

Article

Mind Over Matter: Investigation of Materialization of IntentionsPradeep B. Deshpande^{*1}, Sanjeev A. Aroskar², S. N. Bhavsar³, and B. D. Kulkarni⁴¹Professor Emeritus of Chemical Engineering, University of Louisville, & Six Sigma & Advanced Controls, Inc. P.O. Box 22664, Louisville, KY 40252 USA²Ganesh Computers, Survey No. 143, Sneha Building, Opp. Lokmat Office Singhad Road, Vadgaon Dhayari, Pune-411 041, India³Spacetime Research Institute, 29, Vrindavan Society No. 2, Pashan, Pune-411008, India⁴Chemical Engineering Division, CSIR-National Chemical Laboratory, Homi J. Bhabha Road, Pune, India 411008.**Abstract**

In this article, we present our investigation of materialization of intentions using the input-output data based Six Sigma methodology for problem solving. The investigation is inspired by our respective Gurus, the wisdom of present and past seers, and the works of several scientists. We present two examples of materialization of intentions (change of pH and levitation). The pH example is preliminary requiring additional experimentation. We believe that the evidence presented is very supportive of the hypothesis of materialization of intentions. We hope this paper will contribute towards the unfolding of a Copernican-like revolution which will have profound positive impact on humanity.

Keywords: Aristotle, Copernicus, Galileo, Six Sigma, Internal Excellence, External Excellence, Consciousness, Intentions, Emotions, Materialization of Intentions, Meditation.

Prayojanam anudishya na mandopi pravartate
(Without intentions, there can be no materialization). Well-known aphorism

Kriyasiddhi satve bhavati mahatam nopakarane
(The secret of success in materialization of intentions lies in the *Sattva*
- S component - and not in the instruments and devices). Kalidasa – Raghu Vansha

Experiences of Vedic seers and experiments of scientists will lead the world. Shri Arubindo

Introduction

The Late Maharishi Mahesh Yogi had the vision of transforming this world into a more peaceful world. Materialization of intentions was a key element of that vision. Numerous scientists investigating his program over several decades had found it to be credible and numerous scientific papers on his program have appeared in reputed international journals (see e. g., 23).

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In the Aristotle era (Born 384 BCE) lasting some two thousand years, it was widely believed that the planet Earth was at the center of our solar system. That began to change when Copernicus discovered in the 15th Century that the Sun was at the center. Galileo was put under house arrest in the 16th Century for subscribing to the Copernican model. The widespread acceptance of the heliocentric model of the solar system ushered in the first Copernican revolution of thought (22). That revolution enabled tremendous strides in science over the course of the ensuing five hundred or so years to the present time. However, throughout this period, scientists have steadfastly maintained that consciousness, intentions, and emotions cannot possibly influence physical reality. To understand this further, consider Equation (1) we refer as the Tiller hypothesis (22):

$$Q_T = Q_{p1} + \alpha Q_{p2} \quad (1)$$

In Equation (1) Q_T is the total measurement, Q_{p1} is the current reality, α is an activity coefficient ($0 \leq \alpha \leq 1$), and Q_{p2} is psycho-energetic component. Ordinarily $\alpha = 0$ and therefore the total measurement is reflective of the current reality. However, when α becomes nonzero, the total measurement will reflect the intended new reality.

The extent to which the new reality materializes increases with the increasing values of α . Now, if multiple experiments are conducted to test the Tiller hypothesis, many will likely fail and herein lies a problem for science. Science demands that for a hypothesis to be acceptable, it must be possible to repeat the experiment and obtain the same results regardless of who conducts the experiment, how many times, and where, and that is the way it should be. The problem is not with the Tiller hypothesis but that the activity coefficient is a function of the level of consciousness of the tester among other unknown and uncontrollable causes. That is to say, the access to the intended new reality may be possible only when the level of consciousness of the experimenter is sufficiently high. Thus, science is not the proper framework to examine the Tiller hypothesis, six-sigma is. We have coined the name “The Brahma Uncertainty Principle” for this type of uncertainty in measurements (8).

