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# Implications of the Transcendental Meditation Program for Counseling: The Possibility of a Paradigm Shift

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257

IMPLICATIONS OF THE TRANSCENDENTAL MEDITATION PROGRAM  
FOR COUNSELING: THE POSSIBILITY  
OF A PARADIGM SHIFT

by

Peter V. Lourdes

A Dissertation Submitted to the Faculty of the Graduate School  
of Loyola University of Chicago in Partial Fulfillment  
of the Requirements for the Degree of

Doctor of Philosophy

April

1978

It is not the actions and behavior  
of the good man that should be  
matched but his point of view

- Paul Twitchell in Far Country -

An understanding of psi phenomena makes  
necessary a new idea of the origin and  
development of human beings, and also  
of the universe itself

- Morton Kelsey in The Christian and  
the Supernatural, 1976 -

As a Christian, I recognize in the various oriental traditions a cosmology  
and an anthropology in many ways much more profound and sophisticated than  
my own, and this must lead me to a rethinking of how I understand my tra-  
dition

- Francis Martin in "The Humanity of Christian Mysticism," Cross Currents,  
Summer-Fall 1974 -

## ACKNOWLEDGMENTS

I am indebted to many people for this study. To some I owe thanks and to others, apologies. I thank Dr. Manuel Silverman, the director of the dissertation, for his openness to a "way out" topic which made this dissertation possible. He often expressed more confidence in what I was doing that I was always able to maintain. I thank Dr. Gloria Lewis for her faith in my ability to write this, her perceptive criticisms and her generous appreciation of my work. I am grateful to Dr. Marilyn Sugar for her comments on the general drift of this study which brought that drift into better focus. And I express gratitude to Dr. Gerald Gutek whose demands for linguistic precision deepened my insights into my topic.

Joe Pardo, Chairman of the Chicago World Plan Center, his predecessor Charlie Bowden, and the men and women at the Center gave me access and privileges ne plus ultra. I thank them and apologize for what may seem to them inaccuracies or understatements about TM, sometimes resulting from the need to say so much in so little.

Sister Mary Ellen Moore of the Society of Helpers read each chapter as it was created with the perceptive eye of the psychologist that she is. She and Sister Margaret Nimbley later organized a team

of such dedicated volunteers as Sister Mary O'Farrell, Sister Teresa Cole, and Sister Ethne Kennedy whose determined and intelligent efforts with the manuscripts turned a serious emergency into a successful adventure. Sister Joan Utman spent some valuable novitiate time helping me sort out a jumble of cards and resource material. Sister Theresa Perney did some "quiet" but crucial public relations work for me. Sister Patricia Hottinger made all our efforts possible by just being always available. The community of Helpers followed my "diving and surfacing" in this TM project with prayerful interest: losing heart when I dived, standing tall when I surfaced.

Mr. Bruce Balfe graciously lent me the services of his very efficient secretary, Claire Simmons, who did an outstanding job with the material I gave her. She not only sacrificed her weekends for this, but took pains to apprise me gently of errors and inaccuracies. Her painstaking considerably improved the originals.

Ms. Greta Hopkins' willingness to prepare the Readers' Copy at such short notice was not only timely, but relieved me of what could have become a major problem. She did a difficult job with excellence and grace.

Rev. Englebert Zeitler, Rev. Francis Kamp, Rev. Harry Felski of

the Society of the Divine Word, and the Director and Staff of the National Vocation Service Centre in India made this study possible financially and in some other more valuable ways.

To all those I have mentioned, my thanks. And to those I have failed to mention, my apologies.

## FOREWORD

### MY ENCOUNTER WITH TM

TRANSCENDENTAL MEDITATION (TM) has evoked mixed reactions from different quarters. It has been both endorsed and condemned on different occasions by various people. It sometimes becomes difficult to tell what exactly is being endorsed or condemned. When I was asked what I thought about it I surprised not a few of my friends by candidly confessing that I knew nothing about it. They assumed that because I came from India I certainly knew more about it than anyone else. Although I knew nothing about it, I was not altogether indifferent to it. My reactions to Transcendental Meditation, in fact, have gone from mild curiosity to personal interest to serious professional concern.

My attention was first drawn to TM in the early 1960's by a tongue-in-cheek piece of journalism in India reporting that the Beatles were now sitting at the feet of a certain Maharishi Mahesh Yogi<sup>1</sup> in the Himalayas. There was much about the Beatles in that report, next to nothing about Transcendental Meditation. A mild curiosity surfaced and sank within me. I just wondered what

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<sup>1</sup>See Appendix.

Transcendental Meditation might be. That was as far as my first contact went.

In 1973, while waiting for class to begin at Loyola University at Lewis Towers, my eyes fell on a chart of "scientific" findings on TM. Attached was the announcement of a free lecture at Loyola itself. The findings were about academic achievement, reduction of stress and anxiety, and other psychological benefits. Coming back to school in 1973 was not exactly a bed of roses for me. The experience was stressful; my early days at Loyola were anxiety-laden. The announcement caught my interest. The old curiosity, mingled with my personal interest, found me listening to a first free lecture. What impressed me at the lecture were the bits and pieces about the philosophy behind the practice of TM known as the Science of Creative Intelligence (SCI). During the private interview with the speaker, after a second free lecture, I asked what it would entail to register for the four-day TM course. He suggested that I take the whole SCI course. Maharishi, he told me, prefers "recluses" (monks?) like me to take the whole course. After the initiation, the SCI course and the one-year checking period, I lost all contact with the movement, although I kept up the practice. That was as far as personal interest would go.

While all this was going on, my interest in the psychology of consciousness grew apace. An introductory subscription to Scientific American brought me a free copy of readings on altered states of awareness. The same kind of subscription to the Psychology Today

Book Club brought me Ornstein's The Nature of Human Consciousness.

That, of course, brought me an almost daily flow of "junk" mail from organizations and publishers on higher consciousness, or anything remotely connected with it, including the American Astrological Association for one of whose experiments I was a volunteer subject.

But I was too "left-brained" to take any of them seriously. I did write a term paper on Total Consciousness as a philosophy of counseling, but gave it no serious notice because I lacked a technique to actualize it. I kept to standard counseling theories and techniques. For some time the Rational-Emotive Therapy of Albert Ellis appealed to me more than the others. I even wrote two papers on it for a course in interpersonal skills. In the meantime I read as extensively as I could and thought all I needed to do was to make a synthesis of my own. That was a time when nearly everyone in courses with me was talking eclectic.

But at the synthesis stage, grave doubts arose about how effectively any of the counseling modes I had learnt could be carried over to another culture. I looked into it and wrote a paper about the difficulties involved in counseling across cultures even in the same country, America. "There are many marginal cultures on either bank of the mainstream," I wrote in that paper, "whose basic assumptions do not vibrate with those on which our known counseling processes stand." I planned to write my dissertation on cross-cultural counseling, and did some reading on it. Some of the booksellers in whose stores I inquired about literature had never heard

of cross-cultural counseling, and asked me to spell it! The literature I did read gave me the impression that efforts were being made to adapt the conventional counseling modalities to different cultures, but all those efforts were either at an exploratory stage or yielding contradictory results.<sup>2</sup>

I wanted to know whether something original was being done outside adapting pre-existing models. "Cross-cultural" clients, I was discovering, had ambivalent or negative attitudes to some of the conventional counseling modes. Asians in the United States, for example, had different expectancies and ideas about counseling than their American counterparts.<sup>3</sup> Arkoff found that the Asian subjects in Hawaii (Chinese, Filipinos, Japanese, Thais) expressed the belief that mental health could be enhanced through exercising willpower and avoiding unpleasant thoughts, and viewed counseling as a directive, paternalistic and authoritarian process.<sup>4</sup>

A look at the Indian scene was not more encouraging. For the 60th anniversary of Indian psychology, Ashis Nandy wrote vehemently

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<sup>2</sup>Personnel and Guidance Journal, Special issue: What Guidance for Blacks? (48:9, May 1970), pp. 699-791; Personnel and Guidance Journal, Special issue: Culture as a Reason for Being (50:2, October 1971), pp. 81-160; Paul Pedersen et al., eds., Counseling Across Cultures (Honolulu: The University Press of Hawaii, 1976).

<sup>3</sup>Abe Arkoff et al., "Mental Health and Counseling Ideas of Asian and American Students," Journal of Counseling Psychology (13:2, 1966), pp. 219-223; Hasan Tan, "Intercultural Study of Counseling Expectancies," Journal of Counseling Psychology (14:2, 1967), pp. 122-130.

<sup>4</sup>Arkoff et al., p. 219.

about the non-paradigmatic crisis of Indian psychology filling twenty-six journals with two hundred papers a year on imported philosophies and methods of science which are being questioned in the very countries where they originated. He deplored the kind of **irrevelant** contributions Indian psychology was making in a compulsive-obsessive effort to be "relevant."<sup>5</sup> Durganand Sinha emphasized the need in India for culturally appropriate models, tools and techniques.<sup>6</sup> "In Indian psychological publications," wrote William Sahakian in his History and Systems of Psychology, "psychology indigenous to the people of India is ordinarily ignored in treating the progress of psychology in that nation."<sup>7</sup>

As for counseling and psychotherapy, the picture was not much better. Shashi Pande<sup>8</sup> indulged in a kind of "content analysis" of the psychotherapeutic enterprise as prevalent in the West and identified what he called "hidden agenda" which were culturally appropriate and somehow catered to by the existing models of psychotherapy. He implied that they were not necessarily the "hidden

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<sup>5</sup>Ashis Nandy, "The Non-Paradigmatic Crisis of Indian Psychology: Reflections on a Recipient Culture of Science," Indian Journal of Psychology (49:1, 1974), pp. 1-20; Idem, "New Responsibilities in Psychology: Experience, Values and Alternatives," Indian Journal of Psychology (49:4, 1974), pp. 337-342.

<sup>6</sup>Durganand Sinha, "Social Psychologist's Stance in a Developing Country," Indian Journal of Psychology (50:2, 1975), pp. 91-107.

<sup>7</sup>(New York: Halsted Press/John Wiley and Sons, 1975), p. 431.

<sup>8</sup>Shashi K. Pande, "The Mystique of 'Western' Psychotherapy: An Eastern Interpretation," The Journal of Nervous and Mental Disease (146:6(1027), June 1968), pp. 425-432.

agenda" of another culture, in this case, the East. K. S. Neki of the All-India Institute of Medical Sciences concluded that Western psychotherapy has not been able to take root in India. The reason for this, according to him, lies with some characteristics of the client population. But he also quotes E. M. Hoch's unpublished work to point out that some of the mischief is due to the therapist: In general (states Hoch) it seems to be difficult for Indians who have received psychotherapeutic training abroad to apply the methods learned by them in the Indian setting.<sup>9</sup>

All this added to the problems I was already having with a possible dissertation on cross-cultural counseling. I realized that I would have found myself trying to graft a conventional model from another soil onto an indigenous population. That would leave me where I was. Was there some native form of counseling I could experiment with? I pursued this question.

Sahakian's survey of Japanese psychology showed that it began in early Buddhist psychology, went through periods of American experimentalism, behaviorism, Gestalt, and came back to Zen Buddhist psychology.<sup>10</sup> Was there something like this happening in India? As far as I could make out, trends were beginning to surface. Writing in the American Journal of Orthopsychiatry in 1973, Neki proposed the gurū-chelā (guru-disciple) relation as a possible therapeutic

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<sup>9</sup>J. S. Neki, "Psychotherapy in India: Past, Present, and Future," American Journal of Psychotherapy (29:1, 1975), pp. 92-100.

<sup>10</sup>Sahakian, History and Systems of Psychology, pp. 415-427.

paradigm, but still against the background of Western psychotherapy.<sup>11</sup> In 1975 he described Sahaja as an "Indian Ideal of Mental Health." Sahaja is depicted as a "state beyond ordinary modes of living," "beyond ordinary modes of consciousness," and "beyond the illusion of duality." Its components of illumination, equipoise, spontaneity, freedom and harmony, wrote Neki, are characteristics of a state of positive and robust mental health.<sup>12</sup> As close as this was to the goals of Transcendental Meditation, strangely enough, TM did not cross my mind. I was still looking into conventional psychology.

In the summer of 1976 I registered for an APGA workshop on "Training Counselors to Work with Cultural Differences." The night before my departure for New York, I received notice that the workshop had been cancelled for lack of sufficient participants. In October of the same year I registered for another APGA workshop on "Counseling for Higher Consciousness." Again my fees were refunded because of the same reasons. I realized I was trying to do something unusual. Discouraged and beaten, I decided to go it alone. Then, suddenly, from out of nowhere, Transcendental Meditation crossed my mind. Today I am writing a dissertation on it.

I think I owe this to the courage of my dissertation committee who decided to walk with me from the safety of the conventional psychotherapies into this largely unknown territory.

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<sup>11</sup>Neki, "Gurū-Chelā Relationship: The Possibility of a Therapeutic Paradigm," American Journal of Orthopsychiatry (43:5, October 1973), pp. 755-766.

<sup>12</sup>Idem, "Sahaja: An Indian Ideal of Mental Health," Psychiatry (38, February 1975), pp. 1-10

## VITA

The author, Peter Vincent Lourdes, is the son of Joseph David Lourdes and Sarah Teresa (Andrews) Lourdes. He was born March 19, 1926 in Calcutta, West Bengal, India.

After attending the public and private schools in the school system of West Bengal, in 1943 he entered the Society of the Salesians of Don Bosco (S.D.B.). On completing courses in philosophy, education and theology in the Institutions of the Society, he was ordained a priest in December 1954.

In June 1950 he received the degree of Bachelor of Arts from the University of Calcutta. He joined the Masters level course in psychology at the Salesian University of Rome (Italy) in September 1963, and graduated Magna cum Laude in September 1966, with a thesis on the adjustments and attitudes of Indian students in Italy.

Between 1948 through 1950 he taught in an elementary and high school in West Bengal. He was Headmaster and Prefect of Studies in Our Lady's House High School from 1955 to 1957, and then in Don Bosco Technical and Higher Secondary School from 1958 to 1963. He is an alumnus of both these institutions. On his return to India from Rome, he held the position of Principal in Salesian College,

Sonada-Darjeeling, and was a member of the Association of College Principals of the University of North Bengal. During this time he also worked in the capacity of Vocation Promoter for the Calcutta Province of the Salesian Society and published a series of articles on vocational guidance for junior and high school students. He directed vacation camps for boys of the Calcutta area and toured parts of India giving talks to high school and college students.

In January 1970 he was appointed Assistant Director of the newly formed National Vocation Service Centre near Bombay where he helped organize the Centre and its fourteen regional units and planned and directed in-service courses for church personnel and others. In September 1973 he entered Loyola University of Chicago for a Doctor of Philosophy degree in Counseling Psychology in Education.

He has published the following:

"Indian Students in Italy: Their Adjustment and Attitudes," Orientamenti Pedagogici, XIV: 1(79), Gennaio-Febbraio, 1967, 90-143.

Que Sera. Vocational Office, Salesian College, Sonada-Darjeeling, 1969.

"Conducting an In-Service Training Course: The N.V.S.C. Venture," Recruit, XVII: 4, July-August 1972, 2-5; XVII: 5, September-October 1972, 12-18.

"How Far Psychological Testing?" The Search, 1:2, April-June 1973, 28-31; 1:3, July-September 1973, 26-30.

Other articles of a literary nature in various magazines in India from 1946 to 1977.

TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS . . . . .	ii
FOREWORD. . . . .	v
VITA. . . . .	xii
LIST OF TABLES . . . . .	xvi
LIST OF FIGURES . . . . .	xvii
Chapter	
I. INTRODUCTION . . . . .	1
The TM Phenomenon. . . . .	1
Purpose of the Study . . . . .	5
Limits of this Study . . . . .	9
Treatment of the Subject . . . . .	13
II. THE TM PROGRAM: AN OVERVIEW . . . . .	15
Transcendental Meditation. . . . .	15
The Science of Creative Intelligence . . . . .	17
Sources. . . . .	18
The Educational Services . . . . .	20
Organizations. . . . .	23
Some Observations. . . . .	24
III. TM: THEORY AND TECHNIQUE. . . . .	30
"Does it Work?" - a Dynamic of Assumptions . . . . .	30
TM Theory. . . . .	32
TM Technique and Its Effects . . . . .	37
IV. SOME IMPLICATIONS OF TM THEORY AND TECHNIQUE . . . . .	55
V. SCI: THE SCIENCE OF CREATIVE INTELLIGENCE . . . . .	68
Introduction . . . . .	68
Origins. . . . .	69
Availability . . . . .	70
The Science of Creative Intelligence: Basic Principle . . . . .	70
Key "Psychotherapeutic" Concepts . . . . .	75
The Cosmos . . . . .	76
Life . . . . .	80

Normality . . . . .	83
Health. . . . .	84
Consciousness . . . . .	89
Fulfillment . . . . .	96
VI.    SCI: THE POSSIBLE ALTERNATE PARADIGM. . . . .	99
Some Divergent Assumptions. . . . .	99
Some Divergent Trends . . . . .	103
In Philosophy . . . . .	104
In Neurology. . . . .	106
In Psychology . . . . .	109
Conclusion. . . . .	124
VII.   THE TM OUTCOME STUDIES . . . . .	129
Introduction. . . . .	129
Promised Outcomes . . . . .	131
"Actual Outcomes: Clinical Picture . . . . .	132
Actual Outcomes: Experimental Picture. . . . .	140
the psychophysiological studies and consciousness: the	
primary promise. . . . .	141
the siddhi research: consciousness and paranormal	
phenomena. . . . .	152
Conclusion on Psychophysiological Studies and Consciousness . . .	155
The Psychological Studies and Secondary Promises. . . . .	157
intelligence, learning and academic performance . . . . .	157
personality . . . . .	166
work and productivity . . . . .	173
moral development . . . . .	175
Conclusion on Psychological Promises and Secondary Promises . . .	177
Conclusion. . . . .	181
VIII.  IMPLICATIONS OF THE TM OUTCOME STUDIES . . . . .	183
The Problem of Research Method. . . . .	183
The TM Program as a Viable Treatment Modality . . . . .	186
The TM Program: A Different Paradigm . . . . .	187
IX.    THE POSSIBILITY OF A PARADIGM SHIFT. . . . .	193
A Summary . . . . .	193
The Reality of a Possible Paradigm Shift. . . . .	195
The Chances of a Possible Paradigm Shift. . . . .	204
The Clash of Assumptions in a Possible Paradigm Shift . . . . .	209
Some Implications for Counseling. . . . .	215
Three Observations by Way of Conclusion . . . . .	223
BIBLIOGRAPHY . . . . .	227
APPENDIX: "THE MAHARISHI. . . . .	272

LIST OF TABLES

Table	Page
1. The Seven States of Consciousness . . . . .	97
2. Summary of Physiological Effects During the TM Technique . . . . .	144

LIST OF FIGURES

Figure	Page
1. The Main Principle of Transcendental Deep Meditation . . . . .	37
2. The Cosmos as Three Levels of Being. . . . .	77
3. Relationship of TM State to Other States of Consciousness. . . . .	92
4. Change in Crime Rate from 1972-1973. . . . .	190

## CHAPTER I

### INTRODUCTION

#### The TM Phenomenon

Transcendental Meditation (TM) was introduced into the United States by Maharishi Mahesh Yogi in 1959. Within eighteen years it had attracted about 850,000 followers in the United States alone. It is estimated that there are 1.5 million meditators in the world. There may now be well over 12,000 teachers of TM in the world operating from 1500 TM centers of which 350 are based in the U.S.<sup>1</sup> Those attracted to TM come from nearly all walks of life. Identified as meditators are university professors, army personnel, politicians, businessmen and women, clergy, actors and actresses, housewives, journalists, sportsmen and athletes, musicians and students.

Participating in symposia on the Science of Creative Intelligence, the philosophy of the TM technique, are such well-known figures as Buckminster Fuller, Melvin Calvin, Nobel-prize-winning biochemist, Marshall McLuhan, Hans Selye, Donald Glasser, Nobel-prizewinning physicist, and Rusty Schweikart, NASA astro-

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<sup>1</sup>These figures are estimates from a personal communication in September 1977 of Joe Pardo, Chairman of the Chicago TM Center, and from information in other printed sources such as, for example, the books mentioned in these notes.

naut.<sup>2</sup> In 1975 one book on TM rocketed to the top of best-seller lists around the country and six months later held the number two spot on The New York Times listing.<sup>3</sup> That same year another TM book<sup>4</sup> entered the best-seller list after which Warner Paperback Library bought the paperback rights to it for \$550,000. Previously Delacorte had misjudged the saleability of this book by printing only 7500 copies.

With such popularity, TM began to receive more serious attention than had been given it initially. Transcendental Meditation seemed to have had two spurts of publicity: first with the general public, and later with the scientific community.

TM's first spurt of publicity came from the news media. At the end of 1967 and during most of 1968 Life, Look, Time, Newsweek, Esquire, Post, The New York Times Sunday Supplement, Dance Magazine, Ebony and many others carried major stories about Maharishi and his teaching. Johnny Carson featured TM in his TV show. At the same time it spread quickly throughout Europe, in Holland, Germany and Scandinavia. But toward the end of 1968

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<sup>2</sup> Jack Forem, Transcendental Meditation: Maharishi Mahesh Yogi and the Science of Creative Intelligence (New York: E. P. Dutton & Co., Inc., 1974), p. 15.

