understood as a plateau of development of human consciousness, in which knowledge experientially encompasses the full range of nature—from unity to diversity.

And on a practical level, the Transcendental Meditation Technique has been found to relieve many intractable human problems that have resisted the best efforts of generations of scientists and professionals, indicating that the systematic development of consciousness is a crucial element of any scientific solution to the enormous problems faced in every area of society. For example, Consciousness-Based education is found to develop the cognitive abilities of students in a way that solely information-based education has not achieved.<sup>15</sup> In the same way, programmes in health have shown increased strength of physiological systems for prevention of illness and reduced need for health care;<sup>16</sup> programmes in business have shown the growth of effectiveness, harmonious relations, and organizational success;<sup>17</sup> programmes in rehabilitation have demonstrated the natural transformation of criminal offenders to more law-abiding behaviour;<sup>18</sup> and programmes of prevention and defence have documented reduced societal crime, reduced national and international conflict, and decreased terrorism.<sup>19</sup>

Thus, in terms of principles, research, and practical application, Maharishi has not only brought to light a complete science of consciousness, but has also shown how it fulfils previously unrealized aspirations of modern science.

The next section of this introduction summarizes the progress of the research findings as indicated by the papers of this volume; and the final section describes the institutions established by Maharishi to apply his programmes, with the ultimate goal of transforming world consciousness to secure perpetual peace and progress for all nations.

### **Advances in the Scientific Understanding of the Effects of the Transcendental Meditation and TM-Sidhi Programme**

Volume 7 of *Scientific Research on the Transcendental Meditation and TM-Sidhi Programme: Collected Papers* contains in its 81 papers many studies of practical, methodological, or theoretical significance, which together advance the scientific understanding of Maharishi's Technology of Consciousness in a comprehensive way.

This overview highlights six examples from the scientific findings reported in this volume

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15. Please refer to papers 552 and 553 in this volume.

16. Please refer to papers 541–551.

17. Please refer to papers 572–577.

18. Please refer to papers 570–571.

19. Please refer to papers 578–579, 581–582.

in which an extended series of research studies, often through a systematic research programme carried out over many years by collaborators from a number of universities, has yielded deeper insight into the fundamental mechanics and effects associated with regular practice of the Transcendental Meditation and TM-Sidhi Programme.

## **1. Brain Activity Characterizing Transcendental Consciousness and Higher States of Consciousness**

Electroencephalographic (EEG) research reprinted in this volume, which includes findings from an extensive programme of research by Dr Fred Travis and his collaborators, has confirmed and extended previous findings on the effects of the Transcendental Meditation Technique on EEG activity.

In studies examining the changes in EEG activity during the practice of Transcendental Meditation (refer to papers 532 and 535),<sup>20</sup> the finding of higher EEG coherence, particularly in the frontal cortex and in alpha frequencies, was replicated both when comparing eyes-closed rest to the Transcendental Meditation Technique (as in paper 217, Volume 3)<sup>21</sup> and when comparing experiences of Transcendental Consciousness to other experiences during Transcendental Meditation (as in paper 213, Volume 3).<sup>22</sup>

Another important extension of previous EEG findings by Travis and colleagues in the papers of this volume are the findings associated with studying changes in brain functioning *outside* the practice of the Transcendental Meditation Technique. These findings confirm that longitudinal development through regular practice of the Transcendental Meditation Programme stabilizes the EEG characteristics of Transcendental Consciousness during active daily functioning—the growth of Cosmic Consciousness.

A series of EEG studies by Travis *et al.* (refer to papers 537, 540)<sup>23</sup> evaluated a variety

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20. Travis, F. T.; and Wallace, R. K. Autonomic and EEG patterns during eyes-closed rest and Transcendental Meditation (TM) practice: The basis for a neural model of TM practice. *Consciousness and Cognition* 8: 302–318, 1999. Travis, F. Autonomic and EEG patterns distinguish transcending from other experiences during Transcendental Meditation practice. *International Journal of Psychophysiology* 42: 1–9, 2001.
  21. Dillbeck, M. C.; and Bronson, E. C. Short-term longitudinal effects of the Transcendental Meditation technique on EEG power and coherence. *International Journal of Neuroscience* 14: 147–151, 1981.
  22. Badawi, K.; Wallace, R. K.; Orme-Johnson, D.; and Rouzeré, A.-M. Electrophysiologic characteristics of respiratory suspension periods occurring during the practice of the Transcendental Meditation program. *Psychosomatic Medicine* 46: 267–276, 1984.
  23. Travis, F.; Tecce, J. J.; and Guttmann, J. Cortical plasticity, contingent negative variation, and transcendent experiences during practice of the Transcendental Meditation technique. *Biological Psychology* 55: 41–55, 2000. Travis, F.; Tecce, J.; Arenander, A.; and Wallace, R. K. Patterns of EEG coherence, power, and contingent negative variation characterize the integration of transcendental and waking states. *Biological Psychology* 61: 293–319, 2002.