Six Sigma is a systemic methodology for problem solving that is based solely on input-output data. Fundamental mechanistic approaches to problem solving should always be preferred but when sufficiently-detailed knowledge of the system under scrutiny is unavailable, Six Sigma is the appropriate tool to use. Such is the case with human beings. We all are multivariable, nonlinear, self-regulating, and evolving. Unlike science which demands that the results of every experiment be repeatable and reproducible, Six Sigma posits that there will always be a certain amount of inherent and inevitable variation in the outcomes of a process or transaction due to uncontrollable and unknown causes.

Statisticians refer to these as common causes. In human beings, the common cause variability arises for two reasons: One source is what we inherit from our ancestors (*Prarabdha Karma*) and the other is what we accumulate by our own actions from the time of birth to the present age (*Agama Karma*). Thus, common cause variability precludes zero defects ad infinitum. That is, if a sufficiently large random sample of aspirants were to undertake the program of materialization on intentions, no matter how well it is designed, understood, and practiced, not all will succeed. The goal of Six Sigma is to uncover all discoverable sources of variation so that maximum

number of aspirants will achieve their goal. In the light of these observations, we propose the following modification to the Tiller hypothesis:

$$Q_T = Q_P + \alpha(LOC)Q_{P_2} \quad (2)$$

Where LOC is parameter associated with the Level of Consciousness.

Tiller realizes the functional dependence but it may be better to state it explicitly. Materialization of intentions may be seen as the pursuit to render α nonzero. Tiller has shown that an intention can not only be materialized but it can also be imprinted on an electrical device he calls Intention Host Device (IHD) for use elsewhere (www.tiller.org). The intention is imprinted on the device by a meditative practice. As an example, Tiller has presented a case study involving the raising or lowering the pH of water by 1 unit by intention alone without the addition of any chemicals. Figure 1 is a plot from their study for the intention of increasing the pH by 1 unit. The pH is seen to decrease over the first twenty-four hours as the water equilibrates with the surrounding air and then rises over time to reach the intended +1 unit change in pH. The accuracy of the pH system is reported to be ± 0.02 . According to Tiller, these results have been reproduced at ten different laboratories in the US and Europe but always imprinting the device at their home-base in Arizona for use in these ten laboratories. The notion of Brahma Uncertainty Principle and the need for Six Sigma analysis can be readily realized in this example. If a number of laboratories were to try to reproduce these results by imprinting the device at their own end, not all will succeed!

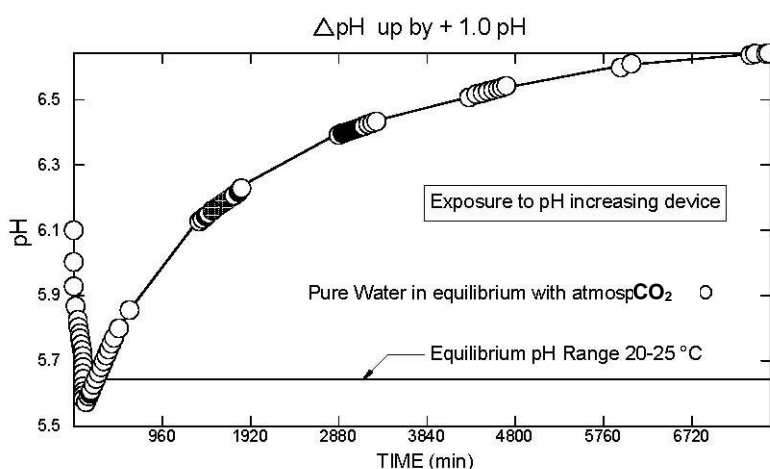


Figure 1. Raising of pH by Intention Alone (Source: www.tiller.org)

Two coauthors of this paper are chemical engineers and we debated if the change in the hydrogen and hydroxyl ion concentration reported in the Tiller experiment violates the conservation of mass principle since no chemicals were added. In the example soon to be presented involving meditators lifting of the ground we encountered a similar dilemma. Were the meditators defying the Newton's Law of Gravity? Our current understanding is that the laws of nature can never be violated although in some cases we may not fully understand them. However, intentions may manipulate the system delivering the intended results without ever violating the fundamental laws of nature. Thus, in the context of the Tiller example, it is possible that the intention has caused the output of the pH measuring system to undergo the desired

change but the pH of water itself had not changed. Similarly, in the levitation example, meditators have made themselves sufficiently light to lift of the ground and not that they remained heavy and still lifted of the ground.