<sup>3</sup> Harold H. Bloomfield et al., TM: Discovering Inner Energy and Overcoming Stress (New York: Dell Publishing Co., 1975).

<sup>4</sup> Denise Denniston and Peter McWilliams, The (Transcendental Meditation) TM Book: How to Enjoy the Rest of Your Life (New York: Warner Books, Inc., 1975).

the publicity began to cool. The founder of TM was reported to have acknowledged the failure of his mission because meditators had not reached the projected ten or one percent of the world population. It was written off as just another phenomenon of the 60's. It was taken for granted that wide publicity, big money and strict secrecy necessarily indicate the worthlessness of any spiritual enterprise. Writing off TM so hurriedly probably prevented the general public from discovering whether or not Maharishi had made a new contribution of any kind.<sup>5</sup>

When the media publicity was at an ebb, the scientific community began to demonstrate an interest in Transcendental Meditation. In 1970 Robert Wallace<sup>6</sup> of the School of Medicine, Center for the Health Sciences, Los Angeles, published a study in Science on the physiological effects of transcendental meditation. Wallace's results which distinguished between the state produced by transcendental meditation and commonly encountered states of consciousness suggested that TM might after all be something new. There followed a spate of physiological and other studies in professional journals. By 1976 David Orme-Johnson and John Farrow<sup>7</sup>

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<sup>5</sup>Jacob Needleman, The New Religions (Pocket Books (revised edition), 1972), p. 132.

<sup>6</sup>Robert Keith Wallace, "Physiological Effects of Transcendental Meditation," Science (167, March 27, 1970), pp. 1751-1754.

<sup>7</sup>David W. Orme-Johnson and John T. Farrow, Scientific Research on the Transcendental Meditation Program: Collected Papers Volume I (Weggis, Lake Lucerne, Switzerland: Maharishi European Research University Press, 1976).

published a first volume of ninety-nine selected scientific papers on the Transcendental Meditation Program. Included in that selection were twenty-four studies on physiological changes, seven on physiological efficiency and stability, thirteen on health, nine on motor and perceptual ability and athletic performance, ten on intelligence, learning and academic performance, fifteen on personality development, eighteen on rehabilitation (drug abuse, crime, prison inmate behavioral change, etc.), and three on productivity and quality of life.

Transcendental meditation was now being used in psychiatry,<sup>8</sup> counseling<sup>9</sup> and other forms of psychotherapy. Patricia Carrington, a clinical psychologist at Princeton University, developed a therapeutic treatment modality closely based on the TM model and called it CSM, Clinically Standardized Meditation.<sup>10</sup> In 1976 The Personnel and Guidance Journal<sup>11</sup> reviewed four books on TM, and a

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<sup>8</sup> Harold H. Bloomfield and Robert B. Kory, Happiness: The TM Program, Psychiatry and Enlightenment (New York: Simon and Schuster, 1976).

<sup>9</sup> Leah Dell Dick and Robert E. Ragland, "A Study of the Transcendental Meditation Program in the Service of Counseling," in Orme-Johnson and Farrow, op. cit., pp. 600-604.

<sup>10</sup> Patricia Carrington, Freedom in Meditation (New York: Doubleday, 1977).

<sup>11</sup> Lewis B. Morgan, "McDonaldized Meditation," The Personnel and Guidance Journal (55:1, September 1976), p. 45.

silver jubilee issue the following year<sup>12</sup> included Transcendental Meditation among twenty approaches to individual change.

This was the TM Program's second spurt of publicity, remarkably different from media coverage and superficial controversy. It seemed to indicate the flowering of a trend in psychotherapy about 50 years old, because already since 1936 there were at least 100 scholarly books and journal articles which argued that meditation does have psychotherapeutic potential.<sup>13</sup> Also, in 1962 Wolfgang Kretschmer surveyed meditative techniques in psychotherapy in the West since 1932 and came to this conclusion:

Meditation has a good chance of eventually becoming one of the leading therapeutic techniques. All the newer systems with which the writer is familiar look for a development in this direction.<sup>14</sup>

#### Purpose of the Study

In the light of the above eventuality, an examination of TM is timely. It is the purpose of this study to make that examination by raising and answering three main questions.

Is TM a viable treatment modality? What is the contribution

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<sup>12</sup>Dorlesa B. Ewing, "Twenty Approaches to Individual Change," The Personnel and Guidance Journal (55:6, February 1977), pp. 331-338.

<sup>13</sup>Jonathan C. Smith, "Meditation as Psychotherapy: A Review of the Literature," Psychological Bulletin (82:4, July 1975), pp. 558-564.

<sup>14</sup>Wolfgang Kretschmer, "Meditative Techniques in Psychotherapy," Charles T. Tart, ed., Altered States of Consciousness (New York: Anchor Books, 1972), pp. 224-233.

of the TM Program to our general psychotherapy systems? What are the implications of the intrusion of TM into the world of conventional counseling?

1 - In this study a number of TM outcome studies will be examined to determine whether TM may actually be considered a viable treatment modality or not.

It would seem that the positive effects of the practice of TM are in no way different from the positive effects of other more usual forms of counseling. The Dick-Ragland study<sup>15</sup> identified TM as the factor associated with positive counseling outcomes. Lesh,<sup>16</sup> Leung,<sup>17</sup> and Johnson<sup>18</sup> used meditative techniques related to the TM tradition of techniques to develop empathy, listening and responding skills in counselor education, and reported positive outcomes.

This study will, therefore, endeavor to find out whether TM may be considered a viable technique of counseling.

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<sup>15</sup>Dick and Ragland, "A Study of the Transcendental Meditation Program," p. 603.

<sup>16</sup>Terry V. Lesh, "Zen Meditation and the Development of Empathy in Counselors," Journal of Humanistic Psychology, (10:1, 1970), pp. 39-83.

<sup>17</sup>Paul Leung, "Comparative Effects of Training in External and Internal Concentration on Two Counseling Behaviors," Journal of Counseling Psychology, (20:3, 1975), pp. 227-254.

<sup>18</sup>Richard H. Johnson, "Toward a Unified Consciousness Theory," Counselor Education and Supervision (16:4, June 1977), pp. 246-256.

2 - One of the deficiencies in the field of counseling, according to Johnson,<sup>19</sup> is the absence of a theory of human development; what we typically call counseling theory is, in reality, a collection of counseling techniques. The TM Program's philosophy of consciousness may fill this gap.

The central theme of the TM philosophy commonly known as SCI, Science of Creative Intelligence, is that consciousness is a pure energy process at the heart of all evolution and development. There is a trend in the TM Program today to highlight more and more this aspect of the entire Program also because of the preliminary findings of research done at the Maharishi European University (MERU) in Switzerland.

Johnson<sup>20</sup> believes consciousness is that broader, yet more unified theory of human development which counseling lacks today, while Pulvino<sup>21</sup> considers this kind of psychic energy an underdeveloped resource of the counselor.

In this study the philosophy of the TM Program will be looked into at some length to see whether it is comprehensive enough to fill a gap today in the field of counseling.

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<sup>19</sup>Johnson, "Toward a Unified Consciousness Theory," p. 252.

<sup>20</sup>Ibid.

<sup>21</sup>Charles J. Pulvino, "Psychic Energy: The Counselor's Underdeveloped Resource," The Personnel and Guidance Journal (54:1, September 1975), pp. 29-32.

3 - Some of the basic principles and concepts of SCI are very similar to counseling philosophies that are sometimes described as existential or perceptual-phenomenological.<sup>22</sup> The TM technique as such has sometimes been likened to various relaxation techniques. The outcomes, as noted, are like those of the more conventional counseling approaches. At the level of philosophy, technique and outcomes, then, the TM Program seems to be like other "programs." This does not necessarily mean that TM is nothing more than another technique or philosophy of counseling.

Philosophies are systematic elaborations of principles based on certain assumptions which are almost axiomatic in quality for those who make those assumptions. In this study some basic assumptions of conventional psychology and of the psychology of the TM tradition will be contrasted. It is hoped that the divergence of the two sets of assumptions will become apparent.

It is the basic contention of this study that in spite of the surface likenesses, there is a depth divergence of a magnitude or quality sufficient to initiate a paradigm shift in conventional

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<sup>22</sup>Rollo May et al., eds., Existence: A New Dimension in Psychiatry and Psychology (New York: Simon and Schuster, 1958); The Personnel and Guidance Journal, Special Issue: A Symposium on Existentialism in Counseling (43:6, February, 1965); Jerome Sattler, "The Existential-Phenomenological Movement and its Impact on Contemporary American Psychology," Journal of Existentialism (6:23, Spring 1966); Ernest L. Johnson, "Existentialism, Self Theory and Existential Self," The Personnel and Guidance Journal, (46, September 1967), pp. 53-58.

counseling approaches. The implications of the intrusion of TM into the world of conventional counseling, it will be shown, is more radical than the mere addition of just another technique or philosophy to many others.

Conventional counseling approaches here refer in general to those approaches which subscribe in varying degrees to the world view of nineteenth century experimental and clinical psychology and are rooted in the dominant systems of Western philosophy, especially its Aristotelian and Cartesian strands. They tend to be wedded almost exclusively to the postulates and techniques of modern scientific methodology and are more readily granted "scientific" status by the professional associations and their official publications. More specifically, they include rational, behavioristic, psychoanalytic and existential-phenomenological approaches to counseling. To put it negatively, they are those approaches which are not directly covered by the umbrella of the transpersonal psychologies, or do not share the basic assumptions about cosmic and human reality of the traditions from which the TM Program stems. These later approaches are sometimes referred to as "sacred tradition" or "spiritual psychologies" or "meta-therapies."

#### Limits of this Study

The objectives described above impose some limits on this exploration of the TM Program. The limits of this study may be stated as follows:

1 - This will not be a comparative study in the usual sense of the word. That is to say, the TM Program will not be content-analyzed alongside any other specific mode of conventional counseling or self-help program. The reasons for this are:

(a) Such comparative studies already exist such as, for example, those of Bourne,<sup>23</sup> Kelly,<sup>24</sup> Stewart,<sup>25</sup> Goleman,<sup>26</sup> and, notably, Henderson.<sup>27</sup> Henderson presents a guide to such modern non-conventional methods of growth and self-discovery as dreams, hypnosis, Silva mind control, the Esalen Institute, encounter groups, Synanon, humanism, LSD therapy, the Church of Scientology, psychosynthesis, yoga and TM, and many others. He attempts to cut through their variety with the unifying concept of "awakening" which is a crucial goal of the TM Program, yet he does not play down their diversity. It would serve no useful purpose to repeat those comparative efforts here.

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<sup>23</sup>Peter G. Bourne, "Non-pharmacological Approaches to the Treatment of Drug Abuse," American Journal of Chinese Medicine (3:3, July 1975), pp. 235-244.

<sup>24</sup>Gary F. Kelly, "Mental Imagery in Counseling," The Personnel and Guidance Journal (53:2, October 1974), pp. 111-116.

<sup>25</sup>Robert A. Stewart, "Self-realization as the Basis of Psychotherapy: A Look at Two Eastern-based Practices, Transcendental Meditation and Alpha Brain Wave Feed-back," Social Behavior and Personality, (2:2, 1974), pp. 191-200.

<sup>26</sup>Daniel Goleman, The Varieties of the Meditative Experience (New York: E. P. Dutton, 1977).

<sup>27</sup>C. William Henderson, Awakening: Ways of Psychospiritual Growth (Englewood Cliffs, N.J.: Prentice-Hall, 1975).

(b) For the specific purposes of this study such a comparative excursion would not be strictly necessary. It will suffice to identify only the underlying assumptions which undergrid the conventional forms of counseling without going into details about their techniques and outcomes. It is assumed here that the conventional modes of psychotherapeutic theory and practice are generally known, whereas the theory and practice of the TM Program is less familiar to the average counselor. This study therefore focuses on the TM Program alone and thus deals only with what is focussed on, not on what is outside the focal range.

(c) Moreover, sound methodology requires that one understand the object of a study on its own terms rather than on terms more familiar to one. Juxtaposing the TM Program alongside other programs will tend to make one understand or explain the unknown with the known. As a methodology that does not allow one to understand TM on its terms but on one's own. The TM Program at present lies in the interface between the known and the unknown. To attempt to grasp it in terms of known categories is likely to distort the reality. Moreover, it is one of the basic endeavors of the consciousness movement and the meditative techniques to enable one to grasp reality as it is without interposing previously known categories.

2 - This will be a theoretical study limited to a critical analysis and discussion of the significant literature on TM. Its major emphasis will be on the philosophy of the TM Program, SCI,

which is commonly presented as an elaborate philosophy of consciousness. There are two main reasons for this:

(a) In the vast TM literature, including the general introductory works, SCI has not, by and large, been given adequate treatment except in the two main books by Maharishi himself, cited in Chapter II. Since the TM organization is inclined more and more to consider SCI the core of the whole Program, it is probable that future publications on TM will give more prominence to SCI. This study will be an attempt to anticipate this trend and supply a lack in the current literature.

(b) The assumptions which undergrid the TM Program and which this study contends are in conflict with those of conventional counseling psychology are buried in the philosophy of the Program. To form some idea how the TM Program might initiate a paradigm shift in our present theory and practice, it becomes necessary to examine that philosophy in some detail.

3 - Although the philosophy of the TM Program hails from an ancient tradition, this study will not deal at any length with that tradition popularly known as yoga. The TM Program, even in its philosophy, has been so skillfully adapted to the American scene as to be almost a new variant in the yoga tradition. It will adequately serve the purposes of this study to deal only with the American version of this ancient tradition now called SCI.

Moreover, the most widely researched of the yoga techniques today are Zen Meditation and, especially, Transcendental Meditation.

In order to determine whether TM is a viable treatment modality in terms of outcomes, it will be more useful to examine the contours of the TM Program rather than those of the tradition from which it is derived.

4 - A consequence of these self-imposed limits in this study of the TM Program is that many crucial issues and questions which plague the TM Program today in its contents and in its organizational and administrative aspects will be left untouched. Questions about its actual presence and growth in the American soil today, questions about its religious overtones litigated in a New Jersey court, questions about its relation to parapsychology, and so forth will not be dealt with here.

The overall purpose of this study is to present the TM Program with a view to investigating its implications for counseling. The limits of this study arise from this general purpose.

#### Treatment of the Subject

The entire subject is treated in nine chapters and a foreword.

The FOREWORD has narrated the writer's search for a mode of counseling for use in a culture different from that in which conventional counseling modes arose and flourished and his encounter with the TM Program.

CHAPTER I has introduced the topic setting forth the purpose of the study and defining its limits.

CHAPTER II presents an overview of the TM Program together

with some observations on its implications for conventional counseling.

CHAPTER III deals with the theory of the TM technique, the technique itself and how the prospective candidate is initiated, and reports some of the effects experienced by those practising it (TMers).

CHAPTER IV discusses some implications of the theory, technique and effects of TM.

CHAPTER V is devoted to an examination of some of the basic concepts and principles of SCI, especially its seven levels of consciousness.

CHAPTER VI discusses SCI as a possible alternate paradigm for counseling psychology, especially in the light of some trends in philosophy, neurology and psychology.

CHAPTER VII reports a selection of TM outcome studies, positive and negative, to explore TM's viability as an effective technique of psychotherapy. Consciousness as a critical variable in these studies is discussed.

CHAPTER VIII points out some implications of the TM Program both as a treatment modality and a different paradigm in view of the outcome studies.

CHAPTER IX summarizes the findings and identifies some implications for counseling in terms of the basic contention of this study that the TM Program can initiate a paradigm shift.

## CHAPTER II

### THE TM PROGRAM: AN OVERVIEW

Before going into the details of the subject matter, it will be useful to present a general overview of the TM Program and define some of its terms.

The term TM Program probably means different things to different people. Within the TM organization it covers a few very specific items. Bloomfield and Kory have narrowed it down to include "the twice daily practice of the TM technique and all the TM follow-up educational services."<sup>1</sup> A spokesman from the Chicago TM center stated to the writer in July 1977 that SCI also forms part of the Program. TM Program, then, includes (1) Transcendental Meditation, (2) the Science of Creative Intelligence, and (3) the educational services related to both.

#### Transcendental Meditation

TM, in the words of Bloomfield and others, is "a simple and effortless technique for expanding conscious awareness, which leads to improvements in many aspects of life."<sup>2</sup>

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<sup>1</sup>Bloomfield and Kory, Happiness, p. 53.

<sup>2</sup>Bloomfield et al., "What is Transcendental Meditation?" in John White, ed., What is Meditation? (Garden City, N.Y.: Anchor Books, 1974), pp. 86-87.

The word transcendental means "going beyond," and in this context it means going beyond the normal thought process to that unlimited reservoir of energy that lies at the source of thought within the deepest layers of the psyche and beyond it. The technique offers to lead one beyond thinking of this, that or the other, to an experience of just pure thinking. Pure, objectless thinking is seen as a conscious energy process more powerful than thought. Contacting this innermost source enables one to realize one's unique human potential.

This is done by "thinking a 'meaningless' sound" called the mantra. "Thinking" here means reciting mentally at a peacefully, effortless pace. This rhythmic recitation will enable the attention to move steadily away from specific thoughts, impressions, feelings to a state of pure consciousness of which we seldom or never have an experience in our normal states of awareness. This experience is meditation.

Meditation here, then, does not mean intellectual, rational reflection on some intelligible thought content. In the TM Program this mental activity is called "contemplation." Meditation, on the contrary, is an activity of the total self transcending "fixed ideas and stereotyped molds imposed by sociocultural conditions."<sup>3</sup> It is a stopping of the usual thought parade and of the ordinary ways of being generally called waking or normal consciousness.

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<sup>3</sup>Haridas Chaudhuri, Philosophy of Meditation (Matagiri, 1974), p. 3.

### The Science of Creative Intelligence

What does the periodic stopping of the ordinary way of existing do to us? What it does and why it does so is found in the TM Program's philosophy called the Science of Creative Intelligence, SCI.

According to SCI, the energy which lies at the source of thought is in reality the energy which is the core of all that exists: they are only varied expressions of this single, all-pervading source. This source is Being itself. It is not this or that particular being, but pure Being in itself.

Since this Being expresses itself in such a richness of variety, it is called "creative," and since it is not haphazard in its expressions (creations) but patterned and directional, it is called "intelligence" itself. So Creative Intelligence is another way of describing pure Being. The Science of Creative Intelligence is the philosophy about this Reality.

Creative Intelligence is not a Reality which can be known by the ordinary ways of knowing. A certain kind of experiential knowledge is required. This knowledge is not the creation of intellectual activity or an accumulation of bits and pieces of information, but a holistic experience of the total organism. In that experience Creative Intelligence is cognized as pure, dynamic Consciousness. An oft-repeated saying of SCI is, "Knowledge is structured in consciousness."

It should be obvious by now that this is a special kind of

knowledge, a function of a special state of consciousness. SCI is not considered to be a philosophy that can be known in the ordinary way; it can be known only through the experience of the altered state of consciousness achieved through Transcendental Meditation.

In SCI this implies that our ordinary state of consciousness is only one kind of consciousness and by no means the most adaptive to total reality, because total reality is made up of outer aspects which are expressions of an inner Reality. To live fully is to be in conscious contact with both dimensions of reality: the outer and the inner. Ordinary consciousness is not capable of putting us so completely in touch with what we really are, so that in ordinary states of consciousness we are not living at our full potential. Since TM is claimed to put us in touch with what we really are, the TM experience is said to potentialize us to the full. In an SCI videotape Maharishi calls this living at 200%: one hundred percent inside and one hundred percent outside!

To make this high potency a permanent way of being is the goal of the TM Program. Fulfillment, Enlightenment, are only other names for this goal. Fulfillment or Enlightenment is considered the highest point of existence and the real normal way of being human.

#### Sources

The primary sources of the Science of Creative Intelligence are the talks and writings of Maharishi.

He considers two of the ancient Indian books as fundamental

to the TM Program, the Bhagavad-Gita and the Rig-Veda which he declares to be "the first and complete textbook of the science of creative intelligence."<sup>4</sup> He has written a commentary on the Bhagavad-Gita<sup>5</sup> which he considers the practical manual of TM. A more general exposition of SCI and TM is given in his Transcendental Meditation, originally titled The Science of Being and the Art of Living.<sup>6</sup> This book too may be looked upon as a free-style commentary on the Bhagavad-Gita which he described as the book which deals with "the science of life and the art of living,"<sup>7</sup> whose central teaching is transcendental meditation,<sup>8</sup> and whose purpose is "to explain in theory and practice all that is needed to raise the consciousness of man to the highest possible level."<sup>9</sup>

To these sources must be added a set of video-taped lectures which form the core of the SCI course given at the TM centers, and numerous talks, introductions and forewards to books and articles on the TM Program. Maharishi adds little new to this material, but explains it over and over again with fresher analogies, examples,

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<sup>4</sup>Maharishi, "A Message from His Holiness Maharishi Mahesh Yogi," Creative Intelligence (1, 1970), p. 4.

<sup>5</sup>Idem, On the Bhagavad-Gita: A New Translation and Commentary with Sanskrit Text Chapters 1-6 (Penguin Books, 1969).

<sup>6</sup>Idem, Transcendental Meditation: Original Title: The Science of Being and Art of Living (Signet Book, 1968).

<sup>7</sup>Idem, On the Bhagavad-Gita, p. 19.

<sup>8</sup>Ibid., p. 473, footnote.

<sup>9</sup>Ibid., p. 20.

metaphors, aphorisms in keeping with a time-tried method of ancient oral teaching.