of EEG measures during reaction time tasks in order to determine the measures that best distinguished individuals who reported regular and stabilized experiences of Transcendental Consciousness during daily activity or sleep—that is, experiences characteristic of Cosmic Consciousness. The result of these studies was the development of a ‘Brain Integration Scale’ that was significantly higher among those who reported stabilized Transcendental Consciousness. This brain integration scale comprised broadband frontal EEG coherence and higher alpha EEG power during a choice reaction time task, and more efficient EEG preparatory responses during that choice reaction time task. Longitudinal research also found that those who learned the Transcendental Meditation Technique increased significantly on the brain integration scale over six months in contrast to non-meditating controls (refer to paper 538).<sup>24</sup>

This research on the EEG characteristics of stabilized Transcendental Consciousness is also extended by the study of Mason *et al.* (refer to paper 539),<sup>25</sup> which found that those who reported experiences of Transcendental Consciousness continuing through night sleep were characterized during sleep by theta/alpha EEG activity together with delta EEG activity, increased theta/alpha power, decreased EMG activity, and increased REM density during REM sleep. This indicates that a characteristic of a restfully alert EEG pattern often associated with Transcendental Consciousness (e.g., theta/alpha EEG activity) was seen together with the delta EEG activity usually indicative of deep sleep, thus confirming the subjective reports of Transcendental Consciousness continuing through night sleep that are consistent with Maharishi’s description of Cosmic Consciousness.

Throughout the 50 years of his teaching, Maharishi clarified the sequence and characteristics of higher states of consciousness with a precision not previously found, including the knowledge that these higher states could be measured in terms of their physiological correlates. The results of the programmes of research reprinted in this volume confirm the physiological reality of higher states of consciousness gained through regular practice of Transcendental Meditation, and begin to clearly delineate the EEG characteristics of these states.

## **2. More Adaptive Biochemical Response to Stress**

Dr Ken Walton and colleagues performed a series of studies on the biochemical effects of regular practice of the Transcendental Meditation Technique, including two studies included in this volume on changes in the stress-related hormone cortisol.

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24. Travis, F. Development along an Integration Scale: Longitudinal transformation in brain dynamics with regular Transcendental Meditation practice. *Psychophysiology* 39: S81, 2002. [abstract]

25. Mason, L. I.; Alexander, C. N.; Travis, F. T.; Marsh, G.; Orme-Johnson, D. W.; Gackenbach, J.; Mason, D. C.; Rainforth, M.; and Walton, K. G. Electrophysiological correlates of higher states of consciousness during sleep in long-term practitioners of the Transcendental Meditation program. *Sleep* 20: 102–110, 1997.

A randomized clinical trial study by MacLean, Walton, *et al.* (refer to paper 528) examined changes in response to stress among individuals after four months practising Transcendental Meditation in comparison to a control group receiving stress education, as measured before and during laboratory stressors by blood samples assayed for cortisol and other hormones.<sup>26</sup> Among the Transcendental Meditation group, in comparison to the control group, basal cortisol level decreased after four months, while cortisol responsiveness to stressors increased. This pattern of lower baseline cortisol plus higher cortisol responsiveness to stress is understood as a more adaptive pattern, indicating greater stability together with sensitivity. In contrast, chronic stress causes the opposite pattern of high basal cortisol together with low cortisol response to acute stress.

A second study in this volume by Walton *et al.* (refer to paper 531)<sup>27</sup> found that older women who practiced the Transcendental Meditation Technique showed greater physiological stability, as indicated by urinary and salivary cortisol, when subjected to the metabolic challenge of oral glucose. Among this sample of women, the length of time practicing Transcendental Meditation was also significantly correlated with lower levels of cardiovascular risk factors.

### **3. Improved Cardiovascular Health**

The research programme of Dr Robert Schneider and associates, in a series of randomized controlled clinical trials funded in large part by the US National Institutes of Health, has unfolded a great depth of information about the effects of the Transcendental Meditation Technique on cardiovascular health.

Extending the study period of their earlier finding (paper 459, Volume 6)<sup>28</sup> of reduced blood pressure among hypertensives, Schneider *et al.* (refer to paper 541)<sup>29</sup> demonstrated a one-year longitudinal reduction in diastolic blood pressure, as well as decreased use of hypertensive

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26. MacLean, C. R. K.; Walton, K. G.; Wenneberg, S. R.; Levitsky, D. K.; Mandarino, J. P.; Waziri, R.; Hillis, S. L.; and Schneider, R. H. Effects of the Transcendental Meditation program on adaptive mechanisms: changes in hormone levels and responses to stress after 4 months of practice. *Psychoneuroendocrinology* 22: 277–295, 1997.

27. Walton, K. G.; Fields, J. Z.; Levitsky, D. K.; Harris, D. A.; Pugh, N. D.; and Schneider, R. H. Lowering cortisol and CVD risk in postmenopausal women: A pilot study using the Transcendental Meditation program. *Annals of the New York Academy of Sciences* 1032: 211–215, 2004.

28. Schneider, R. H.; Staggars, F.; Alexander, C. N.; Sheppard, W.; Rainforth, M.; et al. A randomized controlled trial of stress reduction for hypertension in older African Americans. *Hypertension* 26: 820–827, 1995.