During September – October 2013, the first author conducted an experiment to reproduce the Tiller results with the cooperation of Dr. Mahendra Sunkara, Interim Director, Conn Center for Renewable Energy Research and Professor of Chemical Engineering, University of Louisville, and his doctoral scholar, Swathi Sunkara. The intention host device was procured from the Tiller organization. Figure 2 shows a photograph of Rebecca Martin, Ph. D. in Psychology, and her meditators who imprinted the intention of raising the pH by 1 unit using the Tiller procedure (www.tiller.org). Figure 3 depicts the response of pH over time.



Figure 2. Dr. Rebecca Martin’s Meditation Group

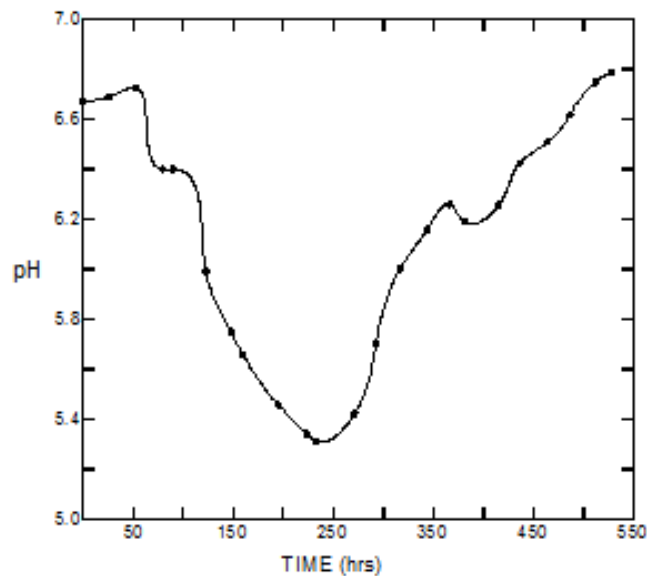


Figure 3. The Response of pH in Our Experiment

In our investigation, the initial reduction in pH occurred over a much longer period of time. Our measurement system consisted of a Eutech Instruments Oakton pH Testr 2.0 while Tiller's is a computer-based system described in Tiller and Dibble (23). Our data on pH measurement is preliminary and more experiments need to be carried out. It is possible that here too what has changed is the measurement of pH and not the pH itself. Other sources of variability between the Tiller results and ours include: (1) Calibration issues at our end, and (2) Tiller used purified water from a vendor of scientific supplies while we used distilled water from the supermarket. These observations lead us to suggest that we may have succeeded in our intention of raising the pH at least in the qualitative sense. There is nothing in traditional chemistry and physics that allows for the type of a change depicted to occur. Later in the paper we will learn Patanjali's explanation of the state required for the materialization of intentions.

We were also inspired by the daily discourses of Baba Shivanandji (www.shivyog.com) in India on Z-TV where he regularly speaks of the wherewithal for the materialization of intentions using Durga Saptashati – 700 shlokas of Durga (21). The life-story of the Buddha and how he evolved from being a prince to the Buddha, my (first author) conversations with Guruji Paranjotiyar together with the citing of my mother during Japamala mantra meditation (108 beads rosary mantra meditation) in a levitated state by my older sister and her two children have also served as motivating factors.