His little poetic work, Love and God,<sup>10</sup> is a hymn on the same theme. Of interest is the fact that in this poem the source of all reality is not addressed as "intelligence" but as "love." Love is described as the central dimension in one of the seven states of consciousness. But the TM Program's philosophy in its more developed stages is propagated as a science of creative "intelligence," not of creative "love."

Secondary sources are many including dissertations. Some of them are indicated in the text of this study.

#### The Educational Services

The TM Program is organized to make SCI Enlightenment available to every person in the world. To cover the present world population, Maharishi and his organizers have calculated that it would require one TM teacher for every 1000 persons. That is the goal towards which the Program is working. It is known as the World Plan. Local centers, directed by chairmen, are called World Plan Centers.

The goals of the World Plan are expected to be reached naturally by a global (or 1:100 ratio) practice of TM, and have been publicized as follows:

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<sup>10</sup>Maharishi, Love and God (Los Angeles: Maharishi International University, 1973).

- 1 - To develop the full potential of the individual
- 2 - To improve governmental achievements
- 3 - To realize the highest ideal of education
- 4 - To eliminate the age-old problem of crime and all behavior that brings unhappiness to the family of man
- 5 - To maximize the intelligent use of the environment
- 6 - To bring fulfillment to the economic aspirations of individuals and society
- 7 - To achieve the spiritual goals of mankind in this generation<sup>11</sup>

Recently a new dimension was added to these World Plan goals.

In view of the outcome studies, Maharishi felt a new age was dawning for human existence: "Through the window of Science we see the dawn of the Age of Enlightenment." Consequently, on January 23, 1975

aboard the flagship Gotthard on Lake Lucerne in Switzerland, Maharishi Mahesh Yogi inaugurated the dawn of the Age of Enlightenment for the entire world at an all-day ceremony attended by eminent scientists, Nobel Laureates, world leaders of the TM movement, and over one thousand teachers of the TM Program.<sup>12</sup>

The Age of Enlightenment presupposes that the above goals of the World Plan are already becoming a reality. The World Plan Centers make this an over-arching objective of all their activities.

The main activity in these centers is a set of courses. The basic course is the TM course to be described in more detail later.

Related to it is the SCI course. This consists of the

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<sup>11</sup>Denniston and McWilliams, The TM Book, p. 344.

<sup>12</sup>Bloomfield and Kory, Happiness, p. 317.

thirty-three video-taped lectures by Maharishi himself, processed by a trained TM teacher in a structured learning experience. It ends with a written paper, an oral and a written examination. The contents of the course are on the Science of Creative Intelligence, but very early in the course the student is initiated to TM because the practice is considered an integral part of the SCI course.

Recently, in April 1977, a new program of advanced courses was introduced into the U.S. which modified a previous advanced course. This new program consists of eight one-week courses which may be taken in New York, Iowa, California and Illinois. Preliminary courses are given also at the local World Plan Centers. Only TMers may take this course and may attend for one week at a time or for all eight weeks consecutively. In the words of a TM center document:

This comprehensive program is designed to promote the growth of the experience of higher states of consciousness through increased mind-body coordination, and lead to the development of special abilities.<sup>13</sup>

Joe Pardo, chairman of the Chicago World Plan Center, indicated in a lecture that this course was planned after certain out-of-the-ordinary experiences verified in meditating TM teachers at the Maharishi European Research University in Switzerland. These experiences seem to bring to the fore the role of altered states of consciousness in the TM Program and indicate that some of the outcomes of the Program do not resemble in any known way the outcomes of the

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<sup>13</sup>Undated Announcement, "Announcement of Local Age of Enlightenment Citizens Advanced Residence Courses."

conventional modes of counseling. We shall return to this later in the study and clarify the meaning of the "special abilities" offered in these advanced courses.

### Organizations

The TM Program is taught in over 120 countries through five organizations whose work is coordinated by the World Plan Executive Councils (WPEC) in Switzerland and California. These organizations are:

- 1 - Students International Meditation Society (SIMS) for students and young people
- 2 - International Meditation Society (IMS) for the general adult population
- 3 - Spiritual Regeneration Movement (SRM) for those interested in a spiritual approach to life and for retired people
- 4 - American Foundation for the Science of Creative Intelligence (AFSCI) for business, management, industry and the professional community
- 5 - Maharishi International University (MIU) to relate the study of creative intelligence to all disciplines of knowledge.

MIU in Fairfield, Iowa, offers the A.S., B.A., and B.S. degrees in Physics, Biology, Administration and Communication, Philosophy, Education, Psychology, Literature, Fine Arts and Dance, Music, Interdisciplinary Studies, plus a course leading to the Masters of Arts Degree in Foundations of Interdisciplinary Education.

According to the University brochure, the Iowa Regents

Committee on Education has determined that virtually all of MIU's core course curriculum is transferable into the state universities of Iowa. The brochure also gives quotes from the July 1975 report of the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools (NCACS) which state that the two years of common learnings at MIU have a unifying perspective developed for all the disciplines represented in the curriculum. Such commonality in educational experience, the report reads, is found in very few colleges.<sup>14</sup>

The "unifying perspective" in question which runs through the various disciplines, of course, is the Science of Creative Intelligence.

#### Some Observations

1 - Although the TM Program is engaged in the enterprise of human growth and fulfillment like nearly all conventional counseling approaches, it should be obvious here that in its delivery of services, at least, it does not generally resemble most of the known "schools" of counseling. It has some of the earmarks of a mass movement in the thrust of its educational services. Its objectives and planning are global. It is only recently that Guidance and Counseling took on a more community-oriented perspective,<sup>15</sup> while

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<sup>14</sup>MIU brochure 1976.

<sup>15</sup>Chris Hatcher, Bonnie S. Brooks et al., Innovations in Counseling Psychology: Developing New Roles, Settings, Techniques (San Francisco, Jossey-Bass, 1977).

the international thrust of the profession has had a difficult history since its official inception in 1966.<sup>16</sup> In any case, there has not yet developed an organizational network like that of the TM Program to actualize this thrust. Besides, no known "school" of counseling today attempts to run its basic philosophy like a unifying thread through disciplines as varied as physics, administration and fine arts.

The point here is that in its organizational structure the TM Program does not look like most of the conventional treatment modalities. It delivers its services in a different way. Yet, the difference is significant, because it arises from different assumptions about the human condition and what is humanly possible. Those assumptions, as Charles Tart has eloquently shown, are not the general assumptions of the majority of orthodox Western psychologies or even of the Western scientific culture.<sup>17</sup>

2 - A brief examination of some of the assumptions of Western psychology should suffice at this point to indicate how both TM and SCI deviate from them. Here are some of those assumptions identified by Tart:

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<sup>16</sup>Victor J. Drapela, APGA international relations committee REPORT (Tampa, Fl: University of South Florida, Nov. 1, 1977, mimeo), p. 1.

<sup>17</sup>Charles T. Tart, "Some Assumptions of Orthodox Western Psychology," in idem, ed., Transpersonal Psychologies (New York: Harper and Row, 1975), pp. 59-111. All assumptions treated in this chapter are from this source.

A person who spontaneously goes into altered states of consciousness is probably mentally ill.

Deliberately cultivating altered states of consciousness is also a sign of psychopathology.

These are assumptions, that is to say, they are taken as self-evident. They are acted on as if proved beyond a doubt. They underlie the approach one takes to treatment.

A person who goes into an altered state of consciousness might be labeled with a terribly vague but widely used diagnostic category, "schizophrenic," and treated likewise, whereas TM and SCI would admit other possible explanations besides pathological ones. A "practitioner" of TM would probably approach the person with a tendency to go into such states, to eliminate the pathological traits so that he or she could move more efficiently into such states. If this is done in conventional therapeutic modalities, it is probably as rare as it is suspect.

Deliberately cultivating certain altered states of consciousness for specific ends is the essence of the TM technique because the TM Program does not share the assumption that it is psychopathological.

The TM Program rejects the assumption that our ordinary state of consciousness is generally the most adaptive and rational way the mind can be organized. It assumes on the contrary that the ordinary state of consciousness is a maladaptive state and the principal factor responsible for our lack of fulfillment and functioning at full potential.

Because of this assumption the TM Program does not share orthodox psychology's enthusiasm for reasoning as the highest skill possessed by humans. It values reasoning and the rational approach, but does not agree that it is the highest skill. It assumes that there are other ways of knowing, more complete and more adaptive. It does not, therefore, work primarily on the following assumptions of orthodox psychology about cognitive processes:

Developing the logical mind, one's reasoning abilities, is the highest accomplishment a person can aim for.

Extension of our basically sound knowledge and cognitive processes is the way to greater knowledge and wisdom.

Knowledge is a hypothesis, a concept in the mind, and there is no direct certain knowledge of anything.

Intellectual learning is the highest form of learning, and a person with a very high IQ has the potential to learn practically everything of importance.

From what little we have seen of the TM Program, we can realize that the assumptions on which it operates are not those listed above. Conventional educational services pay more than lip service to the above assumptions. Although the TM Program runs in external respects like conventional educational services, it is based on a different kind of foundation. It seems to do the same things for quite different reasons!

MIU, for example, which meets the requirements of accreditation authorities, does not believe that a MIU student qualifies for graduation after completion of the required courses only. The courses are designed collectively to produce a certain kind of mind-body coordination called "stabilized pure consciousness" by the MERU

researchers. This kind of consciousness was significantly co-related with certain physiological and psychological measures. MIU in Iowa is now installing instruments to take these same measures. A student's qualifications to graduate will have to be demonstrated not by grades only but "instrumentally."

Whatever one may think of this approach, it is based on assumptions which are not like those listed above. MIU values and imparts the kind of learning which orthodoxy considers "a matter of taking in sensory impressions and applying cognitive processes to them,"<sup>18</sup> but it does not make it the end product of its educational services. And this because SCI assumes that it is possible to have direct, certain knowledge which radically alters the organism's way of being and experiencing the world. Knowledge, as SCI assumes it to be, is considered a therapeutic and potentializing experience. The TM Program imparts its version of knowledge as a therapy.

There is no intention here to establish that one set of assumptions is "better" or "more true" than another. Both are assumptions and, therefore, not proved beyond a doubt and, more probably, not provable. These assumptions are adopted as functional ways of encountering the environment and reality in general. Their seaworthiness is not the issue in this discussion. What is at issue is the kind of change likely to occur when orthodox counseling psychology has to make a serious response to its encounter with a set

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<sup>18</sup>Tart, "Some Assumptions of Orthodox Western Psychology," p. 102.

of assumptions not its own. It is submitted that the TM Program is this kind of encounter. The response of conventional counseling psychology is bound to make significant changes in our theory and practice of which at this point in time one can only have fleeting glimpses.

## CHAPTER III

### TM: THEORY AND TECHNIQUE

#### "Does It Work?" - A Dynamic of Assumptions

In Chapter I it was stated that assumptions are almost axiomatic in quality for those who make those assumptions; they are not proved beyond a doubt but tend to be held and acted on as if they were. Before looking into the theory and technique of TM, it will be useful to look into the way our assumptions affect our ways of perceiving and acting. This cursory glance at the dynamic of assumptions should hopefully throw light on subsequent discussions.

Although assumptions are not verified in the technical or empirical sense of the word, they are accepted in some way by the person or group holding them. If, for example, a man finds a gun and assumes it is something to break stones with, he will attempt to break stones. If he succeeds in breaking stones with it, his assumption seems valid to him and tends to be reinforced. He may spend a lifetime breaking stones with the butt of a gun with some efficiency and expertise and never give his assumption any conscious examination. In fact, he may adhere to it with so much certainty and security that he would resist different assumptions about his "stone-breaker." Different assumptions would rob him of the expertise with which he handles his world, and disorient his way of

looking at it in this particular area. He believes and acts on his assumptions so tenaciously because "they work," that is to say, they enable him to do what he has a mind to do. This was his way of verifying the validity of his assumption: they worked for the goals he set himself.

Whole cultures and subcultures have been reinforced thus in their basic assumptions.<sup>1</sup> These assumptions are the first units in their codification of reality. Many cultures and subcultures may well be symbolic systems through which people transform the reality "out there" into experienced reality, so that the universe as it is known or imagined in one world may be different from the universe of another.<sup>2</sup> And all this because of differing assumptions. Some cultures seem to have, for example, a dominantly rational, cause-effect way of codifying reality; others perceive and interact with the same reality in dominantly non-rational, non-causal ways. As Lee exemplifies it:

According to the conceptual framework of my culture, I perceive my own behavior differently from the way in which people of another cultural framework view theirs . . . When I throw a ball, do I perform an aggressive causal act, as my culture predisposes me to believe? Or does the ball leave my hand, as the Greenland Eskimo puts it? Or do I merely actualize the ball's

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<sup>1</sup>Florence Rockwood Kluckhohn, "Dominant and Variant Value Orientations," in Clyde Kluckhohn and Henry A. Murray, eds., Personality in Nature, Society and Culture (New York: Alfred A. Knopf, 1953), pp. 342-357; Dorothy Lee, Freedom and Culture (Englewood Cliffs, New Jersey: Prentice-Hall, 1959).

<sup>2</sup>Lee, Freedom and Culture.

potential to move, as the Navaho would have it?<sup>3</sup>

Of interest here is that "I," the Greenland Eskimo and the Navaho are quite adamant that our own particular assumptions are self-evident, not in need of questioning, and the only sensible view to take. They have been "verified" or reinforced because they worked for the purposes we had in mind.

So, the validity of assumptions for individuals or groups is their functionality. That validity will be thrown into doubt when in some kind of culture contact another set of assumptions proves just as effective or also seems to work.

Conventional counseling and TM are now in some kind of culture contact. In order to answer the question whether TM works, the theory of the technique, the technique itself and some of its effects on TMers will be examined in this chapter. The general philosophy of the Program, SCI, and experimental studies, to be examined in later chapters, will throw more light on this theory and on the question of its effectiveness.

### TM Theory

TM is the technique for experiencing absolute Being directly. What does that mean? Creation, as Maharishi explains,<sup>4</sup> has manifest and unmanifest aspects in finely-layered progression. The progres-

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<sup>3</sup>Lee, Freedom and Culture, p.2. Also pp. 105-120.

<sup>4</sup>Maharishi, Transcendental Meditation; On the Bhagavad-Gita; "A message . . ."

sion is from gross, manifest phenomena to subtle, unmanifest Being, through layers of varying degrees of subtlety. A rose, for example, is more manifest and grossly structured than its fibers which, in turn, are more gross than the sap which flows through them which, in its own turn, is more gross than the atoms which constitute its structure which, again, is more gross than the energy vibrations which underlie the atom. In order to experience the subtle reality which lies beyond all the layers:

it is necessary that our attention be led in a concrete manner through all the subtle strata of creation. Then arriving at the subtlest level, it must transcend that experience to know the transcendental Being.<sup>5</sup>

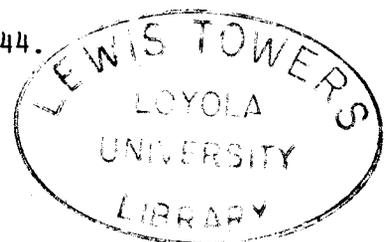
At the gross level, Maharishi goes on to explain, we have realities perceptible by the senses. But there is a limit to what the senses can perceive or sense. Beyond a certain level of refinement, sounds, sights, sensations escape the senses. The senses are limited to gross experience. To experience more subtle levels, one must have recourse to instruments such as microscopes. What these instruments do is to improve one's capacity to experience. Improving the capacity to experience, then, offers one the possibility to perceive more and more subtle levels of creation.<sup>6</sup>

To improve one's capacity to experience subtle reality calls for an improvement in the ability to experience a thought before it

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<sup>5</sup>Maharishi, Transcendental Meditation, p. 44.

<sup>6</sup>Ibid., p. 45.



comes to conscious awareness. This ability can then be further improved to reach the very source of that thought. When that source is reached, one transcends it to leap to the transcendental state of pure Being.<sup>7</sup>

This transcending leap from the "finest stratum of creation" to Being itself is what gives this technique the name "Transcendental." It transcends or goes beyond one's ordinary ways of experiencing. In fact, says Maharishi, it transcends the very process of experiencing.<sup>8</sup>

This stepping out of the process of experiencing brings one to the state of absolute Being, a state of pure consciousness. Ordinary conscious thinking cannot get one there because thinking flits across the surface levels of creation, the relative, outer manifestations of absolute, inner Being. The transcendental state of Being, according to Maharishi, "lies beyond all seeing, hearing, touching, smelling and tasting --- beyond all thinking and beyond all feeling."<sup>9</sup>

There is a way to reach this state which is in one's control. That way is the technique of TM. TM theory assumes that consciousness is not thought. Consciousness is a process of subtle energy vibration. Thought is only a gross manifestation of this energy

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<sup>7</sup>Maharishi, Transcendental Meditation, p. 45.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid., p. 46.

process. For the average person pure consciousness is a rarer experience than gross thought. The TM technique is said to give meditators this rarer experience and then lead them beyond it. To do so it works with thought.

TM is based on the assumption that ordinary consciousness is a subtle form of speech and thought is a form of sound<sup>10</sup> or subtle vocalization. If one can capture a single such "vocalization" and descend to its subtlest level, one reaches a home base from which it is possible to launch into the inner space of the whole of existence as contrasted to any one particularized existence. That single "vocalization" is the mantra which is a central factor of the TM technique.

These theoretical notions on TM are called "The Main Principle of Transcendental Deep Meditation" which is often explained with a favorite analogy and illustration (see Figure 1).

In the analogy, the mind is compared to an ocean. A thought begins like a bubble at the deepest level of the ocean. As it rises, it becomes bigger until it comes to the surface where it is perceived as a conscious thought. Conscious thought stirs the surface of the ocean continuously like waves, but the deeper one goes into the ocean the more stillness one encounters. Thought bubbles at that level are barely or not at all perceptible. Yet these bubbles are continuously stirring through the whole range of the ocean from depth

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<sup>10</sup> Maharishi, Transcendental Meditation, p. 47.

to surface.

If there were a way to consciously appreciate all the states of the bubble of thought prior to its reaching the surface level, that would be the way to transcend thought and experience the transcendental Being.<sup>11</sup>

The TM technique is claimed to be that way leading to an experience of the source of thought.

Although the entire pulse of the thought ranges from Z to A (Fig. 1) a thought bubble is experienced "consciously" only at level A. TM enables one to experience the entire pulse and thus expands the range of the conscious mind. Consciousness is then fuller. It is no longer limited to a portion of a thought impulse represented there by W1, while a major portion, W2, is out of range. During the practice of TM, consciousness is spread in one sweep to include W1 and W2, and to exist as one impulse W2 only.<sup>12</sup>

This is a brief explanation of the theory behind the TM technique. It is not the entire philosophy of the TM Program (SCI) but an integral part of it.

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<sup>11</sup>Maharishi, Transcendental Meditation, p. 48.

<sup>12</sup>Ibid., pp. 48-49.

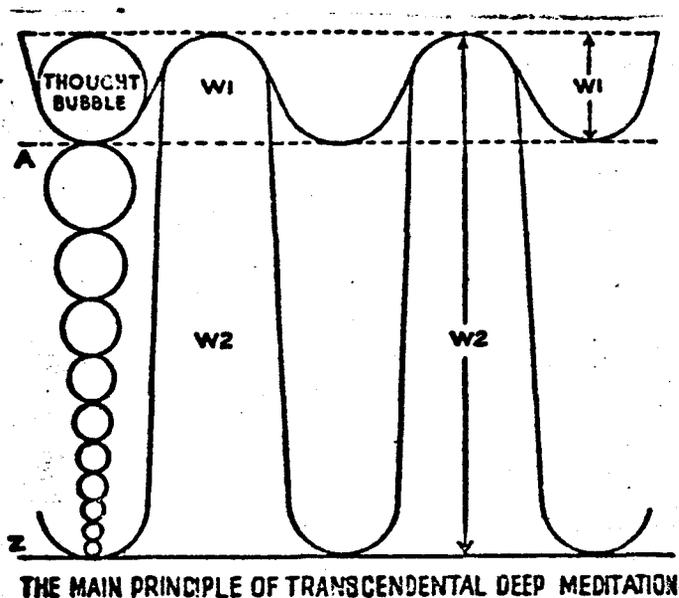


Figure 1

(Source: Maharishi, Transcendental Meditation, p. 48)

### TM Technique and its Effects

What is being described here is the experience of the mantra "recitation." It seems obvious to someone who has had that experience, but remains obscure to someone who has not. This happens because TM, as was noted, is an experiential rather than a notional knowledge. This is the reason also why it cannot be taught out of a book but only by someone "who has been there":

It cannot be imparted through a book because it not only involves telling an aspirant how to experience the subtle states of thinking, but an even greater responsibility lies in finding out what

the aspirant experiences when he proceeds on that path.<sup>13</sup>

Books, however, have been written describing the technique and procedures but unable to convey the experience.<sup>14</sup> They dwell at varying lengths on the mantra. At this point, therefore, when looking more closely at the more concrete aspects of the technique, one needs to look briefly into the mantra.

1 - THE MANTRA is considered to be a thought in the sense in which TM theory understands "thought," that is, the gross manifestation of a subtle form of energy vibration. In its manifest, recognizable form it is a sound, generally pleasant, which is declared to be made up of high-potential vibrations capable of vitalizing organisms at the cellular and sub-cellular levels. As sound it forms part of the thought bubble at all its levels, subtle and gross. As an energy vibration it forms part of the ultimate structure of all reality. It has no easily discernible conceptual meaning. Its "meaning" lies in what it does. It does different things to different persons, but essentially it is said to let pure Being become an integral part of the meditator's being, to let Creative Intelligence flow into one's whole consciousness.