29. Schneider, R. H.; Alexander C. N.; Staggars, F.; Orme-Johnson, D. W.; Rainforth, M.; Salerno, J. W.; Sheppard, W.; Castillo-Richmond, A.; Barnes, V. A.; and Nidich, S. I. A randomized controlled trial of stress reduction in African Americans treated for hypertension for over one year. *American Journal of Hypertension* 18: 88–98, 2005.

medication, among African American patients. Wenneberg, Schneider *et al.* (refer to paper 544)<sup>30</sup> also reported reduction in ambulatory blood pressure among normotensive subjects who began the practice of Transcendental Meditation, in contrast to controls.

An independent research programme of Dr Vernon Barnes and colleagues at the Georgia Health Sciences University in the United States also reported similar results among adolescents, including longitudinally decreased systolic blood pressure and calmer response to stress (as measured by systolic blood pressure, heart rate, and cardiac output reactivity) (refer to paper 542)<sup>31</sup>, and also reduced ambulatory blood pressure (refer to paper 543).<sup>32</sup> Barnes *et al.* (refer to paper 526)<sup>33</sup> also gave an insight into the possible mechanics of reduction of high blood pressure through the Transcendental Meditation Technique in their finding that the practice of Transcendental Meditation reduces peripheral vasoconstriction both immediately and longer-term.

Schneider and his co-workers also extended their scope of study beyond blood pressure outcomes to evaluate a much wider range of cardiovascular measures of great practical importance. For example, Castillo-Richmond, Schneider *et al.* (refer to paper 546)<sup>34</sup> found reduced atherosclerosis of the carotid artery after nine months, as measured by carotid intima-media thickness using ultrasound techniques, among those who learned the Transcendental Meditation Technique, in contrast to those who participated in a health education control group.

In a follow-up study of elderly subjects with hypertension in two randomized controlled trials, those who learned the Transcendental Meditation Technique, in contrast to control treatments, showed a 23 per cent decrease in mortality due to all causes, and a 30 per cent decrease in the rate of cardiovascular mortality (refer to paper 549).<sup>35</sup> Similar results were found (refer to

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30. Wenneberg, S. R.; Schneider, R. H.; Walton, K. G.; Maclean C. R.; Levitsky, D. K.; Salerno, J. W.; Wallace, R. K.; Mandarino, J. V.; Rainforth, M. V.; and Waziri, R. A controlled study of the effects of the Transcendental Meditation program on cardiovascular reactivity and ambulatory blood pressure. *International Journal of Neuroscience* 89: 15–28, 1997.
  31. Barnes, V. A.; Treiber, F. A.; and Davis, H. Impact of Transcendental Meditation on cardiovascular function at rest and during acute stress in adolescents with high normal blood pressure. *Journal of Psychosomatic Research* 51: 597–605, 2001.
  32. Barnes, V. A.; Treiber, F. A.; and Johnson, M. H. Impact of Transcendental Meditation on ambulatory blood pressure in African-American adolescents. *American Journal of Hypertension* 17: 366–369, 2004.
  33. Barnes, V. A.; Treiber, F. A.; Turner, J. R.; Davis, H.; and Strong, W. B. Acute effects of Transcendental Meditation on hemodynamic functioning in middle-aged adults. *Psychosomatic Medicine* 61: 525–531, 1999.
  34. Castillo-Richmond, A.; Schneider, R. H.; Alexander, C. N.; Cook, R.; Myers, H.; Nidich, S.; Haney, C.; Rainforth, M.; and Salerno, J. Effects of stress reduction on carotid atherosclerosis in hypertensive African Americans. *Stroke* 31: 568–573, 2000.
  35. Schneider, R. H.; Alexander, C. N.; Stagers, F.; Rainforth, M.; Salerno, J. W.; Hartz, A.; Arndt, S.; Barnes, V. A.; and Nidich, S. I. Long-term effects of stress reduction on mortality in persons  $\geq 55$  years of age with systemic hypertension. *American Journal of Cardiology* 95: 1060–1064: 2005.

paper 548)<sup>36</sup> when analysing a subsample of this data over a shorter post-intervention period.

These studies confirm the profound practical value of the Transcendental Meditation Programme for cardiovascular health, a topic of particular importance given that cardiovascular disease continues to be the leading cause of death and disability in developed countries.

Another series of studies reprinted in this volume concerns medical usage and expenditures. Dr Robert Herron and associates found significantly reduced physician expenses longitudinally in Canada among individuals who learn the Transcendental Meditation Technique in comparison to matched controls (refer to paper 551).<sup>37</sup> A similar result of reduced total medical expenditures, as well as reduced hospital days and reduced outpatient visits, was found in a US sample using a cross-sectional comparison to normative data and matched controls (refer to paper 550),<sup>38</sup> replicating earlier work (refer to paper 378, Volume 5).<sup>39</sup> Thus, the effect of the Transcendental Meditation Technique for health are holistic, as indicated by the preventive effects of reduced medical expenses and reduced health care utilization.

#### **4. Developing Higher Levels of Cognitive Function and Personality Integration**

Strong studies reprinted in this volume replicate and extend previous research that indicates the development of intellectual abilities and higher levels of personality integration.