To continue, Larry King asked the Late Maharishi Mahesh Yogi in a CNN TV interview on May 12, 2002, what is transcendental meditation? Maharishi replied:

Transcendental meditation is a means to do what one wants to do in a better way, in the right way for maximum results. It's a program in which the mind begins to experience its own finer impressions, finer thoughts, and then finally transcends the finest thought to the level called self-referral consciousness, the ultimate reality of life. This is pure intelligence from where the creation emerges, from where the administration of life is maintained, and from where the physical expression of the universe has its basis. Transcendental meditation brings about transcendental consciousness, which is self-referral consciousness, the source of all intelligence.

Later in the interview, Larry Asked, What is Yogic Flying? Maharishi responded:

It is that level of creative intelligence in the self-referral consciousness that will materialize the intentions. Whatever the intentions, materialize the intentions.

Larry King appeared to remain puzzled throughout the interview. The interview is available on YouTube at (<http://www.youtube.com/watch?v=0icNZnUxYo0&feature=relmfu>). The reader is also encouraged to view the video at <http://www.youtube.com/watch?v=k1cwMc4Myvg>.

Six Sigma Project for Materialization of Intentions

In the following paragraphs, we present the contours of a Six Sigma project for the materialization of intentions. We have coined the name *Sankalpa Siddhi Sadhana* for the program. In Sanskrit, Sankalpa refers to intention(s), siddhi to realization, and Sadhana is meditation. The name resonated with us as the scientific framework for external excellence, Six Sigma, also has *s* as the first letter in each of the two words. Thus, the 2s's for external excellence plus the 3s's for internal excellence equates to 5s's for total excellence.

Central Premise: An intention imprinted in the deepest recesses of our consciousness materializes.

Program Objective: Design, implement, and assess the performance of a process for testing the hypothesis of materialization of intentions with Six Sigma principles.

Outcomes: The outcome measures (intentions) of general interest are improvement in health & wellbeing, relationships, exemplary performance in all aspects of life, creativity and innovativeness, less discord, better decision making.

Tools for investigating the hypothesis: The principal tools available appear to be: (i) *Meditation practices as gleaned from the Sanskrit Yoga Sutras of Patanjali and Tamil Tirumantiram of Tirumular* (18); (ii) Mantras as gleaned from Mantra Shastra (e. g., see Sutra 4.1 in Patanjali's Yoga Sutras (18)); (iii) What on the surface may appear as religious practices in Durga Saptashati (21) program of Baba Shivanandji. In our line of thinking, there is really no difference between spirituality, religion, and science. We may use whichever resonates with us. The parameters to be optimized are: (1) Stepwise process, (2) Chronology, and (3) Duration.

In his book *The Divine Matrix*, Gregg Braden presents the results of several scientific experiments of European, American, and Russian scientists showing that we all remain connected at some level with a field of energy via what in Mahayana Buddhism is called the Indra's Net, just as everything was at the time of the Big Bang. This energy field has enormous intelligence in that it responds to the power of human emotions. Therefore, we may tap into this field using emotions as the language of communication. Even temporary access to this field appears to bring about enormous benefits. Connecting to the "Net" would appear important if our pursuit of materializing intentions is to succeed.

A topic related to connecting to the Net is the notion of *Purusha* and *Prakriti* of the Samkhya philosophy. Patanjali begins with the verse, *Atha Yoganushasanam* (I am exposing you henceforth to the science of Yoga). Patanjali appears to assume that the reader is familiar with the concept of Purusha and Prakriti. To briefly explain, there are two basic principles from which the universe is deemed to be manifested. *Purusha* - characterized by cosmic consciousness through which he, Purusha, observes, witnesses, and supervises *Prakriti*. At the cosmic level, whatever has been created is nothing but Prakriti. At the level of a living being, there is also a *purusha* and *prakriti* that are microcosmic parts of the cosmic Purusha and cosmic Prakriti, respectively. Without purusha, prakriti can do nothing. Our prakriti includes the five senses, five

sense organs, five sense faculties, and five different types of sense objects (panch mahaboot - five creative elements - Earth/matter, water/liquid, fire/heat, air, and Ether/space).