2 - THE TM TECHNIQUE consists in the recitation of the mantra..

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<sup>13</sup> Maharishi, Transcendental Meditation, p. 52.

<sup>14</sup> Such as Jhan Robbins and David Fisher, Tranquility Without Pills: All About Transcendental Meditation (Bantam Books, 1973); John White, ed., What is Meditation? pp. 85-109; Everything You Want to Know About TM--Including How to Do It (New York: Simon and Schuster, 1976); Patricia Carrington, Freedom in Meditation; and others.

A mantra is specifically chosen and assigned by a TM teacher to each prospective meditator who then repeats it rhythmically in a loud voice. Gradually, audible vocalization is reduced so that the mantra is experienced only at subvocal levels. Eventually it is not even pronounced, but activated by the mind. At this level the sound, in a way, is imagined. This, essentially, is the TM technique.

3 - There is a structured procedure for the assigning of the mantra individually which is called the seven-step procedure. It extends through six days and takes ten and one-half hours in all. This part of the TM Program is described in some of the books,<sup>15</sup> and in many of the materials distributed by the TM centers. A rather detailed description is given in William Barr's doctoral dissertation,<sup>16</sup> and a "graphic vision" of how the mantra is actually assigned may be had from Carrington's teaching manual for her version of mantra meditation, CSM.<sup>17</sup> Within the TM Program the assigning of the mantra is somewhat of a guarded secret. The description of the seven-step procedure given here will be based mostly on Barr.<sup>18</sup>

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<sup>15</sup>Forem, Transcendental Meditation; Bloomfield and Kory, Happiness; Denniston and McWilliams, The TM Book.

<sup>16</sup>William Harry Barr, "College Student Development and Transcendental Meditation: An Analysis and Comparison," Unpublished doctoral dissertation, Michigan State University, 1974.

<sup>17</sup>Patricia Carrington, "Clinically Standardized Meditation (CSM) Teaching Manual for Instructors" (Kendall Park, N.J.: 62 Kingsley Road, 1976), Mimeographed.

<sup>18</sup>I am grateful to Joe Pardo, Chairman of the Chicago World Plan Center, for his helpful criticisms of this section.

STEP ONE consists of an introductory lecture lasting 90 minutes. In it the prospective meditator is told about the benefits of TM, particularly its effects on physiological processes. The findings of published scientific studies are presented together with some theoretical basis for the meditation.

Those who wish to learn the TM technique are advised to abstain from non-prescription drugs for fifteen days prior to personal instruction (step four). Religious professionals are required to take the SCI course with TM. Those receiving psychiatric treatment more than once a week are advised to wait until their therapy is completed. There is no charge for this step.

STEP TWO consists of a preparatory lecture, also of 90 minutes. Like the introductory lecture, this too is free. But it is generally designed for those who intend to continue with the whole seven-step procedure. The main principle of the TM technique is explained, and the listeners are told to meet the speaker in a brief private interview after this lecture if they wish to learn the technique. To learn the technique actually means to become a transcendental meditator or TMer.

STEP THREE is the brief interview with the speaker who will most likely be the TM instructor or teacher. Brief personal information is provided by the candidate on an application form and his or her goals in seeking TM are identified. The candidate is told the required fee and given an appointment for the actual initiation step.

For that step they are directed to bring fresh flowers, fresh fruit and a clean, white handkerchief. The handkerchief and some of the flowers and fruit are returned to the candidate after the initiation.

STEP FOUR consists of a two-hour personal instruction in the technique and forms the core of the entire procedure. After the teacher has performed a brief "ritual" in Sanskrit with the flowers, fruit, handkerchief, candles, incense, camphor,<sup>19</sup> he or she looks through the data in the candidate's application form and then assigns a mantra which is said to be chosen especially for the candidate by some diagnostic procedure known only to TM teachers.<sup>20</sup>

The mantra is recited a few times by the teacher. Then the candidate recites the mantra and is encouraged or corrected by the teacher till he or she pronounces it right. They are then instructed to recite it softer and softer until they recite it only mentally. All this while, the candidate, now a meditator, is sitting comfortably with eyes closed. No special sitting posture is required.

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<sup>19</sup>Carrington has retained this ceremony with all its trappings in her CSM because of its potential to create a mood which then permeates the technique with a sense of the serious. It becomes more than the mere training in a technique. The trappings may have a power to activate something in the deeper layers of the human psyche. See Freedom in Meditation, pp. 183-185.

<sup>20</sup>In CSM the candidate is shown a list of about 16 mantras and allowed to choose one that pleases him or her. Unlike TM, no special diagnostic procedure for mantra assignment is claimed in CSM. Part of a sworn testimony by TM teachers in a New Jersey court seems to indicate that in TM mantras are assigned on the basis of age: certain mantras for one age group, certain others for another.

Whatever is comfortable for the candidate will do. They are allowed to meditate thus for a period and then questioned about what they feel. The instruction is repeated for longer periods with these little checks. After that the meditator is dismissed with instructions to meditate twice daily for about twenty minutes each time, morning and evening. They are also advised to take part in the remaining three steps.

Meditators are called out of meditation by the instructor saying aloud, "Jai Guru Dev" (Hail, Guru Dev.)<sup>21</sup> This is a TM Program form of greeting which may, in some ways, be considered a "mantric" slogan in its own right. TM teachers stress the importance of a few quiet moments of rest with eyes closed before beginning the mantra and after stopping it. They do not encourage an abrupt starting or stopping of meditation.

Step four is the core of the TM course. If one thinks in terms of counseling, this is the heart of the counseling interview and the entire counseling process. Whatever therapeutic results TM might produce would be produced after it is practiced as taught in this step.

Steps five, six and seven are described in the TM materials as days of verification. They are two-hour group instruction and discussion on three consecutive days on matters of practical concern

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<sup>21</sup> Maharishi was a disciple of Guru Dev who in the later part of his life headed a monastery in India founded by a seventh-century sage called Shankara.

such as how to answer a phone call when one is in meditation, how to isolate oneself in the home and so on. These instructions are generally given in answer to questions the new meditators bring after their first day's experience.

STEP SIX deals with one main problem generally: how to deal with thoughts which "distract" from reciting the mantra. Instruction is given about the place of thoughts in TM. They are not generally considered distractions to fight against, but an integral part of meditation. As soon as one is aware of thoughts in the mind, one is advised to return quietly to the mantra.

The thoughts, it is explained, are stress-releasers as much as the mantra. In the TM Program, it should be remembered, thought is a form of subtle energy. While the mantra sinks to the source of thought, it encounters unfinished psychic material accumulated over the years. Conscious thoughts arise at this point. They dissolve the psychic deposit and thereby let the mantra sink to a deeper level beyond that point until it meets another psychic block which is again dissolved by other thoughts. Thus the meditation becomes an alternation of mantra and thought, thought and mantra. This is known as diving and surfacing. The end result is stress release and purification of the nervous system which is then capable of reflecting higher levels of consciousness just as purified water can reflect more sunlight.

Other clarifications in this step are directed to specific questions raised by the new TMers.

STEP SEVEN deals with a few more of the new meditators' questions and problems and then ends with a talk on the ultimate goal of TM, enlightenment, and what that implies for the quality of individual and social life. The meditators are then invited to return to the center once each month for an entire year to have their meditating checked. Checking is done by especially trained checkers. The initiation into the mantra can be done only by trained teachers.

The entire fee for this seven-step course, which includes the one-year check, is \$165. Married couples and children through age 14 pay \$265. It is \$85 for College students and \$75 for High School students. Married student couples pay \$135, and children from ages 10 to 14 are charged \$65. These are the April 1977 revised fees.

This is the entire basic TM course mentioned in Chapter I. After this, one is on one's own and under no obligation to contact either the teachers or the organization. There is a continuing education program for meditators, but it entails no obligation and is offered free.

The continuing education program consists of Checking, a twenty-minute procedure in which one meditates under supervision to insure that maximum benefit is being gained; Intermediate Meeting, approximately two weeks after the personal instruction for a group verification of experience; Advanced Lectures, again a group meeting for a greater understanding of the growth and integration that results

from TM; Regular Newsletters and Special Events like guest speakers, seasonal festivals and so on. All this enables meditators to keep up their practice or have it improved under supervision. They are not expected to look for any kind of results, even enlightenment; they are to allow things to happen in a natural, easy, effortless way.

4 - THE EFFECTS of TM have been assessed in two main ways: first-person testimonies and experimental studies. Here an examination of a few self-reports by TMers will be made, while another chapter will be devoted to a scrutiny of some of the experimental studies. This examination should help establish whether TM works. The chances of the TM Program assumptions being adopted and reinforced are contingent, as was said earlier, on whether TM works for the purposes one has in mind.

The TM Program makes some promises of positive effects to be achieved through TM. One such effect is a holistic way of perceiving reality and coming in touch with the Self. More is perceived in the world around or is perceived in novel ways, and there is a heightened sense of self-integration. Also, long-standing stress is released so that underlying potentials come through in noticeable behavior change. All this happens, according to the TM Program promises, because the nervous system is purified enough to become resistant to toxic pollution, strengthened to process adequately the normal stresses and strains of daily living, and, especially, modified to channel more consciousness and at different levels. The

self-reports here illustrate nearly all of these promised outcomes.

5 - Self-reports on the TM experience abound in various sources, some of them "signed" and some of them anonymous. In general they report the behavioral changes perceived by TMers in their lives, and give some indications of the kind of inner experience they become aware of.

Forem has grouped a set of anonymous statements by TMers under Maslow's characteristics of the self-actualizing person:

- I am definitely aware of a greatly increased depth of understanding of things around me and of myself.
- Mental perception and cognition have sharpened and increased. I feel able to think more clearly as well as see more deeply into many aspects of nature -- color, objects, etc.
- I seem to very easily grasp the whole of anything that is presented to me. That which I observe or experience seems immediately clear, instantly understandable. Often, honestly, I am baffled at this new state of mind.<sup>22</sup>

Forem considers the above statements indications of the "clearer, more efficient perception of reality" which, according to Maslow, is the first characteristic of the self-actualizer.<sup>23</sup>

Other characteristics of SA's are "more openness to experience, greater freshness or appreciation," "increased integration,

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<sup>22</sup>Forem, Transcendental Meditation, p. 126.

<sup>23</sup>It should be noted, however, that Maslow later went beyond the profile on the self-actualizer, SA, to create another profile, the transcender, whose characteristics are more like those described in these protocols from Forem. See Abraham Maslow, "Various Meanings of Transcendence," Journal of Transpersonal Psychology (5:1(1), 1969), pp. 56-66; "Theory Z," Journal of Transpersonal Psychology (5, Fall, 1969), pp. 31-47.

wholeness, unity of the person," and "zest in living." The following statements, according to Forem, express these Maslowan traits:

- It seems to me that everything I see is more vivid, sharper, and colors brighter.
- There has been a startling change in my perception of beauty in nature -- more prone to appreciate the glory of life.
- I appreciate just living each moment. Day-to-day living now holds a special fascination for me.
- I am more able to feel what I am feeling, rather than what I think I should feel.
- There seems to be much more of a centeredness to what I am doing . . . more single-mindedness of purpose and less ambivalence in my life.<sup>24</sup>

Forem seems to find confirmation in TMers of the self-actualizer's other characteristics such as "a real self," "a firm identity," and "ability to love," and to relate, and a "transcendence of selfish and personal motivations":

- Over the past 14 months (since beginning TM) I've found myself; and I'm beginning to know who I am and what I'm doing now and will do in the future.
- I think that meditation let me cut a pathway through my jungle of egotistical confusion to my self, my real self, me!
- From rather ego-centered values (money, big house, nice things) I have changed to other-people-centered values. I now have a real concern for those about me.
- My capacity to tolerate negativity with sincere compassion and love have grown to a level of unflinching and natural gentleness. This is how I have always wanted to be but in the past, whenever my temper was tested or I found myself in a situation of conflict, I always gave way to the emotion of anger and reaction. Now this is past. My capacity to love seems as high as it could

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<sup>24</sup>Forem, Transcendental Meditation, p. 127.

possibly be.

- I find that everywhere I meet or run into people, I just naturally look for the "good" in them. It's a beautiful thing. Before, I used to pretend that I loved people; after all, it was the "happy" thing to love everyone. But it was so insincere that looking back on it I'm ashamed of how hypocritical I was.<sup>25</sup>

Besides being characteristics of psychological health, these are experiences of a new way of being, a way which Erich Fromm recently called the "being mode."<sup>26</sup> The TM Program is wedded to the assumption that the "being mode" is the primary way to be and the way to potentialize the "doing" and the "having" modes.

The above statements, however, come generally from the average middle-class young population whose level of personal conflict may be presumed to be within manageable limits. What of those who have tried to cope with the problems of living by drug abuse? They too report experiences of heightened states of fulfillment in TM.

Marcus reports an unpublished UCLA study on drug users who had become TMers. Of 440 drug users, 84% stopped drug taking and 14% decreased its use after TM. When asked what made them do so, 49% stated that their use of drugs changed because after TM life became more fulfilling; 14% stated that the drug experience became less pleasurable; 8% stated that their desire for drugs disappeared;

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<sup>25</sup>Forem, Transcendental Meditation, pp. 83, 129-136.

<sup>26</sup>Erich Fromm, To Have or to Be? (New York: Harper and Row, 1976).

and 4% gave miscellaneous reasons.

Some of the "life became more fulfilling" statements were as follows:

- Every part of my life has greatly benefited and now I have extreme contentment.
- Life after meditation finally became satisfying. I no longer needed drugs.
- Transcendental meditation gets me subtly and progressively higher, more relaxed, more in tune, more energized.<sup>27</sup>

Some of those who felt that the drug experience became less pleasurable after TM stated:

- The drug effect interfered with the good effect of meditation.
- Three recent experiences by way of experiment proved temporarily (24 hours) dulling and moody. A continuation of drug use would be absurd. The choice is obvious.
- Drugs have naturally fallen by. I didn't try to stop -- after a while I just found myself not taking them anymore.<sup>28</sup>

These reports are in general agreement with statements from adults whom one would consider more "straight" or "grey-flanneled" than we are accustomed to consider drug-users:

- John Lewis, Professor of Planetary and Earth Science at MIT and at MERU, said of the TM technique:

It provides in our daily experience a basis for integration of ourselves and for growing internal strength that frees and enlivens our relationships with others. As our internal artificial limitations dissolve, so do the boundaries between our-

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<sup>27</sup>B. Jay Marcus, "Transcendental Meditation: A New Method of Reducing Drug Abuse," Drug Forum (3:2, Winter, 1974), pp. 113-136.

<sup>28</sup>Ibid.

selves and others.<sup>29</sup>

- Major General Franklin M. Davis, retired Commandant of the U.S. Army War College, realizing that the army had a major drug abuse problem on its hands, looked around for a solution. In doing so he became acquainted with the TM Program, examined it carefully, and sceptically decided to give it a try:

In February 1971 I became a meditator . . . . It took two weeks before I got any results. I hadn't really expected any, or been looking for any, but there they were! My blood pressure went down 10 points; my wife said my disposition improved a great deal (although I thought I was fine before); and I found that the minor stresses and strains of life around Washington didn't bother me anymore. I suddenly discovered that I had stopped griping at other drivers, for example.<sup>30</sup>

- Robbins and Fisher themselves who report the story of General Davis are experienced journalists and writers commissioned by their publisher Peter H. Weyden to write a book about TM. To do justice to the subject they became meditators and in the last pages of their book left separate testimonials of their meditation experience:

I sleep less than before, yet I feel more rested. I remember my dreams now, and they are in color. Before, my mind and desk used to be cluttered with loads of useless items. My mind seems to have cleared up (but I still have piles of junk next to my typewriter) . . . .

I find I have become more of an optimist . . . .

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<sup>29</sup>WPEC, U.S., publication, "To Develop and Enjoy an Evolved State of Life Need Not be Left to Chance. The Transcendental Meditation Technique." Undated.

<sup>30</sup>Robbins and Fisher, Tranquility Without Pills, pp. 105-106.

Recently I ran into an old gym teacher I had in high school, and he repeated a slogan he used to quote in class, "A healthy mind in a healthy body is the best you can hope for." I told him that I thought I had found something that provides both: transcendental meditation. (Robbins)<sup>31</sup>

I meditated for the first time during my initiation and was amazed. I mean really surprised! Physically, I felt a wave of relaxation surging through my body. My shoulders sagged and I was completely relaxed. Totally, I felt as if I had taken a step away from the everyday world . . .

I had never been a big drinker, but now I very, very rarely have anything except soda and grapefruit juice. The same holds true for marijuana. I never smoked heavily or regularly, but I've only smoked once since I began meditating.

As time passed, I learned more about TM, and many of the mysteries of the first lecture were solved. The strange state of "Being" began to take a misty shape and form. I found the phrase "cosmic consciousness" creeping into my conversations. (Fisher)<sup>32</sup>

A more systematic first-person account of the TM experience comes from psychologist Charles Tart of the University of California.<sup>33</sup> The self-statements given above refer to some heightened sense of exuberance or happiness. Maharishi invariably promises an experience of bliss consciousness because bliss and consciousness are the essential nature of Creative Intelligence in SCI Teaching. But Tart had no personal experience of bliss consciousness. He did, however, report more psychologically "prosaic" experiences.

There was more processing of unfinished "psychic business."

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<sup>31</sup>Robbins and Fisher, Tranquility Without Pills, p. 152.

<sup>32</sup>Ibid. p. 156.

<sup>33</sup>Charles T. Tart, "A Psychologist's Experience with Transcendental Meditation," Journal of Transpersonal Psychology (3:2, 1971), pp. 135-140.

Psychological experiences loaded with fairly high affective charge and not immediately available to consciousness surfaced easily and were more quickly worked through.

- Thus TM, for me, seems to have worked off a large accumulation of poorly processed experience.<sup>34</sup>

There was more mental quiet and an increase in sensitivity with less tension:

- Another effect of this year of TM has been a large increase in my ability to cease thinking, to put my mind in a condition where it is alert to incoming stimuli, but is otherwise still . . .

This goes along with a general feeling that I am now a much calmer, more relaxed person as a result of practising TM. I feel more sensitive to my inner processes, and generally do not get as wound up in my daily activities. This has not resulted from a loss of sensitivity to what I am doing: the feeling is that I am more sensitive than before, but I have more choice about whether I'm going to get tense and excited, and I generally choose not to.<sup>35</sup>

He grew less concerned about whether he was doing the meditation properly, overcoming what he calls a fairly typical reaction of academic people "of being hyper-concerned with the exact technique of doing TM," and constantly wondering whether they are doing it correctly.

Although the room in which he meditated frequently got very chilly (50° to 60° F),

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<sup>34</sup>Tart, "A Psychologist's Experience with Transcendental Meditation," p. 138.

<sup>35</sup>Ibid., pp. 138-139.

- I was never chilly during the meditation even if I were practically nude.<sup>36</sup>

Closely related to the decrease in the need for drugs reported by ex-drug-users is what Tart says about his use of alcohol. It parallels the experience of Fisher cited above. For several years before beginning TM, Tart had been in the habit of taking one or two wineglasses of sweet wine before dinner which relaxed him and produced an overall pleasant affect. Shortly after being initiated:

- I found that if I tried to meditate within two or three hours of having drunk this amount of alcohol, that I could not meditate at all. As soon as I turned my attention inward to meditate, it was clear that my intellect was very dull, that my mind was wandering . . . I do not know whether I was simply much more aware of the effect of alcohol on me. My feelings and behavior when not meditating were not particularly changed, so I'm inclined to the latter hypothesis.<sup>37</sup>

As he continued meditating, within a couple of months:

- I found that alcohol had lost all pleasure for me . . . if I drank more than half a glass of wine I almost immediately got a headache which lasted several hours, with no compensatory joy at all! This has continued through the year of meditation, and consequently I rarely touch more than the slightest amounts of alcohol anymore. I was rather angry about this at first, since I enjoyed my wine, but being angry about it didn't alter the effect, in spite of my trying to enjoy alcohol for a while without getting the deleterious effects. As no other major changes in my life occurred during the year, I attribute this effect to TM.<sup>38</sup>

A shortcoming of these self-reports is that they have no

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<sup>36</sup>Tart, "A Psychologist's Experience with Transcendental Meditation," p. 140.

<sup>37</sup>Ibid., p. 138.

<sup>38</sup>Ibid.

"control factor," that is to say, there does not seem to be any published record of negative self-reports. But cumulatively they are impressive for what they tell of the way a fairly representative "sample" of TMers perceive the changes taking place in them. They match the TM Program promises of holistic and heightened perception of self and other, of stress release and increased potential to affect behavior change and make for better coping strategies, of organismic resistance to alcohol, tobacco and drugs, and a general sense of more awareness.

To the question, "Does TM work?" they answer, "Yes," and indicate some very specific ways in which it does work.

## CHAPTER IV

### SOME IMPLICATIONS OF TM THEORY AND TECHNIQUE

If TM works, what does that imply? This chapter will deal with some of those implications especially as they affect the assumptions which undergrid conventional counseling.