So and Orme-Johnson (refer to paper 552)<sup>40</sup> reported three studies on 362 secondary students in Taiwan, demonstrating a holistic development in cognitive functioning among students randomly assigned to learn the Transcendental Meditation Technique, in contrast to those who either napped for comparable periods or participated in a contemplation meditation. Practice of Transcendental Meditation was associated with improved performance on the following variables: creativity, constructive thinking (practical intelligence), field independence, inspection time (mental efficiency), and fluid or abstract intelligence, as well as decreased state and trait anxiety.

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36. Barnes, V. A.; Schneider, R. H.; Alexander, C. N.; Rainforth, M.; Salerno, J.; and Staggars, F. Impact of the Transcendental Meditation program on mortality in older African Americans with hypertension—Eight-year follow-up. *Journal of Social Behavior and Personality* 17: 201–216, 2005.

37. Herron, R. E.; and Hillis, S. L. The impact of the Transcendental meditation program on government payments to physicians in Quebec: An update. *American Journal of Health Promotion* 14: 284–291, 2000.

38. Orme-Johnson, D. W.; and Herron, R. E. An innovative approach to reducing medical care utilization and expenditures. *The American Journal of Managed Care* 3: 135–144, 1997.

39. Orme-Johnson, D. W. Medical care utilization and the Transcendental Meditation program. *Psychosomatic Medicine* 49: 493–507, 1987.

40. So, K.-T.; and Orme-Johnson, D. W. Three randomized experiments on the longitudinal effects of the Transcendental Meditation technique on cognition. *Intelligence* 29: 419–440, 2001.

In a longitudinal study of personality development over a 10-year period from early university to early career, Chandler, Alexander, and Heaton (refer to paper 562)<sup>41</sup> found that university students regularly practising the Transcendental Meditation Technique, almost all of whom also learned the advanced TM-Sidhi Programme, displayed a marked increase in ego development as measured by the Washington University Sentence Completion Test in contrast to other university control students. The continued growth on this variable is unique because ego development was previously found to stop or slow dramatically by 18 years of age. Also unique was the high level of ego development attained; at post-test, 38 per cent of the experimental group scored at or beyond the ‘autonomous’ level, in contrast to only one per cent of controls.

Another study of personality integration as measured by ego development was conducted in a prison setting. Alexander (refer to paper 569)<sup>42</sup> found that maximum security prison inmates who learned the Transcendental Meditation Technique and practised it for 15 months increased a full level on the Washington University Sentence Completion Test (from ‘conformist’ to ‘self-aware’), in contrast to no change among inmates in other treatment programmes or among inmates wait-listed to learn Transcendental Meditation. The authors report this degree of change as unprecedented in adults, particularly in a population resistant to personal development.

A series of studies on cognitive style in Japan also involved methodological advances. In one of these studies, Sakairi (refer to paper 559)<sup>43</sup> developed a selective recognition learning test that measured, independent of differences in memory ability, the degree of positive vs negative style—whether positive or negative words describing personality traits were recognized more easily. Those who were already participants in the Transcendental Meditation Programme showed greater positivity in comparison to controls; a longitudinal study further found that after 14 weeks subjects who began Transcendental Meditation also displayed significantly increased positivity. These studies used a more highly controlled methodology to replicate the results of earlier research (refer to paper 394, Volume 5).<sup>44</sup>

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41. Chandler, H. M.; Alexander, C. N.; and Heaton, D. P. The Transcendental Meditation program and postconventional self-development: A 10-year longitudinal study. *Journal of Social Behavior and Personality* 17: 93–121, 2005.

42. Alexander, C. N.; and Orme-Johnson, D. W. Walpole study of the Transcendental Meditation program in maximum security prisoners II: Longitudinal study of development and psychopathology. *Journal of Offender Rehabilitation* 36: 127–160, 2003.

43. Sakairi, Y. What does meditation change? Measurement of cognitive styles. *The embodiment of mind: Eastern and western perspectives*, M.M. DelMonte & Y. Haruki (Eds.); Delft: Eburon Publishers, 1998, pp. 57–66.

44. Gelderloos, P.; Goddard III, P. H.; Ahlström, H. H. B.; and Jacoby, R. Cognitive orientation toward positive values in advanced participants of the TM and TM-Sidhi Program. *Perceptual and Motor Skills* 64: 1003–1012, 1987.

Travis *et al.* (refer to paper 565)<sup>45</sup> also looked at personality differences among a sample of Transcendental Meditation subjects reporting stabilized Transcendental Consciousness, in contrast to short-term meditators and non-meditating subjects. (This was the same sample on which the Brain Integration Scale was derived, as mentioned in the EEG discussion above.) Using content analysis of interview responses, the authors found that the growth of stabilized Transcendental Consciousness was associated with a difference in how the subjects experienced and defined their self, in that the self was experienced as less identified with specific thought and action. Then using a series of psychometric tests, the growth of consciousness was found to be associated in a holistic way with higher levels of personality functioning.

These studies confirm through rigorous psychological measurements the reality of cognitive and personality development associated with the growth of higher consciousness through the regular practice of the Transcendental Meditation Programme. The fact that similar changes were found among university students and prison inmates on the ego development measure demonstrates the power of the Transcendental Meditation Technique as a catalyst for self-development independent of environmental factors.