Purusha is ever present, unchanging, and above and beyond the pairs of opposites (e. g., happiness/sadness) and defects of any kind. Individual purusha being a microcosm of the cosmic Purusha, the potential for purusha to acquire the attributes of Purusha exist. The obstacles to progress are our mind, intellect, and ego. Because of this, these three control our prakriti rather than our purusha. The meditative practices are *intended* to remove this obstacle. When this obstacle is removed, the individual consciousness gets connected to the cosmic consciousness. Patanjali's Yoga Sutras (Vedic Sanskrit tradition) and Tirumular's Tirumantiram (Old Tamil tradition) suggest that meditating on a specific sutra will materialize the associated intentions (see e.g., sutra 4.1 (18)). It may therefore be reasonable to include in our practices the intention of removing the obstacles and endowing us with the understanding of Purusha and Prakriti. Prakriti cannot exist without Purusha and therefore the intention must include both. Connection to the Net is synonymous to connecting our consciousness with the cosmic consciousness.

Having opted for the Yoga Sutras to investigate the phenomenon of materialization of intentions, there is an immediate problem. There are 195 sutras - aphorisms - (In the case of Durga Saptashati there are 700 verses). The question is how many of them should be included in the meditative practices and which ones. Each of them has associated with it one or more specific thought/intention/emotion and therefore, the selection of the correct ones could conceivably spell the difference between success and failure. The chronology and duration too are likely major impact factors. We have selected some twenty sutras for this Six Sigma project. We leave it to the readers to select their own set of sutras and carry out the investigation and evaluate the efficacy of their selection. We site several sutras taken from Govindan (18) for illustrative purposes:

A sutra on Purusha and Prakriti is:

Sva-svami-saktyoh sva-rupa-upalabdhi-hetuh samyogah

2.33

Translation:

The union (coming together) of the owner (purusha) and the owned (prakriti) leads to the recognition of the essence and power of them both.

In sutra 2.17, Patanjali says, the reason for suffering is that we confuse the Seer (purusha) with the Seen, the constituent forces of nature (prakriti), and this suffering leads to fluctuations of our consciousness which is an obstacle to progress.

A couple of sutras outlining the obstacles to progress are:

Vyadhi-styana-samasya-pramada-alasya-avirati-bhranti-darsana-bhumikatva-anavasthitvatvani citta-viksepas-te 'ntarayah

1.30

Translation:

Disease, dullness, doubt, carelessness, lethargy, absence of detachment, false perception, inability to reach firm ground, and instability cause fluctuations of consciousness and become obstacles.

And

Drg-darsana-saktyor-eka-atmata-iva-asmita

2.6

Personal ego identifies the power of the Seer (Purusha) with that of the instrument of Seeing (body-mind).

Sutras 1.32 and 2.11 provide the path forward for progress.

Tat-pratishedha-artham-eka-tatva-abhyasah

1.32

Translation:

The practice of concentration on a single object is the best way to overcome the obstacles.

and

Dhyana-heyas-tad-vritayah

2.11

Translation:

These fluctuations of our consciousness are discarded by meditation.

Next, suppose you have become aware of the increasing body of evidence suggesting a strong link between positive emotions (unconditional love, compassion, kindness, empathy, etc.), reduced fluctuations in and rising levels of consciousness, internal excellence, health & wellness, and exemplary business performance and you wish to include them in your meditative practices. Patanjali narrates the path forward for progress:

Maitry-adisu balani

3.23

By communion [samayama: Dharana (concentration), Dhyana (meditation), Samadhi (contemplation)] on friendliness and other such qualities, the power to transmit them is attained.

There are other sutras related to positive emotions; one is:

Vitarka-badhane pratipaksa-bhavanam

2.33

Translation:

When bound by negative thoughts, their opposites (positive ones) should be cultivated. This is pratipaksha bhavanam.