The question may be asked whether one can deduce that TM works only from the self-statements of meditators. Experimental studies on TM effectiveness will be examined in a subsequent chapter. Here it will suffice to note that in conventional counseling, for most practical purposes, the initiation and termination of counseling depends on the self-statements of the counselees. When they think they are restless, they seek counseling; when they think they feel better, they terminate counseling. The effectiveness of the psychotherapy is judged practically on the counselees' self-statements. It is in this sense that the self-statements of TMers are used to establish the effectiveness of TM: it works in this practical sense. If it works, what are the implications?

1 - TM has a consistent theory, a well-defined technique and effects like those produced or aimed at by conventional treatment modalities. In that sense it can be considered a viable treatment modality.

Many differing treatment modalities, of course, can peace-

fully coexist within the framework of the conventional psychotherapies. Their observable differences may still be based on underlying assumptions about cosmic and human reality which are common. TM, on the other hand, may have the common marks of a treatment modality, but its presence among the conventional modalities immediately disturbs the underlying assumptions. The resemblance is at the surface, the divergence is at the roots.

In spite of the look-alike quality of the outcomes, the theory has little in common with most conventional counseling theories, and the technique does not look like anything commonly done in conventional psychotherapy today. Most theories are directly "man-centered." The TM theory places "man" in a context of cosmic realities and is more directly centered on Being as such. This should become more obvious in the next chapter which will deal with SCI. The technique, on the other hand, is likely to leave the average counselor with a sense of disappointment. It seems ridiculously childish, quite unlike any form of conventional counseling. It becomes difficult to believe that this little mantra mumble can have any kind of effect beyond some harmless relaxation. It seems well nigh impossible that TM can work. Yet, from what has been seen thus far, it works.

2 - Because it works, the assumptive world of TM is likely to get more and more attention in the future. That would eventually lead to a questioning about things taken very much for granted in conventional counseling.

If inquiring counselors adopt the TM technique and obtain the results they have in mind, by the dynamic of assumptions, they are likely to have a new set of assumptions reinforced. A new set of assumptions will lead to a new way of doing counseling with a different set of goals and beliefs about human nature and its potentials. Therefore, the TM technique as a treatment modality would not be nothing but a treatment modality. Adopting it would entail a conflict of assumptions, leading to some sort of cognitive dissonance. Previously held assumptions would come up for questioning. What assumptions? Some of them are briefly discussed below.

3 - (a) A rather common assumption already underlies the inability to believe that something so simple as a mantra recitation can produce significantly positive results. It is generally assumed that genuine therapeutic or growth movement entails real and prolonged effort, some level of sophistication in intervention, and, possibly, some mechanical or chemical treatment. This assumption is identified by Carrington when she writes that the physiological processes involved in biofeedback were not taken seriously until a technology to measure them was developed: "When we could deal with it through a machine, it became 'real.'"<sup>1</sup> Simplicity and naturalness are presumed "guilty" until proved "innocent." Not so complexity and artificiality.

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<sup>1</sup>Patricia Carrington, Freedom in Meditation, pp. 39-40.

TM assumes that none of all this is necessary for any of its outcomes. One of its "loudest" messages is that TM is easy. The words "simple," "easy," "effortless," "natural," are repeated in TM courses and literature. It evidently assumes that for something to be effective it need not be "complicated," "hard," "strenuous," or "artificial." TM is none of these as a technique, and yet does not lose whatever effectiveness it might have, as the outcomes seen so far, and to be seen later, bear out.

(b) Basing himself on Stewart, Daniellian and Festes, Paul Pedersen described mainstream American values in five systems of assumptions that express the values which typically guide thinking about conventional mental health services in the Western world. One of those systems which the TM theory and technique brush against at almost every point is described as follows:

Self-expression in Western society takes place in an "activity modality" of doing. Activity should result in externalized visible accomplishment. A contrasting "being" orientation, referring to the spontaneous expression of that which is regarded as the given nature of human personality, is given less consideration. The "being-in-becoming" orientation, which stresses experience rather than accomplishment in an existential or situational framework, is less popular. The passive, contemplative, experiencing mode is nonisomorphic to the "American way." Activism is most clearly seen in our mode of problem-solving, and decision-making. Learning is perceived as an active and not a passive process that requires both performance and motivation by the learner if success is to be achieved. The passive student with slow motivation is quickly labeled a "slow learner."<sup>2</sup>

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<sup>2</sup>Paul Pedersen, "The Field of Intercultural Counseling," in Pedersen et al., ed., Counseling Across Cultures, p. 24.

TM theory presupposes that some vitally significant learning takes place as a passive process which works best when left alone rather than when manipulated with "problem-solving" and "decision-making." TM teachers even stress forcefully that in order to reap the fruits of TM it is not necessary to be motivated or even convinced about it. Conventional counseling would probably frown upon this bloodless disposition.

The whole TM process is biased towards a being orientation, that is to say, towards the spontaneous expression of what is considered a given of human personality, Creative Intelligence. Some philosophies of counseling would even deny that there is any such constant known as "human nature."<sup>3</sup> In the health services today, concern to express an unknown or unknowable "given of human personality" is given less consideration, probably on the assumption that it is too passive or escapist to produce any results worth consideration. TM approaches healing on the assumption that a certain kind of passivity is an action more therapeutically powerful than that "activity modality" which requires externalized, visible intervention to effect any change.

Although many conventional psychotherapies require that I take responsibility for my own life, and plan, direct, decide the way I want it to go, TM theory assumes that only a tiny portion of

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<sup>3</sup>Abraham Maslow, Religions, Values, and Peak-Experiences (The Viking Press, 1970), p. xvi; "New Introduction: Religions, Values and Peak Experiences," Journal of Transpersonal Psychology (2, 1970), p. 89.

of my life can thus be controlled, and that a vastly larger section of my life is lived for me by a conscious, intelligent energy system I had best come in tune with. Conventional psychotherapy probably assumes that when one plans, directs, controls, only good can happen, and when one lets be, only dire consequences will follow. TM has no such presupposition about "letting be." It does not discredit the taking of conscious responsibility for one's life and the life of society, but it holds differing assumptions about what is "conscious," and what is the totality of life, and how much can really be accomplished by merely acting upon what it considers the surface or manifest levels of life.

(c) Related to all this is the assumption of many conventional psychotherapies that effective therapy must be "neat." "Neat" may be understood in several different ways.

- "Neat" may mean that in order to be credible or effective as a therapy something must not be "esoteric." It must be easily recognizable either as a "science," or a "philosophy," or a "psychology," and so on, but it must not be an opaque mixture of psychology, mysticism, philosophy, religion or, worse still, magic. It must be neatly conceptualized, well-defined and all its meanings clear.

TM is coming across as a viable therapy modality and is yet polluted with incense, flowers, candles, and cannot be neatly pigeonholed either as a pure science, or a pure philosophy or a pure religion or as pure magic. It comes across as a mixture of all these without suffering any loss in terms of therapeutic outcomes. It deliberately works with a sound that has no easily understood meaning,

asserts that thought without content is more "normal" than thought full of it, and claims to have direct "knowledge" of something for which there is "not a shred of 'scientific' evidence." Mainstream psychotherapy would consider it unprofessional, if not unethical, to employ a concept or a principle for which there is no shred of evidence. It is assumed that only acting on "scientific" evidence is neat. The evidence for the "source of thought" in TM is practically non-existent in the strict scientific sense.

What we are up against here is that TM is not neat and yet it works.

- "Neat" may also mean that any theory or technique should be firmly based on known reality. This reality is often understood in a narrow way to encompass only sense-reality. As Tart puts it:

For the orthodox, Western psychologist, the external world and the internal world of our body and nervous system are a total listing of all there is to perceive.<sup>4</sup>

"Reality-testing" as a technique or measure of health and growth is generally about this kind of narrow reality. "Known reality" is more likely to be understood as measured or experimental reality in the present state of the research. It is almost taken for granted by conventional psychotherapy that approaching its task in this context and moving from "well-established" fact to "well-established" fact within this range of "known realities" is the best or only way to approach healing or personal growth.

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<sup>4</sup>Tart, "Some Assumptions of Orthodox, Western Psychology," p. 106.

TM, both as a theory and a technique, takes the "known reality" as understood by orthodoxy only as a starting point. The process moves along subtler levels of this reality and then leaps away from it altogether into an "unknown" reality of absolute Being. That for TM theory is the only reality, the basic energy, in which all individualities are united in a whole. This diverges from two assumptions of orthodox psychology which Tart has worded as follows:

- Psychological energy is completely derived from physical energy, as expressed in physiological processes in the body.
- Each man is isolated from all others, locked within his nervous system.<sup>5</sup>

How far TM is from these two assumptions should become clearer from a look into SCI in Chapter V, but there is enough in the TM theory and in the way TM approaches its "therapeutic" task to point out how it runs counter to these two assumptions. The energy it talks about is neither physical, physiological or psychological, and it transcends the nervous system to lie like a common ground behind all beings.

TM does not "neatly" stay within the bounds of "known reality" and pushes its reality-testing to unconventional limits.

- "Neat" may also mean that there be some "reasonable" procedure in treatment modalities: that a solution is not provided until a problem has been analyzed. As a radio commercial puts it,

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<sup>5</sup>Tart, "Some Assumptions of Orthodox, Western Psychology," p. 74.

"We can't solve the problem until we take a clearer look at it" (WLAK FM 94). For this, some sort of diagnosis is considered essential, or at least the problem is verbalized in some form of "analysis" or getting in touch, before it is "treated."

TM seems to demonstrate that "you can solve the problem without taking a closer look at it." High blood pressure is reduced, drug taking is diminished, resistance to alcohol is build up without even adverting to these problems. With reference to some forms of problem analysis not unknown in psychotherapy SCI teaches that

It should not be the act of psychology to remind a man that his past was miserable, or that his surroundings and circumstances were unfavorable, or that his associations were depressing and discouraging, or that there was a lack of love and harmony with dear and near ones. Such information delivered to anyone only results in suppressing one's consciousness (Emphasis added)<sup>6</sup>

TM does not hold that a level of consciousness can be substantially raised by adding more information from the same level. It assumes that a level of consciousness is substantially enhanced by moving into another level. It does not deal with a problem from the level of the problem, but from the level of the solution. In TM this is called the "principle of the second element."

This principle states that in order to dispel darkness it is not helpful to accumulate information about the nature and causes of darkness; darkness is dispelled by introducing light:

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<sup>6</sup> Maharishi, Transcendental Meditation, p. 256.

If you wish to produce an effect on the first element (darkness), ignore that element, do not seek its cause; influence it directly by introducing a second element (light). Remove darkness by introducing light.<sup>7</sup>

By this is meant that suffering is better relieved by producing happiness than by just creating favorable conditions to neutralize suffering; that one kind of consciousness is raised by introducing another kind of consciousness.

This is not a neat problem-analysis-problem-solution approach. It is not only implied that the solution to a problem lies outside it, but that it is unnecessary to "know" the problem in order to remedy it.

Even those psychotherapies which avoid the symptom-relief approach and endeavor to potentialize personal resources, do not exactly work on the assumptions of this approach. The TM approach works on the assumption that the real resource is only one and it lies at another level than the one from which we "normally" function. It has to be contacted elsewhere and hence periodic departures must be made from our "normal" levels of being and being conscious.

This is not "neat." It sets out to solve a problem by turning its back on it. Conventional psychotherapy would generally feel uneasy with what it might consider a "copout."

(d) In orthodox psychology, writes Tart, ordinary consciousness is assumed to be identical with brain functioning, so that an

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<sup>7</sup>Maharishi, On the Bhagavad-Gita, p. 126.

altered state of consciousness is simply a temporary reorganization of brain functioning.<sup>8</sup> Psychopharmacology is firmly based on this assumption as are also most forms of "drug-therapy." TM considers consciousness to be a "thing" in its own right, and the nervous system to be nothing but a transmitter of that consciousness. The central and peripheral nervous system are pipelines of consciousness and for this reason are to be constantly purified and kept open to facilitate the free flow of consciousness. Certain forms of chemical intervention are considered deleterious to the proper functioning of the nervous system as a transmitter of consciousness. The regular flow of consciousness from its source to its surface is said to purify the nervous system for a more abundant flow.

Many of the conventional psychotherapies may take a less physiological view of consciousness, but they would not be likely to look upon it as a "thing" in itself, having an existence apart from the conscious organism. In TM theory, consciousness predates the conscious organism and enjoys a prestigious autonomy of its own.

### Conclusion

The assumptive world of TM diverges in important points from the assumptive world of what has been called orthodox scientific psychology. The scientific culture itself as we have it today

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<sup>8</sup>Tart, "Some Assumptions of Orthodox, Western Psychology," p. 80.

is based on assumptions most of which are diametrically opposed to the assumptions of TM. Because psychology today claims a scientific status, it is impregnated with the assumptions of the scientific culture.

Counseling leans heavily on psychology and thus shares its assumptive world "by contagion." Counselors operating within a psychoanalytic, behavioristic or even humanistic psychological framework and still claiming scientific status would not be able to explain the theory, technique and approach of TM within existing "scientific" assumptions. Confronted with TM outcomes, they would be obliged to take some stance or other before the fact that such divergent beliefs, assumptions, and approaches produce such similar results. One basic admission they might have to make is that counseling is a great unknown. Outcomes notwithstanding, does one really know what makes it work? That is the great unknown. A "great unknown" will either have to abdicate its "scientific" status and move into the realm of mystery and the "esoteric," or continue to work for scientific status but within a new paradigm of what is scientific. The existing paradigm is not sufficient to account for the kind of things it does especially when TM does the same kinds of things without resting on the same kind of paradigm.

In the light of the fact that TM works, its encounter with conventional counseling sets in motion a dynamic which disturbs a world of assumptions.

In his analysis of the consciousness world views, James

Sire came to the conclusion that:

Even a watered-down version (of this world view) like Transcendental Meditation requires an immediate and radical reorientation of Western man's mode of grasping reality. Such reorientation leads to new states of consciousness and feelings of meaning . . . but the cost is high. One must die to the West to be born in the East.<sup>9</sup>

This conclusion needs some qualifications which will be made in discussions later in this study, but it makes the point stated above that for the conventional counselor to adopt TM as a treatment modality is to open a Pandora's box of divergent assumptions.

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<sup>9</sup>James W. Sire, The Universe Next Door: A Basic World View Catalog (Downers Grove, Illinois: InterVarsity Press, 1976), p. 151.

## CHAPTER V

### SCI: THE SCIENCE OF CREATIVE INTELLIGENCE

#### Introduction

The basic assumptions of the TM Program are not as explicit in the TM technique as they are in the philosophy of the Program. A technique, according to Webster's dictionary, is a method of accomplishing a desired aim. That aim would flow from one's philosophy or assumptions. A technique in counseling is mainly concerned with implementing the implications of certain assumptions. Such a technique does not patently articulate the assumptions on which it is based. Even techniques which look the same are sometimes based on very divergent assumptions, and those assumptions are too deeply buried in the technique to be easily observable. In order to identify the assumptions, it becomes necessary to examine the philosophy which forms part of the entire program. In the philosophy, those assumptions are sometimes patent and sometimes more explicitly stated. This chapter, therefore, will be an examination of the philosophy of the TM Program, especially some key concepts and principles of more direct interest to psychotherapy. The following chapter will be a discussion of some of the underlying assumptions and certain current trends, especially in psychology, which seem to adopt and work on those or similar assumptions, and a considera-

tion of the SCI teaching on consciousness as a comprehensive theory of human nature capable of filling a gap in present assumptions and paradigms of human nature, of the cosmos, and of psychology.

### Origins

The Science of Creative Intelligence or SCI is Maharishi's version of a traditional Indian teaching dating back to three or more thousand years.<sup>1</sup> It was originally an oral tradition preserved in its integrity by a complicated teaching method of mnemotechnical exercises but by the twelfth century after Christ parts of the tradition were already committed to writing.<sup>2</sup> As a philosophy, this ancient teaching was divided into six systems dealing with such philosophical questions as the ultimate nature of reality, human nature, knowledge and ways of knowing, the meaning of life. Yoga, the fourth system, offers a way for the direct cognition of the ultimate nature of reality, and Vedanta, the sixth system, identifies and describes this ultimate or absolute reality.<sup>3</sup> SCI is Maharishi's elaboration of Vedanta teaching. Vedanta, according to him, explains the relationship of the unmanifested absolute Reality with the manifest relative aspects of life, and of the absolute Self with the relative dimensions of individual life. But

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<sup>1</sup>Jean Varenne, Yoga and the Hindu Tradition (Chicago: University of Chicago Press, 1976), p. 4.

<sup>2</sup>Ibid., pp. 4-5.

<sup>3</sup>Maharishi, On the Bhagavad-Gita, pp. 472-473.

this knowledge can be attained only by raising one's level of consciousness; these cosmic and individual relationships cannot be cognized at the normal waking levels of consciousness.<sup>4</sup>

#### Availability

SCI has been offered as a college level credit course in fifty-four campuses including the California School of Professional Psychology, Harvard, Stanford, Yale, the University of Illinois and Southern Illinois University. Negotiations are underway with the State Board of Education, Illinois, to have the Extension Courses of Maharishi International University recognized. If the recognition is granted, SCI has chances of becoming available as a credit course in Educational Institutions under the State Board.<sup>5</sup> This accreditation is likely to make the assumptions of SCI more available to the academic world. It can then be expected that the assumptions of SCI may clash with those of conventional Western world views. The impact of that encounter of differing assumptions needs to be examined. To do so it will first be necessary to look closely at the Science of Creative Intelligence.

#### The Science of Creative Intelligence: Basic Principle

The concept of creative intelligence according to Paul Levine,<sup>6</sup>

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<sup>4</sup> Maharishi, On the Bhagavad-Gita, pp. 491-492.

<sup>5</sup> Personal communication from a spokesman at the Chicago World Plan Center on November 29, 1977.

<sup>6</sup> Paul H. Levine, "Transcendental Meditation and the Science of Creative Intelligence," Phi Delta Kappan (54:4, December 1972), p. 232.

arises from an examination of the structure of purposeful change in nature. No matter where we look, new forms and relationships are continually being created from lesser developed states. This evolution appears to be orderly, that is, governed by intelligible laws. The intelligence displayed by nature in this process may be called creative intelligence.

In Maharishi's message to the first issue of Creative Intelligence<sup>7</sup> we have a typical example of his "Americanized" version of the ancient Vedanta teaching. The whole individual and cosmic life, according to this message, is fundamentally creative because it keeps increasing and multiplying ceaselessly, and evolves from simplicity to complexity. It is also fundamentally intelligent because it proceeds systematically, containing some inherent code which unfolds in an overall orderly way, unifying the purposes of individual units in a multi-purpose flow.<sup>8</sup>

How does this happen? SCI postulates an impelling life force which is both creative and intelligent. This life force is called "Creative Intelligence." In other writings Maharishi calls it "Being." The Science of Creative Intelligence and the Science of Being, therefore, are one and the same "science."

Creative Intelligence or Being is invisible or unmanifest but with an inherent tendency to creative manifestations. All

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<sup>7</sup>Maharishi, "A Message from His Holiness Maharishi Mahesh Yogi."

<sup>8</sup>Ibid., p. 2.

creatures, organic and inorganic, are only varied manifestations of this one creative source:

The nature of that unmanifest potency is to create, and it remains the unmanifest centre of every creation.<sup>9</sup>

Creative Intelligence or Being has two dimensions: a manifest or relative dimension, and an unmanifest or absolute dimension. Maharishi clarifies this with an analogy. In the center of a seed there seems to be only hollowness, yet from that hollowness springs an entire tree; in that unmanifest center lies the potentiality of the whole tree. That hollowness is shot through with a latent tendency to create which he calls pure creativity or pure intelligence. Pure creativity is the absolute dimension of Creative Intelligence. Its varied manifestations as leaves, flowers, fruit and so forth, are its relative dimension. But absolute and relative are only different dimensions of the one ultimate Reality, Being or Creative Intelligence.

Just as a tree originates from the seed, moves through varying levels of complexity, and then becomes seed again, so too the whole cosmos evolves in the same cyclic pattern ceaselessly. This process is the process which brings growth to fulfillment. It moves

from the hollowness of the seed to the hollowness of the seed, from the absolute to the absolute,<sup>10</sup>

but the absolute, that is pure Creative Intelligence, is found all along the many relative manifestations, every inch of the whole way:

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<sup>9</sup> Maharishi, "A Message from His Holiness Maharishi Mahesh Yogi," p. 2.

<sup>10</sup> Ibid.

in roots, and leaves, and flowers, and fruit:

From source to source, from seed to seeding, is found its relative manifestation, and so we see that all relative manifestations find their origin and fulfillment in the unmanifest, absolute field of existence. In its absolute value, creative intelligence is infinitely creative, and that creativity expresses itself in the infinitely various progress of creation which we call evolution.<sup>11</sup>

Human fulfillment is placed within this creative, evolutionary, cosmic context. Creative Intelligence driving life to fulfillment is more fulfilling at its center than at its surface. Diving periodically, through the technique of meditation, to that center will recharge the evolutionary force of growth and development within us:

Bringing our consciousness repeatedly to pure creativity and intelligence eventually brings pure creativity and intelligence into all our conscious life.<sup>12</sup>

In the human being, according to SCI, this potential is most powerful at the depth of thought. Thought flows like a stream between the absolute and relative phases of Creative Intelligence. Activity is an expression of thought. In fact, Maharishi describes thought as the first physical expression of the material structure of what is thought of. A building comes to being structurally first in the architect's thought: the actual building is a materialization of that structure.