## **5. Increased Social Integration—Reduced Recidivism—Among Prison Inmates**

A research programme by Dr Charles Alexander and Dr Maxwell Rainforth and their colleagues provides powerful evidence for the success of the Transcendental Meditation Programme in rehabilitating prison inmates, as measured by the crucial outcome of reduced recidivism following release of the inmates from prison.

Alexander, Rainforth *et al.* (refer to paper 570)<sup>46</sup> evaluated 286 prisoners released from a Massachusetts maximum security prison; these inmates included those who had learned the Transcendental Meditation Technique as well as those who had participated in other prison programmes for rehabilitation (counselling, drug rehabilitation, and religious programmes). Over five years, inmates who had been instructed in Transcendental Meditation while incarcerated showed 33% less return to prison for 30 days or more in comparison to those who participated in the other prison rehabilitation programmes. Compared to all non-meditating inmates in the sample, the Transcendental Meditation Programme participants showed 47% less re-incarceration from new convictions. This pattern of findings was maintained when background and release variables were controlled statistically.

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45. Travis, F.; Arenander, A.; and DuBois, D. Psychological and physiological characteristics of a proposed object-referral/self-referral continuum of self-awareness. *Consciousness and Cognition* 13: 401–420, 2004.

46. Alexander, C. N.; Rainforth, M. V.; Frank, P. R.; Grant, J. D.; von Stade, C.; and Walton, K. G. Walpole study of the Transcendental Meditation program in maximum security prisoners III: Reduced recidivism. *Journal of Offender Rehabilitation* 36: 161–180, 2003.

In another rehabilitation study, Rainforth *et al.* (refer to paper 571)<sup>47</sup> examined recidivism rates over a 15-year period among former inmates of a maximum security prison in California who learned the Transcendental Meditation Programme while incarcerated. Controlling for many demographic and criminal history variables, participants in the Transcendental Meditation Programme, in contrast to matched controls, showed a 43% reduction in re-arrests that led to felony conviction. The group of Transcendental Meditation participants also had a significantly lower severity of re-offense.

These findings, together with previously published research, support the theoretical principle described earlier in this Introduction: that the development of consciousness through the Transcendental Meditation Technique, and its associated release of physiological and psychological stress, enable thought and action to be more helpful for personal progress and social well-being—in other words, more in harmony with the laws of nature that support individual and collective life.

## **6. Preventing Crime, Political Violence, International Conflict, and Terrorism through the *Maharishi Effect***

This volume also contains several studies demonstrating that increased coherence and reduced stress in collective consciousness through the group practice of the Transcendental Meditation and TM-Sidhi Programme provides a basis for reduction of violence and conflict within and among nations. This influence of increased harmony in society, known as the *Maharishi Effect*, has been replicated many times in the past; the studies noted in the following paragraphs are important as rigorous evaluations of this effect in relation to reduction of crime and social stress, and reduced national and international conflict.

Two papers evaluate the effects of a large national project held in Washington, DC in the summer of 1993, whose purpose was to demonstrate the effectiveness of the group practice of the TM-Sidhi Programme with Yogic Flying in reducing crime, violence, and other indicators of social stress. This project was carried out under the supervision of an independent review board of scientists and community leaders, with predictions registered in advance. Hagelin *et al.* (refer to paper 578),<sup>48</sup> using time-series analysis of weekly data, found a significant reduction of violent crime associated with the size of the group of TM-Sidhi Programme participants. Goodman *et al.*

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47. Rainforth, M. V.; Alexander, C. N.; and Cavanaugh, K. L. Effects of the Transcendental Meditation program on recidivism among former inmates of Folsom Prison: Survival analysis of 15-year follow-up data. *Journal of Offender Rehabilitation* 36: 181–203, 2003.

48. Hagelin, J. S.; Rainforth, M. V.; Orme-Johnson, D. W.; Cavanaugh, K. L.; Alexander, C. N.; Shatkin, S. F.; Davies, J. L.; Hughes, A. O.; and Ross, E. Effects of group practice of the Transcendental Meditation program on preventing violent crime in Washington, DC: Results of the National Demonstration Project, June–July, 1993. *Social Indicators Research* 47: 153–201, 1999.

(refer to paper 579)<sup>49</sup> also found that the demonstration project period was characterized by other indicators of reduced social stress: reduced emergency psychiatric calls, reduced hospital trauma cases, reduced complaints against the police, and reduced accidental death.

In the first of two papers on reduced national and international conflict, Davies and Alexander (refer to paper 581)<sup>50</sup> evaluated the effect of a series of seven short-term assemblies of participants in the TM-Sidhi Programme with Yogic Flying, held during a 27-month period in 1983–1985. Each of these assemblies was large enough to predict a significant influence on Lebanon, which was in the midst of ongoing political violence during that period. Time series impact assessment analysis of daily event data, coded blind from nine international and regional news sources, indicated that the assemblies as a whole had a significant effect on each variable, with 66% increased cooperation, 48% reduced conflict, 71% fewer war fatalities, and 68% fewer war injuries. Moreover, each of the seven assemblies had a significant positive impact, as measured by an index combining the four dependent variables listed above. The results were independent of weather, holidays, or other forms of seasonality or trends.