The importance of cultivating positive emotions is further explained in the next sutra:

*Vitarka: himsa-adayah krta-karita-anumodita lobha-krodha-moha-purvaka
Mrdu-madhya-ahimatra dukha-ajnana-ananta-phalaiti pratipaksha-bhavanam*

2.34

Negative thoughts or acts such as violence, etc., done by us or by someone else on our behalf, or endorsed by us, whether incited by greed, anger, or infatuation, whether indulged in with mild, moderate, or strong intentions result in endless ignorance and unhappiness. Hence, the need for the cultivation of opposite thoughts (pratipaksha bhavanam).

Materialization of intentions giving the desired outcomes could take time measured in months or even years. Levitation may serve as a valuable intermediate observation indicative of progress with our meditative practices. If we succeed, we may also surmise that this depth of consciousness is that state sufficient enough to materialize the intention of levitation. This is important because in the absence of an intermediate result, we may discover too late why we did not succeed. It is important to remember that levitation happens; we do not try to levitate. Patanjali's yoga sutras related to levitation are 3.39 and 3.42: The sutra 3.42 is:

kaya-akasayo Sambandha-samyamat laghu-talasampatteh ca akasa-gamanam

3.42

Translation:

When we concentrate (sanyama) upon the gap between the skin of our body and the adjoining space, lightness of objects such as cotton and the capacity to travel across space are acquired.

In an earlier paper, we provided a scientific explanation of levitation during meditation using principles of fluidization widely known in chemical engineering (10). The practices render an aspirant light as cotton and so he lifts up from the ground, not that he remains heavy and still levitates. The phenomenon of levitation does not violate the basic laws of physics.

The Practice

Patanjali suggests that the issues related to physical health, stresses and strains are also obstacles to progress. To address these issues Asanas (yoga postures) and Pranayam (breathing exercises) are suggested. Each sutra is studied on a regular basis until its meaning and significance are internalized. An operative word or a small group of words reflective of the meaning of the sutra are selected for meditation. Then, whenever the selected word(s) are chanted, the meaning of the entire sutra will fill our consciousness. This type of meditation is based on mantras and therefore, sound assumes importance. There are said to be four types of sound depicted in Figure 4 (3). It is suggested that that at the minimum, mantras should be chanted in *Madyama*, preferably near the upper boundary of *Pashyanti*. With practice, this should be possible.

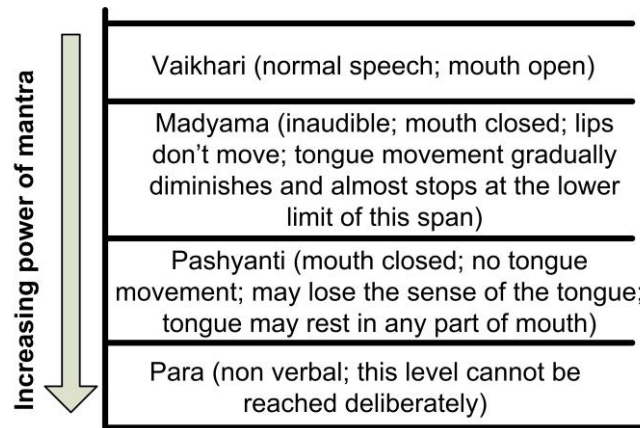


Figure 4. Sounds and Mantras

For ready reference, the program may be summarized as follows:

1. Select the outcomes desirous of materialization.
2. Study the Patanjali's yoga sutras, Tirumular's Tirumantiram, or Durga Saptashati and identify a reasonable number of sutras/mantras to include in the meditation program.
3. Internalize the meaning of these sutras/mantras so when the sutra/mantra is chanted, the consciousness knows its meaning.
4. Select one or two operative words from each sutra/mantra which when chanted will cause the associated meaning to be filled in the deepest recesses of our consciousness.
5. Select the chronology, power (see Figure 4), and duration of each sutra/mantra, and duration of the program.
6. Select the physical exercises and breathing exercises to do for removing stresses and strains to ready the body for meditation.
7. Practice the program for the duration of the program.
8. Evaluate the program efficacy; remember it may take some time whose magnitude cannot be ascertained at this time before the intended outcomes are materialized. Six Sigma principles need to be adhered to in all aspects of the program except during the meditative practice. Rational thinking may be an obstacle to success during the actual practice of meditation.
9. Be sure to secure the approval of your healthcare professional and physician. Soft seating such as mattresses needs to be in place; landing on hard surfaces could cause serious injury.
10. Remember, You Are Undertaking the Investigation entirely at Your Own Risk!