This makes thought the most potent human phenomenon because

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<sup>11</sup> Maharishi, "A Message from His Holiness Maharishi Mahesh Yogi," p. 2.

<sup>12</sup> Ibid., p. 3.

Thought is an expression of creative intelligence woven with threads of energy and intelligence.<sup>13</sup>

In terms of both individual and cosmic growth and development thought has the highest potential. The technique of TM seeks to harness this potential for the purposes of individual fulfillment.

Individual fulfillment, however, is not an isolated happening. Since the same Creative Intelligence which is the source of individual existence is also the source of all existence, any effect in the one has an effect on the other and vice versa. Individual and cosmic evolution are intimately linked; promoting one promotes the other.

Since cosmic evolution as a manifestation of Creative Intelligence is characterized by activity and rest, individual evolution will be furthered by the same rhythmic manifestations. The universe is pulsating in alternating rhythms of sound and silence, of "being" and "doing." A creative enhancement of human potential, therefore, must come from throbbing with this alternating pulse of Creative Intelligence, of activity and rest, of diving and surfacing, of meditation and action, of "being" and "doing" in well integrated succession:

Activity balanced with rest produces the maximum results in a sustained and natural manner: seeing requires momentary blinking, the beating of the heart requires relaxation between contractions: this is a natural process sustaining life. Avoid the silence and the impelling force of creative intelligence is less successful.<sup>14</sup>

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<sup>13</sup>Maharishi, "A Message from His Holiness Maharishi Mahesh Yogi," p. 3.

<sup>14</sup>Ibid., pp. 3-4.

Meditation is the "rest" which alternates with the "activity" of daily life. As such it is an integral part of SCI and flows directly from it. Brief periods of "being" interspersed into the whole gamut of our "doing" becomes a microcosmic realization of the pulsating universe to which we are holistically linked.

Although SCI goes in pursuit of the basic nature of cosmic reality, its starting point is the human condition. The human condition is perceived as psychologically and spiritually bankrupt. The sole purpose of SCI, according to Maharishi, is to provide a "basic principle of spiritual development."<sup>15</sup> But that principle is not sought in the broken human condition itself. True to the principle of the second element, the "solution" is gleaned from another space: outside the problem and within a larger context in which the human and the cosmic are knit as integral parts of a whole. Maharishi presents his major book on SCI as

a practical thesis of integrated life which has been the abstract goal of various sciences, religions, and metaphysical thought groups. This thesis will enable all men to harmonize their inner spiritual content with the glories of the outer material life and find their God within themselves.<sup>16</sup>

#### Key "Psychotherapeutic" Concepts

This basic theme of integrated relationship undergrids the SCI understanding of the cosmos, life, normality, health, consciousness, fulfillment. In SCI these realities are understood as integra-

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<sup>15</sup> Maharishi, On the Bhagavad-Gita, p. 21.

<sup>16</sup> Maharishi, Transcendental Meditation, p. xv.

ted wholes and as loaded with psychotherapeutic potential.

(1) The cosmos is conceived of as one Reality existing at three levels of refinement: matter, mind, and the common source of both, Being or Pure Consciousness. Adapting a diagram from Campbell,<sup>17</sup> we might represent the relationship as in Figure 2.

The semi-circular section is Being in its unchanging state. The conic sections which emerge from Being are all created things. All created things have a threefold component: Being as their common constituent, mind as their subjective nature, and matter or body as their objective nature. Being or Pure Consciousness is the unifying link of mind and matter, subject and object. Total reality is one Reality at three levels of existence.

The emergence of things is in the direction of grossness. At the center or depth, things are subtle, at the surface, they are gross. Diving from the surface to the center will be a movement from grossness to subtlety. This is an integrating movement promoting growth and fulfillment because it makes the energy vibrations of Being oscillate through the very tissue of things giving them their form and substance and thus enhancing the life of all creation.

At the surface one has an experience of subject and object, at the depth one transcends that dichotomy in an experience of

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<sup>17</sup>Anthony Campbell, Seven States of Consciousness: A Vision of Possibilities Suggested by the Teachings of Maharishi Mahesh Yogi (New York: Harper and Row, 1974), p. 48.

Level 1 = Pure Consciousness  
Level 2 = Mind  
Level 3 = Matter

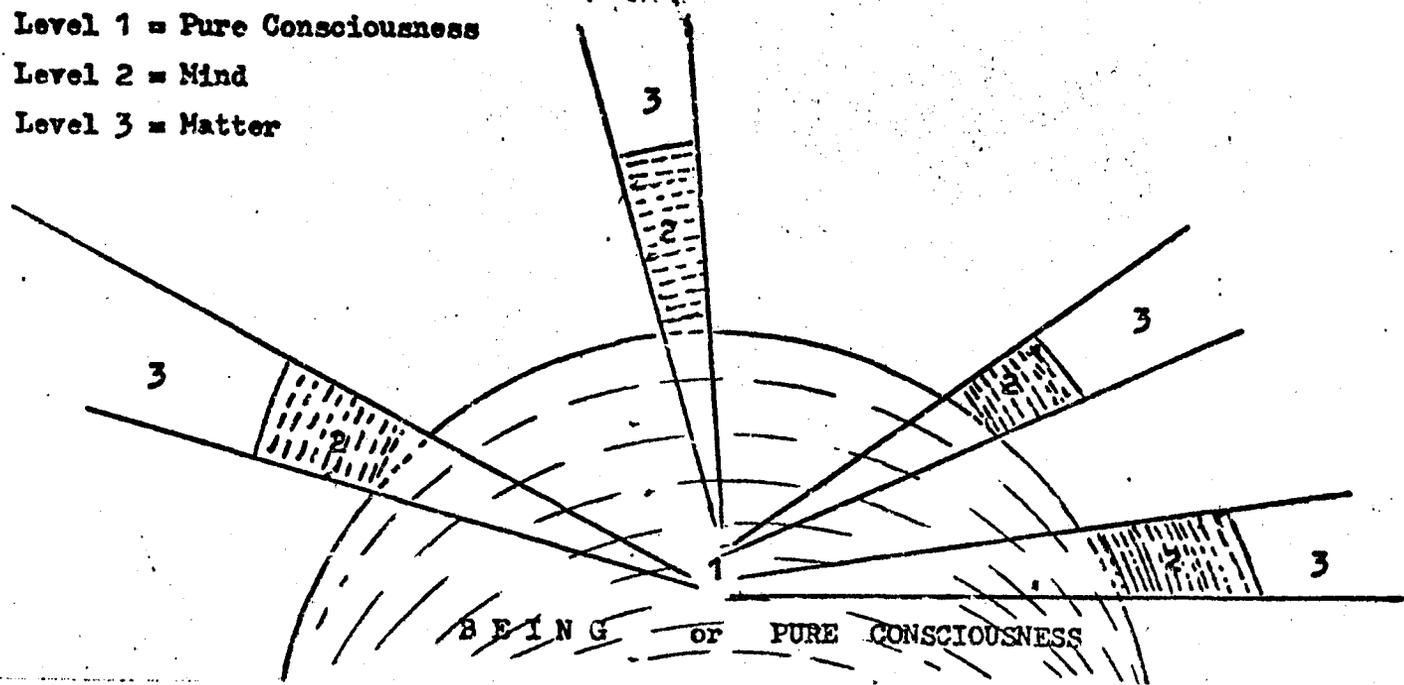


Figure 2. The Cosmos as Three Levels of Being

oneness. Mind-body coordination, therefore, is a harmonizing of mind and matter at the level of Pure Consciousness and not at the level of mind and matter. Again, by the principle of the second element, the remedy is sought by moving into another space.

In SCI the subtle is more important than the gross, the unmanifest is more powerful than the manifest, the depth is more life-promoting than the surface. Because of this, consciousness receives more attention in SCI than physical phenomena. Physical phenomena are seen as transitory and contingent, whereas consciousness is looked upon as more permanent and essential: the really real. Maharishi expresses this in both his "major" books. In the 1963 book he alludes to Einstein's Unified Field Theory and goes on to state that developments in nuclear physics will one day enable some theoretical physicist to pinpoint that one element of Einstein's theory which is the basis of all relative creation. When this happens, according to him, the world of physical science will turn to the science of mental phenomena.<sup>18</sup> Later, he thought developments in theoretical physics were already leading in the foreseen direction, so that in his 1967 book he wrote:

According to the findings of modern physics, all matter has only phenomenal existence and is in reality formless energy. Both in its previous state and in its present obvious form, matter is nothing but pure energy, and on dissolution of the present phenomenal phase of existence is seen to have no

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<sup>18</sup> Maharishi, Transcendental Meditation, p. 32.

permanent significance.<sup>19</sup>

The search for the ultimate nature of reality, according to him, will lead the physical sciences to a discovery of pure consciousness and then theories of mind, intellect and ego will supersede the findings of physical science.<sup>20</sup> The physical will probably be studied in terms of mind, and the mind in terms of consciousness.

The ego itself will then be freed from its identifications, to achieve Self identity. What one calls self is not one's real Self but a collage of physio-chemical, psychic, environmental impressions all of which are surface and transitory realities. As long as one identifies with them, one has no experience of self other than the collage. To experience one's real Self one will have to come to a radical realization that Self is identical with Being. Self-identity is Being-identity because at one's center there is only one Reality, Being. Not to realize this existentially is to be unenlightened and to be plagued by existential ignorance. To experience this by direct contact through the practice of TM is to

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<sup>19</sup> Maharishi, On the Bhagavad-Gita, p. 105.

<sup>20</sup> Idem, Transcendental Meditation, p. 32. For modern developments in theoretical physics see, Richard Prosser, "Transcendental Meditation and Physical Reality," Creative Intelligence (1, 1970), pp. 37-44; Lawrence Domash, "The Transcendental Meditation Technique and Quantum Physics: Is Pure Consciousness a Macroscopic Quantum State in the Brain?" In Orme-Johnson and Farrow, Scientific Research on the Transcendental Meditation Program, pp. 664-682; Yoichiro Nambu, "The Confinement of Quarks," Scientific American (235:5, November 1976), pp. 48-60; John Beahrs, That Which Is: An Inquiry into the Nature of Energy, Ethics, and Mental Health (Palo Alto, Ca.: Science and Behavior Books, 1977.)

achieve enlightenment and be liberated by experiential knowledge. This is the Self-experience as different from the ego-experience. It is the goal of the TM program and, in SCI, is considered the goal of human existence.

(2) Life too is a specific way in which Being manifests itself through levels and stages of grossness and subtlety. Thus the life of a mineral will have one level of grossness and the life of an animal quite another. The difference, according to SCI, lies in how much Being they can reflect in its essential purity. This in turn depends on the kind of nervous system they possess or on the state of that nervous system at any one given time. The kind of Pure Consciousness a vegetable "nervous system" can reflect will be vastly different from that reflected by the nervous system of a primate. Similarly, the kind of Pure Consciousness an alcohol-drenched human nervous system can reflect will be significantly different from that reflected by a nervous system purified by meditative techniques. The nature of life, then, is basically one. Levels of life are only different levels of opaqueness or transparency to Pure Consciousness or Being.

The purpose of all life, according to SCI, is the expansion of happiness. This involves an expansion of intelligence, power, creativity and everything that may be of significance for the promotion of life itself. Growth, development and the happiness associated with them are the essential purpose of all life. Suffering, pain, boredom, dullness do not belong to the essential nature

of life.<sup>21</sup>

Those who describe life as a vale of tears, according to Maharishi, have misrepresented the genuine teaching of the Science of Being. Life is meant to be lived, not to be borne with. His entire commentary on the first six chapters of the Bhagavad-Gita sets out to correct this pessimistic view of life and its purpose, and to propose a more positive, hopeful outlook. Even the methods he proposes for that end stress the positive, the easy, the joyful. Detachment, avoidance of pleasure, control are not ends in themselves in any method, he thinks. Detachment, asceticism, control have meaning only if ordained to the ultimate purpose of life, and derive their sustenance from it. In fact, they will result from an active movement towards the goal of life rather than from cultivating them in and for themselves. They do not cause development; they are caused by development.

Throughout recorded history, mankind has known life to be a struggle, because that has been the experience of almost everyone. About seventeen years ago . . . we came out to say, "Life is bliss; no person need suffer anymore"---people all over the world were surprised. . . .

Life is full of boundaries outside, but it is unbounded deep within. Therefore, we advised people to turn the attention within, experience that unbounded wholeness of life, and bring the mind out fully saturated with it to start living unboundedness in the field of boundaries. Hardly believing our words, people started the Transcendental Meditation Program. Through this simple, natural technique they experienced that unboundedness

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<sup>21</sup> Maharishi, Transcendental Meditation, p. 64.

and started enjoying a better life.<sup>22</sup>

In this optimistic emphasis Maharishi dissents from most of the traditional Indian Masters, from many strains of the Judeo-Christian tradition, from several medical and non-medical models of psychotherapeutic intervention and from various philosophies of counseling. It is the contention of Bloomfield and Kory that the TM Program's challenge of the long-reigning assumption that life is a struggle may well lead to a paradigm shift.<sup>23</sup>

Human life is considered the main channel geared to transmit the abundance of absolute Being into the world of relative existence. Humans are eminently equipped to do so because of the superiority of their nervous system as compared to that of other forms of life. That neurological equipment makes them partake of both worlds, pure Being and gross existence, in an eminent degree. It makes it possible to deduce that their purpose in the scale of life has an evolutionary function of the first order. They mediate the fullness of Being to all life while participating in It themselves. The evolution of the cosmos is basically served by the evolution of the individual; if one has fulfilled the purpose of one's own life, one has done one's best to serve the cosmic purpose.<sup>24</sup>

(Man) is born to project the abundance of the absolute state

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<sup>22</sup>Maharishi, "Introduction" in Bloomfield and Kory, Happiness, p. xvii.

<sup>23</sup>Bloomfield and Kory, Happiness, p. 13.

<sup>24</sup>Maharishi, Transcendental Meditation, p. 64.

of life into the world of relative existence.

This is the high purpose of the life of man, and it is fortunate that every man is capable of reaching this by improving the conscious capacity of his mind and consciously contacting the field of the absolute energy, peace, happiness, and abundance of the eternal, divine consciousness.<sup>25</sup>

(3) Normality for individuals is also predicated on the threefold concept of existence. Each life consists of three levels or sheaths: outer, inner, transcendent. The outer sheath is the body, the inner sheath is the personality (ego, intellect, mind, senses, vital energy) concerned with the process of experience and action, and the transcendental core is the Being. A normal life is a life fully functioning at all these three levels.

The TM Program concentrates on the transcendental level because it believes, on the principle of the second element, that the whole tree is nourished not by watering the leaves and branches, but by watering the roots. But the overall concern of the Program is for the full life at all three levels:

When one naturally uses all the resources of mind, body and Being for the natural process of evolution, then life can be said to be normal.<sup>26</sup>

More specifically, normality is spelt out in terms of states of consciousness. There are different states of consciousness in SCI as shall be seen shortly, but a certain state, unlike our normal waking consciousness, is considered a state of normal human life.

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<sup>25</sup> Maharishi, Transcendental Meditation, p. 65.

<sup>26</sup> Ibid., p. 67.

It is called cosmic consciousness:

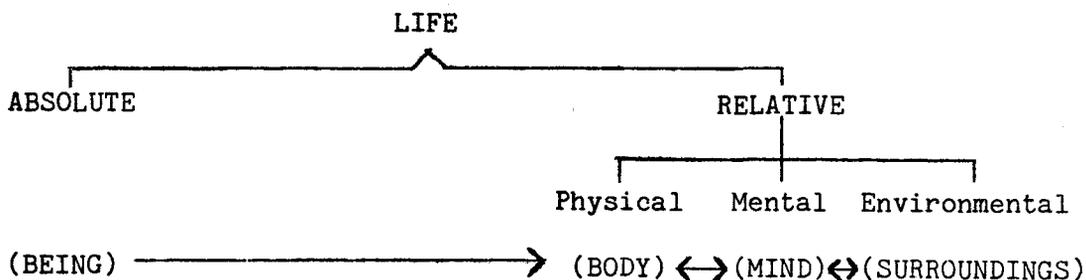
Cosmic consciousness is meant to be the normal consciousness of human beings.

The standard human life is not, as is often thought, restricted to our different ways of living, dressing, sleeping, walking, playing, talking or behaving in society; these are the gross levels of human values. The real, substantial value of human life is . . . bliss consciousness . . .<sup>27</sup>

Even cosmic consciousness is taken to be only the beginning, a bare minimum of normality. It is not the end-point, but without it, it is not possible even to move towards the ultimate end-points:

Cosmic consciousness is the state of normal human life, and to attain that is to begin to live a normal life (Emphasis added). One who has not achieved cosmic consciousness has not yet reached the platform of normal human life. His standard of living is not the standard of normal life, it is below the standards of human life; it is nearer the level of animal life.<sup>28</sup>

(4) Health, mental, physical and ecological, is also defined within SCI's threefold vision of life. Life has been schematized thus:<sup>29</sup>



<sup>27</sup> Maharishi, Transcendental Meditation, p. 68.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid., p. 184.

Good health and therapy will have to take into account seven realities and processes in this life scheme: Being, mind, body, surroundings, coordination of Being and mind, coordination of mind and body, coordination of body and surroundings..

So far the problem of health, according to Maharishi, has been considered at the physical level by medicine and at the mental level by psychology. Healing, he writes, calls for a holistic view of the total reality to be healed. The total human reality to be healed ranges from the body, "the end organ of the nervous system," to the mind, which itself again ranges from gross to subtle levels of thinking, to the center of Being. Real healing, therefore, must take all these levels into account. If the healing professions have a technique for working at the level of Being, they will be able to give us total healing.

Maharishi offers SCI and TM for this purpose and invites the profession to look into his claim with an open mind, put it to scientific test, and only after that verification, to use it as a new method of treatment or as an aid to it.<sup>30</sup> The medical profession was probably the first to take up that challenge. His offer was made in 1963. The first known scientific research on TM came, as was seen, from a Los Angeles School of Medicine in 1970. Psychology, psychiatry, psychotherapy then followed suit.

Mental health, according to this teaching, depends on the

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<sup>30</sup> Maharishi, Transcendental Meditation, p. 186.

normal functioning of the nervous system so that the mind-body coordination can be at an optimum level. The normal functioning of the nervous system primes the body to respond to the "dictates" of the mind and fulfill the purpose of existence:

As long as the coordination of the mind with the nervous system is intact, mental health is maintained.<sup>31</sup>

Mental health is here made dependent upon the structure of the individual but in relation to the overall purpose of existence. Any conflict between individual purpose and the purpose of existence becomes a potential hazard to mental health. The conscious vitality of the Being seeps through the individual into the cosmos to fulfill the same evolutionary purpose. Obstacles within individuals to this overall purpose are bound to be obstacles to their full functioning as mind-body-Being events.

The main obstacle is said to be a weak or diminished thought-impulse. A weakened thought process fails to stimulate the nervous system sufficiently and the body, as a result, is unable to respond to the working of the mind. Therefore, a weakness either in the nervous system or in the mind can be ruinous to mental health. Strengthening the one or the other contributes to a reduction of stress and the actualization of the fullness of the Being.

The practice of TM is said to be the way to strengthen both mind and nervous system. Letting the mind sink to the source of thought allows its power to flow into the thought-impulse which is

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<sup>31</sup> Maharishi, Transcendental Meditation, p. 189.

thus strengthened. The instrument for this impulse is the nervous system. So, every flow of power from the Being into the thought-impulse of necessity flows through the instrument and strengthens it too. When both are thus strengthened by the regular practice of TM, the basis for mental health is strengthened (see Figure 1 in Chapter III).

Ecological health, Maharishi teaches, depends on the quality of radiations from an individual's mind and body. Because of the intimate relation, through the Being, between the individual and the cosmos, the quality of a person's environment depends upon the quality of the radiations set forth by his or her thinking and activity.

Every man produces his own atmosphere, and everyone's atmosphere is influenced by that produced by every other man. To produce a healthy and elevating atmosphere, one has to be healthy.<sup>32</sup>

Since health depends on the quality and "quantity" of Being in one's life, the greater one's "Beingness," the better the quality of the vibrations emanating from the individual. Life-supporting vibrations activate forces in the environment. Life-supporting vibrations come from one whose mind is in harmony with cosmic law through the Being:

Disharmony in nature is due to the mind not being in tune with the cosmic law . . . When the mind is attuned to the cosmic law, all the laws of nature are in perfect harmony with the aspirations of the mind. This leaves the entire surroundings of the individual in perfect harmony . . .

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<sup>32</sup> Maharishi, Transcendental Meditation, p. 198.

When the surroundings are thus completely in harmony with the individual, perfect harmony is established in all the different strata of nature around the individual.<sup>33</sup>

It is possible, teaches SCI, to radiate life-supporting radiations deliberately. Living in a certain state of consciousness makes this possible.

Through every thought, word and action we are producing an influence to affect our surroundings. Physics has revealed that through everything we do we are producing vibrations in the atmosphere . . .

Everything in the universe is constantly influencing every other thing.<sup>34</sup>

This intimate relationship does not deprive us of our individuality, but it is not an individuality gained at the expense of cosmic life. The right to be is shared by every item in the Universe. A violation of that right by one individual spills over into the being of everything around him or her. On the other hand, a respect for that right by one individual gushes like a spring into everything else. "This shows how dependent and how powerful is the life of the individual."<sup>35</sup> Individuals are the focal point of this world view, liable to have their being diminished by the lack of quality in others, or to enliven the course of evolution through the quality of their own lives. Ecological health, then, is not a mere given; it can be created and maintained.