A study by Orme-Johnson, Dillbeck, and Alexander (refer to paper 582)<sup>51</sup> evaluated the influence on international conflict and terrorism of the three assemblies of experts in the Transcendental Meditation and TM-Sidhi Programme (1983–1985) which were large enough to create the *Maharishi Effect* on a global scale. For this, the required number of participants was approximately the square root of one per cent of the world's population. Time series intervention analysis of worldwide conflict data (content analyses of daily news data coded by raters blind to the date of the events) revealed a decrease of 32% in international conflict during the period of the three assemblies. Control analyses confirmed that in previous years there was no comparable change at the same times of year as the assemblies. Time series analysis of terrorism data obtained from an independent research organization indicated a 72% reduction in fatalities and injuries due to international terrorism associated with the three assemblies. Control analysis again found no comparable decline in terrorism fatalities and injuries in previous years during the time of year of the assemblies.

The findings of reduced national and international conflict and terrorism are of enormous practical significance. They offer to the leaders of every government, and the well-wishers of

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49. Goodman, R. S.; Orme-Johnson, D. W.; Rainforth, M. V.; and Goodman, D. H. Transforming political institutions through individual and collective consciousness: The Maharishi Effect and government. Paper presented at the annual meeting of the American Political Science Association, Washington, DC, August 1997. See also *Dissertation Abstracts International* 58(6): 2385A, 1997.

50. Davies, J. L.; and Alexander, C. N. Alleviating political violence through reducing collective tension: Impact assessment analyses of the Lebanon war. *Journal of Social Behavior and Personality* 17: 285–338, 2005.

51. Orme-Johnson, D. W.; Dillbeck, M. C.; and Alexander, C. N. Preventing terrorism and international conflict: Effects of large assemblies of participants in the Transcendental Meditation and TM-Sidhi programs. *Journal of Offender Rehabilitation* 36: 283–302, 2003.

society, a practical technology to significantly reduce the tension and collective stress that feeds violence and terrorism in the world. This can be accomplished by establishing a permanent coherence-creating group of about 8,500 experts in the Transcendental Meditation and TM-Sidhi Programme (the square root of one per cent of the current world population) to secure harmony in world consciousness.

In each of the six sample research areas reviewed in these past few pages, in which multiple research studies or an extended research programme have greatly advanced the findings in an area, many researchers at Maharishi University of Management in the United States have played a major role, working together with researchers at other universities. This is in keeping with the tradition that universities develop areas of great expertise that attract researchers with similar interests, and thereby promote the advancement of knowledge in that area. In the case of Maharishi University of Management, we see the foresight of Maharishi in establishing this first university in 1971 (then named Maharishi International University) whose research goal was to probe deeply into the scientific reality of enlightenment growing in individual and collective consciousness; and to apply that knowledge to benefit its students, other institutions of knowledge, and the world.

The following section reviews the institutions and activity established by Maharishi during the time period of this volume, with the purpose of applying Maharishi's practical programmes to uplift every area of society now and in the future.

### **Organizational Structure Established by Maharishi to Perpetuate the Teaching of the Transcendental Meditation and TM-Sidhi Programme and Its Application to Different Areas of National Life**

During the period of this volume of *Collected Papers*, Maharishi established and developed the structure of an organization to oversee the application of the programmes of his Science and Technology of Consciousness in all areas of society, to secure the benefits of enlightenment and peace for this and future generations.

#### **The Global Country of World Peace**

In October 2000, Maharishi established the Global Country of World Peace as the international organization under which all his programmes are offered by affiliated educational or charitable organizations in countries around the world. Maharishi defined the role of the Global Country of World Peace as a 'parental' role for every nation, caring for the welfare of every country.<sup>52</sup>

The Global Country of World Peace was established not only to offer Maharishi's Transcendental Meditation and TM-Sidhi Programme to individuals, but also to offer related programmes that address the previously unsolved problems faced by nations in every area of

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52. Maharishi Mahesh Yogi. Press conference, 6 April 2005.

individual life and society. As noted earlier, the scientific research studies in this and previous volumes of *Collected Papers* documents the unique effectiveness of Maharishi's Technology of Consciousness and its associated programmes in ameliorating these national problems, in such areas as education, health, management and administration, rehabilitation, law, and defence. The Global Country of World Peace, through its scientifically validated programmes, offers to raise nations to a level of 'invincibility' by developing the quality of national consciousness to be so integrated and coherent that no disorder from within the nation or from outside its borders can disrupt its unified strength.<sup>53</sup>

Maharishi was acutely aware of the need in every country for the solution to its problems through the development of individual and collective consciousness.<sup>54</sup> In endowing the Global Country of World Peace with his knowledge, Technology of Consciousness, and applied programmes, Maharishi structured this organization parallel to the manner in which a country organizes itself, ensuring that his applied programmes were connected to every area of national life, and also that the institutional processes to interact with every country were in place.