Results

The second author gathered a group of seven participants in Pune, India for the investigation. They practiced their meditation program for nearly four months culminating in the final set of sessions on January 25 – 27, 2014. The first author had come from the United States to Pune in November 2013 for interactions with the participants. The first author shot a video of the session and the screenshots of five participants lifting off of the ground to a varying degree are shown in Figure 5.

Of the seven participants, six had lifted off the ground on 25 - 26 January 2014 to a varying degree ranging from a couple of inches to several feet. This is simply not possible unless the intention of lifting of the ground had materialized. None of the participants remained still in the air unlike my mother who was seen in a stationary state some six to nine inches from the ground



Figure 5. Five of the Participants Lifting from the Ground while in Meditation

by my older sister Vijaya Bhalerao in Pune when she was a teenager. Vijaya holds a B. A. from the University of Poona. Her daughter, Poornima Talwalkar of Mumbai who has a Master's degree in psychology and her son Sanjeev Bhalerao, an advertising executive in New Delhi with an MBA and a degree in Law told me that they too had witnessed my mother in a levitated state as young children. None of us know what mantras my mother was silently chanting but my family believes that my mother had a pretty high S component. She died in 1997 at the age of 95 and for over seven decades she would complete tens of thousands of Japamala rounds on a daily basis. The participants in this investigation on the other hand are decent folks but subject to many more stresses and strains of daily life. It is a challenge to maintain a high S component under such circumstances. These examples give us a tantalizing clue about the connection of the S, R, T level of consciousness and the defect rates.

The bioenergy of participants was measured with Korotkov’s GDV device (4, 19). The stress levels, energy levels, and physical-emotional balance as well as chakra energies of participants halfway into the program on 11/23/13 and at the conclusion of the program on 01/25/2014 are shown in Table I and II. In Table I, a significant improvement in energy levels is evident. Stress and balance before and after are similar. Table II shows a substantial increase in the energy of chakras (average for all participants has increased from 4.82 to 6.1 while the standard deviation has reduced somewhat from 0.51 to 0.49).

Table I. Bioenergy Data of Participants

Name	Stress		Energy, Joules		Balance, %	
	Starting	Ending	Starting	Ending	Starting	Ending
SK	3.38	3.24	61.59	71.56	96.75	99.46
SS	3.34	3.34	63.40	70.50	95.52	97.55
SA	2.91	2.96	62.87	72.13	98.96	99.62
SG	2.26	2.81	55.62	72.07	98.29	98.99
RK	2.49	2.80	53.77	66.56	97.92	96.74
RS	2.75	2.32	62.19	71.12	96.16	95.16
AK	2.22	2.25	53.94	61.95	96.29	97.61

Table II. Chakra Energy, Joules, Before and After

Chakra	SK-Start	SK-End	SS-Start	SS-End	SA-Start	SA-End	SG-Start	SG-End	RK-Start	RK-End	RS-Start	RS-End	AK-Start	AK-End
Muladhara	6.18	6.99	6.44	7.71	5.96	7.29	4.62	6.16	5.36	6.58	4.41	5.98	4.52	4.65
Swadhishtana	5.67	6.62	5.69	6.43	5.2	6.71	4.29	6.08	4.37	5.68	3.62	5.61	4.05	4.8
Manipura	5.65	6.78	5.68	6.59	5.44	6.68	4.66	6.55	4.58	6.15	3.77	5.55	4.64	5.58
Anahata	6.48	7.2	5.74	7.03	5.19	6.76	4.79	7.14	4.37	5.88	4.7	6.20	4.19	5.03
Vishuddha	5.00	6.8	5.78	5.69	5.09	6.79	4.57	6.97	4.68	5.88	3.79	6.57	4.30	5.27
Ajna	4.15	5.7	4.56	5.78	4.52	5.26	4.6	5.59	3.82	5.03	4.76	5.82	4.54	5.42
Sahasrara	4.42	5.28	5.09	5.99	4.21	5.57	4.39	6.06	4.14	5.26	5.15	6.50	4.43	5.39
Average	5.36	6.48	5.57	6.46	5.09	6.44	4.56	6.36	4.47	5.78	4.31	6.03	4.38	5.16