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<sup>33</sup>Maharishi, Transcendental Meditation, p. 200.

<sup>34</sup>Ibid., p. 70.

<sup>35</sup>Ibid

(5) Consciousness is one of those basic realities of life which defies definition. One knows what it is, yet one cannot tell what. This section will be limited, therefore, to a description of the seven states of consciousness in SCI and may shed light on the potential of human consciousness.

Creative Intelligence or Being is by essence both conscious and intelligent. But It is more than that. In SCI It is said to be limitless, powerful, creative, self-existent, and is always written with capitals. The seven states of human consciousness are described in terms of the interaction of the human organism with Creative Intelligence.

The first three states of consciousness, and the best known, are the states of sleeping, dreaming and waking.

(a) Sleeping may be described as a state of optimum physical rest without psychological alertness. The individual is not "unconscious" in the usual understanding of that state. It has a physiological pattern of its own.<sup>36</sup> An ancient Hindu tale describes it as a blissful state in which a veil of unconsciousness envelops the thoughts and knowledge of the person, and subtle impressions of his mind apparently vanish.

In terms of SCI, this is the state in which the individual is ignorant of the absolute field of the Being and also of the rela-

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<sup>36</sup> Michel Jouvet, "The States of Sleep," Readings from Scientific American: Altered States of Awareness (San Francisco: W. H. Freeman and Co., 1971), pp. 51-59.

tive field of existence.

(b) Dreaming is a state in which there is no psychological alertness (like in deep sleep), but there is no physical rest either (unlike deep sleep). It has a physiological pattern of its own.<sup>37</sup> The Hindu tale describes it as the state in which the individual is conscious only of his dreams and is experiencing the subtle impressions left in the mind by past deeds.

In SCI terms, it is a state in which one is ignorant of the Absolute and has only an illusory awareness of the relative.

(c) Waking is the opposite of sleep because in it one is psychologically alert but not physically rested. In sleep one is physically rested but not alert. Waking has its own pattern of brain waves, muscle tension and so on.<sup>38</sup> The Hindu tale considers the person in this state to be conscious only of external objects and experiencing the impressions of the senses. This description is like that of SCI.

In SCI, waking as such does not enjoy too much of a reputation. In this state one is not aware of the absolute Being and fully identifies with the objects of one's waking attention, defining one's identity in terms of what one thinks, feels, or does. To identify one's Self with what are only manifestations of it is a kind of identity crisis, a dimmed kind of consciousness.

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<sup>37</sup> Nathaniel Kleitman, "Patterns of Dreaming," Readings from Scientific American, pp. 44-50.

<sup>38</sup> Jouvett, "The States of Sleep."

Beyond these three well-known states, in SCI there are four others: pure consciousness, cosmic consciousness, God consciousness, unity consciousness.

(d) Pure consciousness is sometimes referred to as transcendental consciousness. It is the state one is supposed to achieve during the practice of TM: a state of restful alertness in which one is physically rested and psychologically alert. This state, it is claimed, has a physiologic pattern on several measures which distinguishes it from waking, dreaming and sleeping, and even from the hypnotic state. SCI, however, does not describe the states of consciousness in physiologic terms.

For SCI, this state is a state of pure consciousness. The meditator is not conscious of; he or she is just conscious. They have transcended the relative and have touched the ground of absolute Being:

Since the Being is of Transcendental nature, It does not belong to the range of any senses of perception. Only when sensory perception has come to an end can the transcendental field of the Being be reached . . . This shows that through whatever field of experience we proceed, we must come to the ultimate limit of experience through that sense.

When we have transcended the field of experience of the subtlest object, the experiencer is left by himself without an experience, without an object of experience, and without the process of experiencing. When the subject is left without an object of experience, having transcended the subtlest state of the object, the experiencer steps out of the process of experiencing and arrives at the state of Being.<sup>39</sup>

This is the state of pure consciousness. From the self-

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<sup>39</sup> Maharishi, Transcendental Meditation, p. 45.

statements of TMers in various studies it appears to be a state of deeply felt rest, immense peace, soft pleasure and joy. The state is temporary and fluctuates during meditation between states without thought to the usual state of our inner thought parade.

These four states are often presented in a diagram (Figure 3). A teacher at the Chicago TM Center, in reply to a question, stated that the diagram is not accurate, was not made by Maharishi, and is only a teaching device, but it may help to clarify the four states in some way.

		PSYCHOLOGICALLY ALERT?	
		Yes	No
PHYSICALLY RESTED?	Yes	During TM: Pure consciousness	During sleep
	No	Waking	Dreaming

Figure 3. Relationship of TM State to other States of Consciousness

(e) Cosmic consciousness is essentially the same as pure consciousness except that it has now become a permanent state. It becomes a kind of background melody to all other states, the unchanged screen on which the multiple images of relative existence play and vanish. The person is now in touch with both ends of existence, absolute and relative, and with the space in between. Such persons are fully aware of the absolute aspect of the Self. They are fully engaged in the world of activity and achievement, but

do not ever lose touch with their Roots. Their activity is potentialized by their Roots. The Self had been reached and has become the center from which one sees, operates, exists.

However, in this state the relation between the Self and the outer world is not satisfactorily perceived. There seems to be a paradox between the absolute and the relative, especially in the way they relate or interact. This paradox is obscured in the waking state and can be detected only by intellectual analysis. In the state of cosmic consciousness it is directly perceived and allowed to coexist peacefully.<sup>40</sup>

In one of his descriptions of this state Maharishi puts it thus:

As the practice of transcendental meditation advances, Being begins to become established in the nature of the mind and one begins to feel oneself as separate from activity. Activity is then found on the quiet level of inner awareness. This is how one begins to appreciate silence and activity simultaneously . . .

Thus with the growth of Being in the nature of the mind, a natural situation arises in which "every undertaking" is on the level of the Silence of Being, which in Its essential nature is bliss consciousness. This bliss consciousness provides a level of eternal contentment on the basis of which "every undertaking is free from desire and the incentive thereof."<sup>41</sup>

As we saw, this is SCI's criterion for human normality and health. As a counseling goal it probably lies beyond what is generally attempted in conventional counseling today.

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<sup>40</sup>Campbell, Seven States of Consciousness, p. 92. Our descriptions of the last four states of consciousness are based especially on this book.

<sup>41</sup>Maharishi, On the Bhagavad-Gita, pp. 282-283.

(f) God consciousness is an experience of a heightened perception of all things in the one absolute Reality. It grows out of the state of cosmic consciousness when one begins to see all beings in the Self. From there one moves on to see all things in the Being and the paradox of the absolute and the relative is resolved experientially. The paradox is absorbed in the Self which is absorbed in the Absolute. All life's paradoxes then fall into place. There is an experience of oneness within the individual and with the outer reality. A void now seems filled with an inexhaustible source of completeness. The intellect is modified in subtle ways and tender emotions are released. The senses function beyond their normal powers because the subtle energies or substances which permeate all things are now perceptible to the naked senses.

"God" in this context does not correspond to the conventional Judeo-Christian concept. We are still dealing with that impersonal reality called Being. This Being, not "God," is the ultimate reality. It is the ground of all reality, including the reality of God. God consciousness is about this Reality.

In the Vendanta tradition the personal god or gods are not the ultimate nature of the Being; they are more like Its expressive functions. They are seen as personal by us, but their reality depends on the Being:

In the words of Swami Vivekananda, "personal God is the reading

of the Impersonal by the human mind."<sup>42</sup>

(g) Unity consciousness is the product of a refinement process within God consciousness. In God consciousness expressions of devotion and love for the Object of one's consciousness take on many external forms like worship, devotional acts and so on. In Unity consciousness the need for such expressions gradually fade away as the Object of Unity becomes more real in one's experience. After God consciousness has been lived for some time, perception reaches a point of subtlety to include not only the finest, normally hidden dimensions of ordinary things, but especially an absorbing contact with the absolute Reality:

As the Union grows more complete, the link of worship, of adoration and devotion, finds fulfillment in its own extinction, leaving worshipper and worshipped together in perfect oneness of absolute Unity.<sup>43</sup>

This state of consciousness cannot be adequately described or understood unless one is already in the state of God consciousness. In that state it is a living experience and needs no description or explanation:

This is not a matter which can be decided by metaphysical speculation or theological understanding. Unless one's consciousness is actually raised to that level of God consciousness, any description or understanding of the difference between the two states of Union will always fall short of truth for, as has

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<sup>42</sup>Swami Prabhavananda and Christopher Isherwood, eds., Shankara's Crest-Jewel of Discrimination (Viveka Chudamani) with a Garland of Questions and Answers (Prasnottara Malika) (Hollywood, Ca.: Vedanta Press, 1947), p. 23.

<sup>43</sup>Maharishi, On the Bhagavad-Gita, p. 448.

already been said, the truth about a more advanced state of consciousness cannot be rightly evaluated from a lower level.<sup>44</sup>

A table from Campbell might help to bring the bits and pieces about consciousness together (see Table 1).<sup>45</sup>

(6) Fulfillment, the goal of the TM Program, is called by many names: realization, knowledge, enlightenment. Human fulfillment is seen as a fulfillment of human consciousness to its full potential.

Man generally does not use his full mind. The conscious mind is only an insignificant part of the total mind that a man possesses and, as long as man functions on only the ordinary level of conscious mind, he is not using his full mental potential.<sup>46</sup>

Living at one's full potential of consciousness is considered essential to human fulfillment. Fulfillment is determined in terms of stages of consciousness so that a developmental approach to human fulfillment may be stated and "measured" according to the states of consciousness at which one happens to be.

The fullest level of consciousness, the high point of fulfillment, is God and Unity consciousness: that level which brings together the absolute and the relative values of life and keeps them in peaceful possession. Cosmic consciousness is the starting point and transcendental consciousness the ignition switch.

Here is a summary of SCI's basic principle and some of those

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<sup>44</sup>Maharishi, On the Bhagavad-Gita, p. 448.

<sup>45</sup>Campbell, Seven States of Consciousness, p. 109.

<sup>46</sup>Maharishi, Transcendental Meditation, p. 80.

TABLE 1

## THE SEVEN STATES OF CONSCIOUSNESS

State	Awareness of Self	Awareness of Outer World	Absolute-Relative Paradox
1. Sleep	absent	absent	(not perceived?)
2. Dreaming	absent	hallucinatory	(experienced conflictually?)
3. Waking	absent	present	discoverable by intellect
4. Transcendental Consciousness	present	absent	absent
5. Cosmic Consciousness	present	present	present to perception
6. God Consciousness	present	present	partially resolved
7. Unity Consciousness	present	present	resolved

SOURCE: Adapted from Campbell.

concepts more directly related to psychotherapy from the main books of the founder and promoter of the Science of Creative Intelligence. Does it fill a gap in the conventional philosophies of human nature and psychology? This question is dealt with in the next chapter.

## CHAPTER VI

### SCI: THE POSSIBLE ALTERNATE PARADIGM

#### Some Divergent Assumptions

Some philosophies of counseling are "man-centered," some are environment-centered, and most strike some balance between "man" and environment. The balance is generally based on what one might call "restricted" assumptions about both "man" and environment. The human reality is generally understood in physical, mental or spiritual terms.<sup>1</sup> The environmental component is usually restricted to the immediate environment acting on or acted upon by the individual, and it is taken to be social not cosmic, or to be unconscious and dead.<sup>2</sup> When all has been said about the cognitive, affective and behavioral aspects of human beings, it is often assumed that the topic is exhausted.<sup>3</sup> The physical approach to human development, for example, emphasizes motor development and stages, physiological functions, and various aspects of behavior

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<sup>1</sup>Johnson, "Toward a Unified Consciousness Theory," p. 247.

<sup>2</sup>Tart, "Some Assumptions of Orthodox, Western Psychology," pp. 66, 78; idem, "The Physical Universe, the Spiritual Universe, and the Paranormal," in Tart, ed., Transpersonal Psychologies (New York: Harper and Row, 1975), pp. 113-151.

<sup>3</sup>Martin Astor, "Transpersonal Approaches to Counseling," The Personnel and Guidance Journal (50:10, June 1972), p. 801.

in an organism-environment interaction. The mental approach in its turn seems to focus on the acquisition of intelligence and the development of speech or on conscious and unconscious processes occurring within the individual.<sup>4</sup> The spiritual approach, sometimes one-sidedly, is interested in those human capacities and potentialities, like self-actualization, identity, responsibility and so on, which have no systematic place in physical or mental approaches to human nature.<sup>5</sup> Even when they try to avoid one-sidedness, they do not always move outside this three-fold model whose assumptions tend to be unduly restrictive.

The assumptions of these approaches, sometimes articulated and sometimes not, are that "man is his body and nothing more"<sup>6</sup> and therefore "exists in relative isolation from his surrounding environment" as an "essentially independent creature" whose "beliefs and psychological experiences affect only (himself), not the 'real' world, except when expressed by motor activities;" besides, "only human beings are conscious" and "by far the supreme life form in the whole universe" which is mostly dead and purposeless, so that "lower organisms exist only for man's benefit" who is "here to conquer the universe." Sometimes human existence is granted not

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<sup>4</sup> Johnson, "Toward a Unified Consciousness Theory," p. 247, and Astor, "Transpersonal Approaches to Counseling," p. 801.

<sup>5</sup> Astor, "Transpersonal Approaches to Counseling," p. 801.

<sup>6</sup> Tart, "Some Assumptions of Orthodox, Western Psychology." All these and the following assumptions are from this source, pp. 66, 70-78, 95.

even that much function, but is assumed to have "no function in a purposeless universe."

That universe likewise is restricted by assumptions that it has no purpose or reason for existing, a "harsh, uncaring, unresponsive place," certainly not evolving to a higher level of consciousness, and unaffected in its basic nature by either improvements or deterioration in human levels of consciousness; it is, moreover possible "to understand the physical universe without understanding ourselves," in fact, the less one lets oneself intrude into the investigation of the cosmos, the better one's chances of grasping its essential nature without adulteration.<sup>7</sup>

The SCI approach to human reality concentrates neither on "man" alone nor on world, but on a unified, evolving, integrating reality one may call "man-in-the-world," MITW. MITW, in this conception, is not a mere biped, but a bipolar entity of cosmic dimensions. The attention is slanted away from the merely physical, mental and spiritual, considered surface manifestations, to the common, underlying substance. The notion of human and cosmic nature is made the base of all philosophizing or psychologizing about the human reality. That seems to be a broader base to approach "man" and the environment and to set purposes for human existence and psychotherapy less restrictive and more enduring than mental functions or behavioral expressions. The content of human thought, says

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<sup>7</sup>Tart, "Some Assumptions of Orthodox, Western Psychology," pp. 66, 70-78, 95.

Johnson, is not very predictable, neither is human behavior:

It seems behavior is only part of the human being. Looking at the question more holistically, it seems easier (not more difficult) to identify phenomena which apply to every person.<sup>8</sup>

SCI takes this holistic view by looking at the human entity from the level of its fundamental nature. It does this, moreover, in terms of the fundamental nature of the whole of reality. The human and the non-human are set in a relational context of "man" and environment which goes beyond the narrow confines of the immediately perceptible or interacting environment. As SCI puts it, "Everything in the universe is constantly influencing every other thing,"<sup>9</sup> and that at the level of consciousness which is assumed to be the basic nature of the human and the cosmic.

In this perspective it is not possible to entertain assumptions which are restrictive. Any assumptions there are will have to be open-ended to the utmost. Macroscopic processes in the universe, for instance, will be assumed to have microscopic "facsimiles" in the individual so that an understanding of the individual will make for an understanding of the universe. Similarly, any process in the individual will be assumed to be structurally contained in the cosmos so that, as we saw, thought can be conceived of as a physical expression of the material structure of what is thought of. Far from being purposeless, then, human and cosmic existence are assumed to have mutually-related, mutually-enriching

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<sup>9</sup>Maharishi, Transcendental Meditation, p. 70.

purposes. Their ultimate destinies, moreover, are assumed to lie outside themselves in the transcendental reality of Being so that MITW is not a static reality but a dynamic transcosmic happening whose meaning, purpose and final outcome is not predicated on the nature or behavior of its parts.

This holistic approach should enable us to account for a wider range of human phenomena than the present cognitive, behavioristic or humanistic approaches enable us to do. Phenomena which lie in the interface between the physical and the spiritual, for instance, such as PSI phenomena, would find a more adequate frame of reference in SCI than in many conventional philosophies of counseling, psychology or metaphysics. So much of the human reality is excluded from the scientific study of humans because of a lack of a wide-enough set of assumptions about human beings. SCI's broad-based assumptive world would possibly fill this gap.

#### Some Divergent Trends

It goes far beyond the purpose of this study to establish the point that the present scientific paradigms and assumptions about humans fail to account adequately for all that is human. Other<sup>10</sup>

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<sup>10</sup> Gardner Murphy, Human Potentialities (New York: Basic Books, 1958); "Psychology in the Year 2000," American Psychologist (24:5, 1969), pp. 523-530; Herbert Feigl, "Philosophical Embarrassments of Psychology," American Psychologist (14, 1955), pp. 115-128; Zevedei Barbu, Problems of Historical Psychology (New York: Grove Press, 1960); Louisa E. Rhine, ESP in Life and Lab: Tracing Hidden Channels (New York: Collier Books, 1969); Charles Tart, "Science, States of Consciousness, and Spiritual Experiences: The Need for State-Specific Sciences," in Tart, ed., Transpersonal Psychologies, pp. 5-58; and others.

writers have done this convincingly. They point out the gap repeatedly even when they do not indicate what could fill it. It is contended that SCI can fill this gap. It has already been stated how its broad-based assumptive world provides a wider interpretation of human nature. But certain trends in philosophy, neurology, psychology and other fields signal a move in the direction of the assumptive world of SCI. Here we shall record some of those trends.

Trends generally indicate a response or the search for a response to some real need. The purpose of this cursory glance at those trends is to make the point again, in another way, that a gap is being felt which paradigms more like that of SCI seem to fill better than existing paradigms in these fields. The possibility of a paradigm shift should then become more evident.

(1) In philosophy the need for the kind of integrated world view proposed by SCI has been a recurrent theme in the trend towards holism.<sup>11</sup> That need was probably acute in those ancient times when the Vedantic tradition of SCI originated. It is no less acute today. The scientific revolution artificially separated humans from the universe. The consequences of some major upheavals in modern human history have alienated them from their surroundings and from themselves. The Copernican revolution dethroned planet earth from the

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<sup>11</sup> Josiah Royce, The World and the Individual: The Four Historical Conceptions of Being (New York: Dover Publications, 1959); Benjamin Llamzon, The Self Beyond: Toward Life's Meaning (Chicago: Loyola University Press, 1973); Morton Kelsey, "Finding a Worldview that Permits Belief in a Spiritual Reality," Transcend (2, 1977).

center of the solar system. Galileo's heliocentrism and Newtonian physics next demythologized the Universe and completely objectified it as a separate entity working on its own dynamics. The Darwinian revolution dethroned the human being from the center of the biosphere. All this filled the human sciences with a sense of fragmented rootlessness and a turning away from human spiritual nature to a preoccupation with moralistic and other behavior.<sup>12</sup> Today humans may well be sighing for an experience of integration with the spiritual and transcendent roots not only of self but of cosmic reality. Healing in psychotherapy is more and more being seen to lie in this holistic direction.<sup>13</sup> As was indicated in Chapter V, SCI proposes this conception of healing.

SCI endeavors to provide this holistic healing by reconciling "man" to his Universe. It does not pride itself on being a philosophy but on being an experience of healing. As such, SCI is basically a psychotherapy with metaphysical, anthropological, mystical and other overtones. And for those approaches to human healing and understanding affected by the Copernican-Newtonian-Darwinian rift, it is very likely to have a definite appeal. The fact that it claims to possess a technique which can make this holistic integration a

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<sup>12</sup>Needleman, The New Religions; A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth (Garden City, New York: Doubleday and Co., 1974).

<sup>13</sup>Thomas Hora, "Therapeutic Meditation and Consciousness," in John Heaney, ed., Psyche and Spirit: Readings in Psychology and Religion (New York: Paulist Press, 1973), pp. 139-150; Existential Metapsychiatry (New York: The Seabury Press, 1977).

reality will add to its appeal.

(2) In neurology there is a trend toward more non-physiological views of consciousness because of the felt inadequacy of the present paradigms to account for the total phenomenon of human consciousness. An all-too physiological understanding of consciousness is common in the neurosciences, but R. W. Sperry has made a case for a modified concept of consciousness which takes issue with the prevailing view.<sup>14</sup> In his interpretation, consciousness is an integral part of the brain process itself and an essential constituent of the action, but as something distinct and special in its own right: different from and more than the collected sum of the neuro-physico-chemical events out of which they are built.<sup>15</sup> This view represents a minority in the neurosciences as Sperry<sup>16</sup> notes in his reply to Bindra<sup>17</sup> who expressed surprise at Sperry's position, but it is a growing trend.

Andrew Weil's own experiences have led him to a position about consciousness which differs radically from the Skinnerian paradigms with which he started:

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<sup>14</sup>R. W. Sperry, "A Modified Concept of Consciousness," Psychological Review (76:6, 1969), pp. 532-536.

<sup>15</sup>Ibid., p. 533.

<sup>16</sup>Idem, "An Objective Approach to Subjective Experience: Further Explanation of an Hypothesis," Psychological Review (77:6, 1970), pp. 585-590.