### *Constitution*

The majority of countries have a national constitution, and as a matter of first principles Maharishi defined the constitution of the Global Country of World Peace as the 'Constitution of the Universe', the totality of Natural Law that governs the universe as a whole. An understanding of the totality of Natural Law, as noted earlier, has been posited by modern science in the advances of unified field theories. Maharishi states: 'Just as the constitution of a nation represents the most fundamental level of national law and is the basis of all the laws governing the nation, the laws governing the self-interacting dynamics of the Unified Field represent the most fundamental level of Natural Law, the basis of all known Laws of Nature. These laws can therefore be called the Constitution of the Universe—the eternal non-changing basis of Natural Law and the ultimate source of the order and harmony displayed throughout creation.'<sup>55</sup> Maharishi also points out from the perspective of his Vedic Science that the dynamics of total Natural Law, the Constitution of the Universe, are found within the Self of everyone—in the self-referral dynamics of consciousness expressed in the sounds of Ṛk Veda and the Vedic Literature, which are further expressed in the whole material universe.<sup>56</sup>

Maharishi's description of how to apply the Constitution of the Universe for the benefit of each nation further articulates the role of the Global Country of World Peace: '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

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53. Ibid.

54. Ibid.

55. *Constitution of India Fulfilled Through Maharishi's Transcendental Meditation*. Fourth edition, p. 7.

56. Ibid., pp. 20–21.

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.’<sup>57</sup>

#### *Leadership and Areas of Executive Responsibility*

Maharishi established as the leader of the Global Country of World Peace Professor Tony Nader, MD PhD, whose research<sup>58</sup> had discovered that the 40 aspects of Veda and Vedic Literature—the 40 aspects of the structuring intelligence of Natural Law as described above—match precisely in their structure and function the fundamental aspects of human physiology. This important discovery presents an independent avenue of evidence documenting the Vedic principle that all individuals have access within themselves to the totality of Natural Law: that the totality of Natural Law is not only found within the consciousness of each individual, on the level of Transcendental Consciousness, but within the structure and functioning of human physiology. Maharishi honoured Professor Nader in his leadership role of the Global Country of World Peace with the title Maharaja Adhiraj Rajaraam.

The Global Country of World Peace offers its knowledge and programmes to specific areas of society in every country, through 12 Ministries. These 12 Ministries are in the areas of Education, Health, Architecture, Agriculture, Trade and Commerce, Defence, Science and Technology, Religion and Culture, Law and Order, Administration, Communication, and Finance and Planning.<sup>59</sup>

#### *Administration of Activity in Each Country*

In addition to this organization by the area of society being served by its programmes, the Global Country of World Peace is also structured with an international administrative leadership focused on the countries of the world. From 2004 to 2007, Maharishi held special courses to train international administrators, men and women whom he termed *Rajas* and *Raj Rajeshwaris*, respectively, whose focus is to raise the quality of life in each nation by applying the programmes of the Global Country of World Peace. These leaders work together with the directors of national organizations teaching the Transcendental Meditation Technique and other programmes of Maharishi in each country.

The activity at the national and international levels in each of the areas of the Global Country of World Peace is supported from the silent level of Transcendental Consciousness by

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57. *Ibid.*, p. 4.

58. Nader, T. *Human Physiology: Expression of Veda and the Vedic Literature*. Fourth edition. Vlodrop, The Netherlands: Maharishi Vedic University Press, 2000.

59. [www.globalcountry.org/wp/ministries/](http://www.globalcountry.org/wp/ministries/)

special groups whose primary focus is on the development of individual and collective consciousness. Groups of single men and ladies have been formed in many countries to provide a structured opportunity for those motivated primarily for their own development of enlightenment, while simultaneously contributing an influence of peace in society.

### **Goal of the Global Country of World Peace—To Raise Every Nation to the Level of Invincibility, for a Peaceful, Prosperous World**

The overarching parental goal of the Global Country of World Peace is to raise every nation in the world to such a complete level of national integration and coherence that it can be described as ‘invincible’—free from internal conflict, weakness and suffering; radiating an influence of peace to all other nations; and therefore free from fear of any other country.<sup>60</sup>

The key for any nation to create invincibility is to secure an integrated national consciousness by establishing a permanent group of experts in the TM-Sidhi Programme with Yogic Flying, exceeding the square root of one per cent of the national population. As confirmed by fifty research studies on the *Maharishi Effect*, this integrated national consciousness can be measured in terms of reduced crime, accidents and violence, and improved quality of life.

In order to most effectively create an influence of peace in every nation at once, Maharishi emphasized the importance of establishing at least one permanent group of experts in the Transcendental Meditation and TM-Sidhi Programme exceeding the square root of one per cent of the world’s population, that is, in the range of 8,500 experts at the current time. Maharishi identified that this could be most easily accomplished in India.<sup>61</sup>

The group selected to fulfil this role of creating an influence of peace in the whole world consciousness are the Maharishi Vedic Pandits of India. These are members of traditional Vedic families of India who have been trained by Maharishi over many years not only in the Transcendental Meditation and TM-Sidhi Programme with Yogic Flying, but also in Vedic performances of ‘Yagya’, which are very specific procedures that have been maintained by the Vedic Pandit families of India throughout time, and whose purpose is to create specific influences of peace and orderliness in the environment.<sup>62</sup> Thousands of young Vedic Pandits have been trained by Maharishi’s educational organizations in India, and campus facilities are being constructed in India so that a sufficiently large group of these Vedic experts can create coherence in world consciousness through their daily TM-Sidhi Programme Yogic Flying and Vedic performances.