We have presented two examples (change of pH and levitation) of materialization of intentions by at least two groups. We believe that the evidence presented is very supportive of the hypothesis of materialization of intentions. We hope this paper will contribute towards the unfolding of a Copernican-like revolution which will have profound positive impact on humanity.

The first author conducted interviews of the participants on January 25th at the concluding session to learn of their experiences and their responses are summarized in Note 1. Readers may find the comments on the link of this work to the previously mentioned S, R, T level of consciousness in Note 2 interesting.

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Computers from the Indian Institute of Technology Mumbai. Dr. S. N. Bhavsar holds a Ph. D. in linguistics (*Etymology of Brahmanas*) from the University of Poona. Additionally, Dr. Bhavsar is a Sanskrit and Ayurvedic scholar.

Note 1: Interview with Participants

The response of Dr. Rajiv Shelar, MBBS, MS (Orthopedics) in his own words:

I have experienced total happiness in my entire self. Usually, we experience happiness at the level of the mind but the body doesn't feel it or we have a bodily happy experience but the mind doesn't feel it. Now, the experience is in unison and I notice that my entire being is like a child bubbling with joy. After completion of the program I felt that I am dancing like I used to dance in my childhood. These are the changes in happiness, perception, understanding, exercise, and fitness level.

One participant said, "My confidence level and positivity have improved. I felt like crying but not out of sorrow and then I felt peace afterwards." Another commented, "I realize improvement in myself, there is peace in my family. My friends ask, what are you doing different?" A third comment was "My creativity has increased." Additionally, everyone reported feeling better.

Note 2: Some Comments on this Work, and S, R, T Level of Consciousness

Over the past few years the first author has published several papers on a scientific framework for internal and external excellence for personal, organizational, national, and global transformation (4 – 14). Six Sigma has been presented as the wherewithal for the excellence of the external while Maharishi's ideas fit in the scientific framework for the excellence of the internal which contains the wherewithal for raising one's level of consciousness. We have also shown that the excellence of the external and the excellence of the internal are intricately linked. In the absence of internal excellence, Six Sigma programs will lead to suboptimal results and vice-versa (6). Both components of excellence are essential for emerging as one's best and for world transformation.

In a recent article, the first author presented strong evidence of the link of internal excellence to performance based on a very large sample running into millions (6). Condon, et al., and DeSteno presented a case study showing how meditation directly leads to higher compassion (15). Profits at compassionate companies are being reported to be much higher than that at others. During the November 2013 – February 2014 visit, the first author came across substantial evidence involving certain communities in India running into tens of million revealing a strong link between intention, compassion, internal excellence, and exemplary business performance. It is expected that the program outlined if embraced will lead to exemplary business performance.

Finally, Maharishi's group had conducted multitude of investigations successfully delivering the intermediate results of levitation they call yogic flying based on their own method involving hundreds of thousands of participants (see for example the YouTube video at <http://www.youtube.com/watch?v=jlw8CxTkyxA>). Among the followers of Maharishi are numerous scientists such as physicist, John Hagelin, PhD, neurophysiologist Dr. R. Keith Wallace, Ph. D., and neuroscientist, Tony Nader, MD, PhD, and some celebrities such as the Beatles, film maker David Lynch, comedian Jerry Seinfeld, and others. Scientific papers on meditation have appeared in numerous prestigious journals such as Science and well-known media publications such as the New York Times.

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