Large coherence-creating groups are also being created in other parts of the world. In the United States, a stable large group of participants in the Transcendental Meditation and TM-Sidhi Programme has been established in Iowa since 2006 in order to support positive trends in national

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60. Maharishi Mahesh Yogi. Press conference, 6 April 2005.

61. Maharishi Mahesh Yogi. Press conference, 1 February 2006.

62. Maharishi Mahesh Yogi. Press conference, 31 August 2005.

life by creating coherence in the national consciousness. This group takes advantage of the already well-established collective practice of Maharishi's Technology of Consciousness morning and evening by the students and staff and community members on the campus of Maharishi University of Management in Fairfield, Iowa; in addition it adds to that group a number of participants in a special course for the development of consciousness, the Invincible America Assembly, as well as a nearby campus in adjacent Maharishi Vedic City<sup>63</sup> with more than 1000 Maharishi Vedic Pandits who are visiting from India for the purpose of creating peace and harmony in US national life. The size of this large group of TM-Sidhi Programme Yogic Flyers has been frequently sufficient to predict an influence of coherence in the United States as a whole, which is being evaluated by ongoing research.

In other countries of the world, the leaders of the Global Country of World Peace focus on creating national invincibility primarily through educational projects. By implementing Consciousness-Based Education in large schools and colleges, as well as by establishing new Invincibility Schools, large groups of students participating in the Transcendental Meditation and TM-Sidhi Programme with Yogic Flying not only can develop their own total brain functioning and good health, but simultaneously through their daily group practice can create an influence of coherence in national consciousness, the basis of national invincibility. The first fruits of these efforts have been visible in Latin America, where large numbers of students in many schools have begun the practice of Transcendental Meditation, and then the TM-Sidhi Programme with Yogic Flying, creating a powerful rise of well-being or invincibility in many nations of that region.

### **Maharishi's Plans to Secure a Peaceful, Happy World**

On 11 January 2008, Maharishi announced the establishment of the Brahmanand Saraswati Trust, named after Maharishi's master, Guru Dev, Brahmanand Saraswati Maharaj, who had been Shankaracharya of Jyotir Math, Himalayas. The purpose of the Trust is to secure peace and invincibility for the whole world, by perpetually supporting groups of Maharishi Vedic Pandits at the centre (*Brahmasthan*) of India, as well as in 48 Brahmanand Saraswati Nagar communities around India, and in Maharishi Towers of Invincibility to be constructed together with educational institutions in each country. As noted earlier, through sufficient support for large groups of Vedic Pandits practising their Transcendental Meditation and TM-Sidhi Programme with Yogic Flying and their Vedic performances, a peaceful and integrated state of world consciousness can be safeguarded.

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63. Maharishi Vedic City in Iowa, USA was founded in 2001 by local citizens inspired by Maharishi's vision and practical programmes for ideal administration and quality of life; the city developed out of the success of Maharishi University of Management in adjacent Fairfield, Iowa, in attracting individuals who wish to implement the full range of Maharishi's programmes for betterment of individual and collective life, such as Maharishi Sthapatya Veda for construction of buildings that support good health, Maharishi Vedic Approach to Health applied at the nationally recognized spa The Raj, Maharishi Vedic Organic Agriculture, and others.

Then, announcing his retirement from activity, Maharishi said, ‘It has been my pleasure at the feet of Guru Dev, to take the light of Guru Dev and pass it on in my environment. Now today, I am closing my designed duty to Guru Dev. And I can only say, “Live long the world in peace, happiness, prosperity, and freedom from suffering.”’ Maharishi praised the capable leadership of Maharaja Adhiraj Rajaraam and all the leaders of the Global Country of World Peace, and subsequently concluded, ‘It’s a great, great work that has developed, that a few people Yogic Flying and the world will be spontaneously in terms of harmony—harmony in the world, harmony in the world. Throughout the globe there will be no ups and downs. The world will ever be in peace, harmony, happiness, invincibility. All Glory to Guru Dev. No end to these waves of bliss.’<sup>64</sup>

In every phase of his work to transform human life, Maharishi always held firm to the timeless Vedic tradition of masters, through which the knowledge of enlightenment, life in accord with total Natural Law, has been passed down through every generation; similarly, Maharishi honoured his master, Brahmanand Saraswati, as the source of all that he was offering to the world.

Thus, throughout the 50 years of his teaching, Maharishi never sought or entertained personal adulation or veneration. Maharishi commented that it is not the person that is important, but the principle. That is, Maharishi described his unique contribution as the establishment of a scientific body of knowledge and its procedures by which any individual, any nation, and the world as a whole will rise systematically and naturally to enjoy life that is in harmony with all the laws of nature, and thereby free from suffering and weakness, enjoying unrestricted progress in freedom and fulfilment. The holistic research findings of this and previous volumes of *Collected Papers* stand in testimony to the profound reality of this contribution.

Here is a supreme gift for the leaders of this generation to apply and enjoy, and thereby endow future generations with peace and well-being, a more ideal state of life on earth.

*Maharishi University of Management*  
*Vlodrop, The Netherlands*  
*January 2012*

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64. [www.press-conference.globalgoodnews.com/archive/january/08.01.11.html](http://www.press-conference.globalgoodnews.com/archive/january/08.01.11.html)