<sup>17</sup>Dalbir Bindra, "The Problem of Subjective Experience: Puzzlement on Reading R. W. Sperry's 'A Modified Concept of Consciousness,'" Psychological Review (77:6, 1970), pp. 581-584.

I am content to regard consciousness as a thing in itself, the cause and not the effect of brain chemistry.<sup>18</sup>

His view goes a step beyond Sperry's who tried to avoid any semblance of dualism. But what it shares with Sperry is its "non-conformity" to what has been said and done about human consciousness in conventional neurology, psychology and psychiatry. As Weil cautions, his ideas diverge 180° from current scientific orthodoxy in being inherently optimistic and in insistently assigning a higher priority to consciousness than to the material correlates of consciousness.<sup>19</sup> His ideas, however, agree surprisingly with the inherent optimism of SCI and with its assigning of priority to consciousness as a thing in itself.

The need for this trend toward non-physiological views of consciousness was implicit in the puzzlement of leading figures in the field of neurophysiology and biology like Sir Charles Sherrington, C. H. Waddington, Wilder Penfield. They could not pinpoint the nature of mind or consciousness within the existing paradigms of their science. Sherrington, the neurophysiologist, for example, was baffled by "mind":

Mind . . . goes through our spatial world more ghostly than a ghost. Invisible, intangible, it is a thing not even in outline; it is not a "thing." It remains without sensual confirmation and remains without it forever.<sup>20</sup>

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<sup>18</sup>George Harris and Carol Tavris, "No Turn Unstoned," Psychology Today (6:5, October 1972), p. 48.

<sup>19</sup>Andrew Weil, "The Natural Mind," Psychology Today (6:5, October 1972), p. 53.

<sup>20</sup>Quoted in Campbell, Seven States of Consciousness, p. 31.

Waddington, the biologist, considers self-awareness a mystery:

We confront, in the problem of self-awareness, a basic mystery which lies at the heart of our whole life . . . and so long as we have not the faintest idea what this awareness means, and cannot envisage any way in which the phenomenon of awareness could be expressed in terms of anything else, the act of perception and this whole observable world which depends on it, contains an inescapable element of mysteriousness.<sup>21</sup>

In direct stimulation of the brain of conscious patients in surgery, Penfield noticed that the subject could elicit vivid recollections of the past and at the same time be aware of present surroundings, while an overall awareness recognizes these two streams of consciousness. On this he mused:

If that is the case, that two streams of consciousness are being appreciated, then there is something more than the awareness of conscious experience; there is something capable of appreciating two conscious streams simultaneously and judging their relations to each other . . . there is something more than the stream of awareness . . . there is something beyond the stream of conscious experience that we still are not naming or identifying or understanding.<sup>22</sup>

The implications of this trend in the brain-mind-consciousness issue are radical enough to lead to the possibility of a paradigm shift in the human sciences. They led Weil to declare that:

An intellectual revolution is in progress in America, and that it will change things like medicine and psychology beyond recognition. The essence of this change is growing awareness of and acceptance of the force of the nonrational, which pervades the human mind and the external universe.<sup>23</sup>

This change in medicine and psychology will have repercus-

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<sup>21</sup>Quoted in Campbell, Seven States of Consciousness, p. 32.

<sup>22</sup>Ibid., p. 41.

<sup>23</sup>Harris and Tavis, "No Turn Unstoned," p. 49.

sions in counseling. But counseling may also encounter the paradigmatic shift directly through the TM Program which has come to the issue of brain-mind-consciousness from another angle, but with substantially the same conclusions. This trend, which may be a response to a gap in the present neurological explanations and assumptions about consciousness, may find SCI a more comprehensive model to account for the phenomenon of consciousness.

(3) In psychology a new trend has already appeared. The study of PSI phenomena in parapsychology, and unusual ways of sensing and perceiving induced by drugs were reported by researchers with professionally acceptable psychological credentials. Behaviorism all but ignored the potentials of human consciousness. Problems within S-R behaviorism proved intractable, and the justification for the domination of psychology by neobehaviorism had eroded, as had the domination itself.<sup>24</sup> Ira Progoff saw this as the death and rebirth of psychology, recognizing that rebirth in a new view of "man" that was fundamentally different from the conception with which psychoanalysis began. That view of "man" and of human development is the view of the TM Program, particularly of SCI, as is clear from Progoff's formulation of that view.

The foundation of the new kind of psychology is its conception of man as an organism of psychological depth and of spiritual magnitude.

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<sup>24</sup> Erwin Segal and Roy Lachman, "Complex Behavior or Higher Mental Process: Is there a Paradigm Shift?" American Psychologist (27:1, January 1972), p. 54.

Its underlying aim is to carry out its psychological work on the unconscious levels of the personality in such a way as to open the dormant potentialities of the spirit and permit them to emerge and unfold . . . (This involves) a penetration by psychological experience deep into the core of one's being, deep into the spiritual seed of life itself.

The ultimate task of the new psychology is to establish man's connection to life, not superficially in terms of slogans or therapeutic stratagems, but fundamentally and actually as an evident fact of modern existence. Its task is to bring the modern person into touch with the sustaining and creative forces of life beyond all intellectual doctrines . . . to make these forces available to man, and to make man psychologically available to them in terms of experiences that he can learn to verify by himself, within himself.<sup>25</sup>

Progoff made this assessment of psychology's rebirth in 1956. The TM Program came on the scene three years later to make the same assessment and to offer the kind of human-fulfilling task Progoff identified. SCI seemed to have the required ingredients to fill the gap left by the "death of Psychology."

(a) Transpersonal psychology

About ten years later, in 1967, a new force broke loose from conventional psychology to grapple with being, essence, bliss, cosmic awareness, meditation and transcendence of self. It was a move away from the humanistic aspects of psychology emphasizing self-actualization and interpersonal processes to the transpersonal aspects of psychology giving attention to "inner-personal" and transcending processes. Anthony Sutich who played an important role

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<sup>25</sup>Ira Progoff, The Death and Rebirth of Psychology: An Integrative Evaluation of Freud, Adler, Jung and Rank and the Impact of their Insights on Modern Man (New York: McGraw-Hill Book Co., 1956), pp. 164-165.

in the Association for Humanistic Psychology, AHP, and together with Abraham Maslow, initiated and organized its journal,<sup>26</sup> later gave shape to an orientation he called "transpersonal psychology." In 1967 Maslow made this public by announcing plans for the publication of a Journal of Transpersonal Psychology.<sup>27</sup> He referred to the orientation as a "fourth force" in psychology, the other three being cognitive, behavioristic and humanistic psychology.

Transpersonal psychology centered its interests in a special way on such human experiences as values and states, wonder, awe, ecstasy, mystical experience, unitive consciousness, oneness, spirit, spiritual paths, transpersonal realization and actualization, and other related concepts.<sup>28</sup> The turn towards this area of human reality came with what Sutich felt was humanistic psychology's inability to

adequately accommodate the depths of the cultural turn toward the "inner-personal" world or give sufficient attention to the place of man in the universe or cosmos.<sup>29</sup>

Sutich also felt that the concept of self-actualization was

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<sup>26</sup> Journal of Humanistic Psychology (15:3, Summer 1975), Editor's note, p. 40; Henry Winthrop, "A Humanistic Psychology is Born," in Robert V. Guthrie, ed., Psychology in the World Today: An Interdisciplinary Approach (Menlo Park, Ca.: Addison-Wesley, 1968), pp. 289-299.

<sup>27</sup> Anthony Sutich, "The Emergence of the Transpersonal Orientation: A Personal Account," Journal of Transpersonal Psychology (8:1, 1976), pp. 5-19.

<sup>28</sup> Selections from statement of purpose published in each issue of the Journal of Transpersonal Psychology.

<sup>29</sup> Sutich, "The Emergence of the Transpersonal Orientation," p. 7.

no longer comprehensive enough and discussed this with Maslow himself who developed the concept. Maslow responded by spelling out thirty-five different meanings of the concept of "transcendence." The starting point for this concept was his belief in the existence of human nature as a reality, in opposition to a Sartre-type of existentialism which denies essence, specieshood, biological human nature. In the introduction to his book, Religions, Values and Peak-Experiences, he made a statement about this which he considered a summary of the entire book:

Man has a higher and transpersonal nature, and this is part of his essence, i.e., his biological nature as a member of a species which has evolved.<sup>30</sup>

On this assumption or premise he spelt out those various meanings of transcendence among which are included (a) a transcendence of one's own skin and body and bloodstream so that they become intrinsic to the Self itself, (b) transcendence of dichotomies to rise to superordinate wholes and, ultimately, to the holistic perceiving of the cosmos as a unity, (c) transcending to become divine or god-like, to go beyond human nature (Maslow conceptualizes becoming god-like as a "metahuman" need, a part of human nature, even if only still as a potentiality), (d) transcending to live in the realm of Being, (e) transcendence in the sense of Bucke's cosmic

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<sup>30</sup>Maslow, Religions, Values, and Peak-Experiences, p. xvi; "New Introduction," p. 39.

consciousness:<sup>31</sup> a state in which one perceives the whole cosmos, or at least the unity and integration of it and of everything in it, including one's Self.

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than as means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos.<sup>32</sup>

He then went on to distinguish self-actualizers from "transcenders."

I have recently found it more and more useful to differentiate between two kinds (or better, degrees) of self-actualizing (SA) people, those who were clearly healthy, but with little or no experience of transcendence, and those in whom transcendent experiencing was important and even actual.<sup>33</sup>

Self-actualizers, as Maslow sees them, are more practical, realistic, mundane, capable and secular people, living in the here-and-now world, the world of deficiency or primary needs, but also by the need for the self-actualization of one's personal idiosyncratic or unique potentialities. Transcenders, on the other hand, are much more often aware of the realm of Being (B-realm and B-cognition), that is, they live at the level of being rather than of becoming. At that level they enjoy existence for its own sake without trying to manipulate it for the gratification of frustrated basic needs. They live at the level of intrinsic values:

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<sup>31</sup>Richard Bucke, Cosmic Consciousness: A Study in the Evolution of the Human Mind (Innes and Sons, 1901).

<sup>32</sup>Maslow, "Various Meanings of Transcendence," p. 66.

<sup>33</sup>Idem, "Theory Z," p. 31.

It may fairly be said of the "merely-healthy" self-actualizers that, in an overall way, they fulfill the expectations of McGregor's Theory Y. But of the individuals who have transcended self-actualization we must say that they have not only fulfilled but also transcended or surpassed Theory Y.<sup>34</sup> They live at the level which I shall here call Theory Z.

Maslow's list of characteristics of the transcender as different from those of the self-actualizer resemble very closely persons whom SCI considers to be in states of cosmic or unity consciousness.

Here again a trend seeking to fill a gap moves in the direction of the assumptive world of SCI. A theory of human development seeks a wider berth and develops concepts like those of SCI. SCI as a theory of development obviously has something to offer towards bridging the gap.

(b) Psychology of consciousness

In contemporary psychology human consciousness has gained renewed importance. Although psychiatry and psychology in general still tend to look upon altered states of consciousness as temporary or permanent aberrations,<sup>35</sup> in the very early stages of psychology there was marked concern for the centrality of consciousness and

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<sup>34</sup>Maslow, "Theory Z," p. 32.

<sup>35</sup>Thomas Kerns, "Altered States of Consciousness: A Philosophical Analysis of their Psychological, Ontological, and Religious Significance," Unpublished doctoral dissertation (Milwaukee, Wisconsin: Marquette University, 1973); Julian Silverman, "On the Sensory Bases of Transcendental State of Consciousness," in Stanley R. Dean, ed., Psychiatry and Mysticism (Chicago: Nelson-Hall, 1975), p. 367.

and its alternate states.<sup>36</sup> Philosophical psychology paid more attention to the study of human consciousness than experimental psychology, even though the "fathers" of experimental psychology at Leipzig, Wurzburg, Gottingen directed their efforts to the study of the conscious mind.<sup>37</sup> In his 1968 projections for a psychology of the year 2000, Gardner Murphy saw a development in this direction as a future reality,<sup>38</sup> and Carl Rogers considered the study of such states as one of the most exciting challenges posed to psychology.<sup>39</sup> Today psychology has taken up the study of human consciousness as a major area of concern.

The ground of the present psychology of consciousness seems to be as yet insufficiently charted and efforts in this direction will depend on what one believes or assumes is possible. But a climate of belief seems to exist today. It is captured in Kerns' summary of the viewpoint of Teilhard de Chardin and Richard Bucke:

According to this view point, the history of the evolution of organic matter is the history of the growth of consciousness, beginning in earlier ages with the very elementary forms of simple consciousness, and moving up the phylogenetic ladder to

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<sup>36</sup> Richard Bucke, Cosmic Consciousness; William James, The Varieties of Religious Experience: A Study in Human Nature, Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901-1902 (Mentor Books: 1958); Daly King, The States of Human Consciousness (New York: University Books, 1963).

<sup>37</sup> William Sahakian, History and Systems of Psychology; Barbu, Problems of Historical Psychology.

<sup>38</sup> Murphy, "Psychology in the Year 2000."

<sup>39</sup> Carl Rogers, "Some New Challenges," American Psychologist (28:5, 1973), pp. 379-387.

the most highly developed complexification of consciousness that has yet been reached: the self-conscious, reflective human organism. And yet there is no reason to think that noogenesis, the development of consciousness, has reached its conclusion, and will develop no more. On the contrary, there is indication, according to Teilhard, that consciousness is becoming increasingly more complex and increasingly more developed, heralding forms of consciousness yet undreamed of.

Furthermore, this noogenetic evolutionary process is no longer only "accidental" but now (since the birth of self-consciousness) can become a self-directed process.<sup>40</sup>

This description of the consciousness world view by Kerns has always been the view point of SCI, and the TM Program's efforts, as was mentioned, are to make this self-directed process a worldwide happening. But some developments in the psychology of consciousness so far are not totally like the SCI understanding of that reality even though the movement seems to be going in that direction, as the transpersonal orientation in psychology indicates. The difference may become apparent by considering two categories in the present psychology of consciousness: states of consciousness and varieties of consciousness.

States of consciousness different from our normal waking states are still in search of a name. The terms "state of consciousness" and "altered state of consciousness" (ASC) were popularized by Charles Tart.<sup>41</sup> Those terms were later used so loosely in the literature that they lost their descriptive value. Tart introduced new

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<sup>40</sup> Kerns, "Altered States of Consciousness," pp. 246-247.

<sup>41</sup> Tart, "The Basic Nature of Altered States of Consciousness: A Systems Approach," Journal of Transpersonal Psychology (8:1, 1976), p. 51.

terms to deal with this fluid reality: "discrete state of consciousness (d-SoC)" and "Discrete altered state of consciousness (d-ACS)."<sup>42</sup> Later, some thought the word "altered" was misleading and value-laden because it was said to imply that all other states are deviations from the ordinary waking state.<sup>43</sup> The expression "alternate state of consciousness" is now being tried. These states still remain, in Gardner Murphy's words, "psychological states for which there are no good names."<sup>44</sup> More pertinently, they are names without good definitions.

Tart defined a "discrete state of consciousness (d-SoC)" as "a specific pattern of functioning of the mind, (which) may show a range of variations in its specifics while still remaining the same overall pattern."<sup>45</sup> Thus in a d-SoC a variety of objects are recognized as automobiles even though they vary in several specific features like shape, size, color. He defined a "discrete altered state of consciousness (d-ASC)" as "a radical alteration of the overall patterning of consciousness (usually one's ordinary waking d-SoC) such that the experiencer (or perhaps an observer) can tell that different laws are functioning, that a new, overall pattern is

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<sup>42</sup>Tart, "Science, States of Consciousness, and Spiritual Experiences," pp. 13-16.

<sup>43</sup>Silverman, "On the Sensory Bases of Transcendental States of Consciousness," p. 368.

<sup>44</sup>Murphy, "Psychology in the Year 2000," p. 523.

<sup>45</sup>Tart, "Science, States of Consciousness and Spiritual Experiences," p. 14.

superimposed on his experience."<sup>46</sup> An SCI state of cosmic or unity consciousness would fit this category.

As far as varieties of consciousness goes, we might take Deikman's two "modes" of consciousness as an illustrative example.<sup>47</sup> He distinguished between an "action" mode and a "receptive" mode. The action mode is an organized state of the human organism coordinated to manipulate the environment. The striped muscle system and the sympathetic nervous system are the dominant physiological components in the organization. The EEG shows beta waves and the baseline muscle tension is increased. The principle psychological components of the organization are focussed attention, object-based logic, heightened perception of boundaries and the dominance of forms over sensations: shapes and meanings have preferences over colors and textures. The action mode is a state of striving, geared toward achieving rewards, plus a variety of symbolic and sensual pleasures, as well as the avoidance of a comparable variety of pain.

The attributes of this mode develop as the organism interacts with its environment. Focussing attention, for example, becomes associated with muscle movements of the neck, head, body. Thinking develops in conjunction with the perception and manipulation of objects as a result of which object-oriented thought becomes associat-

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<sup>46</sup>Tart, "Science, States of Consciousness and Spiritual Experiences," p. 14.

<sup>47</sup>Arthur Deikman, "Bimodal Consciousness," in Robert E. Ornstein, ed., The Nature of Human Consciousness: A Book of Readings (New York: Viking Press, 1974), pp. 67-86.

ed with the muscle patterns used in the manipulation of objects. Or again, sharp perceptual boundaries are matched by sharp conceptual boundaries which are marks of that clear sense of self-object difference so necessary for acting on the world. Thus, a variety of physiological and psychological processes develop together to form a mode or a multidimensional unity adapted to manipulating the environment.

The receptive mode, on the other hand, is a state organized around intake rather than manipulation of the environment. The sensory-perceptual system is the dominant agency rather than the muscle system, and the para-sympathetic functions tend to be prominent. The EEG tends towards alpha waves and baseline muscle tension is decreased. Other attributes of the mode are diffuse attending, paralogical thought processes, decreased boundary perception, and the dominance of sensation over forms.

The receptive mode is good at maximizing the intake of the environment. Dominant in the infant state, it is gradually dominated, if not submerged, by the progressive development of striving activity and the action mode. The receptive mode continues to develop, but it occurs as an interlude between increasingly longer periods of action-mode functioning. This has led us to regard the action mode as the proper one for adult life.

These two modes, according to Deikman, are not to be equated with activity and passivity. The functional orientation that determines the mode has to do with the goal of the organism's activity:

whether or not the environment is to be acted upon, or whether stimuli or nutrient are to be taken in. The presence or absence of physical activity per se is not the determinant of the mode. In a pure state of the receptive mode, such as ecstasy or drug, the organism seems helpless to act on the environment. But in most receptive-mode conditions an active relationship with the environment takes place, as in the case of a contemplative monk working in the monastery garden, or of lovers in sexual intercourse. The receptive mode is not "regressive" in the psychoanalytic sense, an ignoring or a retreat from the world--although it can be employed for that purpose--but is a different strategy for engaging the world, in the pursuit of a different goal. The choice of mode is determined by the motives of the individual organism.

Anthropologists have described whole cultures in which the receptive mode, as a d-SoC, is dominant and serves the organism to cope effectively with the environment in the way it perceives and in terms of the goals it has in mind.<sup>48</sup>

These definitions and descriptions of states and modes of consciousness seem limited to known states and are probably concerned about "operationalizing" the concept for the purposes of orthodox scientific method. Although Tart and Deikman have else-

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<sup>48</sup> Dorothy Lee, Freedom and Culture, pp. 70-76, 105-153; John Whiting, "The Frustration Complex in Kwoma Society," in Clyde Kluckhohn and Henry A. Murray, eds., Personality in Nature, Society and Culture, pp. 137-145; Florence Kluckhohn, "Dominant and Variant Value Orientations," pp. 342-357.

where<sup>49</sup> shown they entertain assumptions akin to those of SCI, here they have proceeded with well-justified caution. Their dilemma might be taken as an indication that there are real gaps in the conventional approach to human consciousness which they are attempting to cover. What is significant is that those attempts in the revival of the psychology of consciousness are moving in the direction of the SCI notion of consciousness. Daly King, who moved faster in that direction through another stream (probably Russian and Egyptian), described four major states of consciousness and seven grades within the fourth state.<sup>50</sup> Obviously a bimodal categorization is insufficient to fill the gap.

That a bimodal categorization of human consciousness described in orthodox scientific terms is insufficient to do justice to the reality is being suggested by laboratory experiments.<sup>51</sup> The three cases reported by Pelletier and Peper<sup>52</sup> contradict most of the known "laws" of physiological functioning and laboratory assumptions. They also show what is still in store for the psychology of consciousness.

Their first subject, R.C.T., submitted himself in June 1971

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<sup>49</sup>Tart, in the sources cited in this study, and Deikman, in a lecture on psychiatry and sufism at Mundelein College, Chicago, 1977.

<sup>50</sup>King, The States of Human Consciousness.

<sup>51</sup>Barbara Brown, New Mind, New Body Bio-Feedback: New Directions for the Mind (New York: Harper and Row, 1974).

<sup>52</sup>Kenneth Pelletier and Erik Peper, "The Chutzpah Factor in Altered States of Consciousness," Journal of Humanistic Psychology (17:1, Winter 1977), pp. 63-73.

to laboratory measurements of his brain waves, heart rate, galvanic skin response, while he chewed and swallowed pieces of an electric light bulb and pushed sharpened bicycle spokes through one cheek, through the center of his mouth, and out through the other cheek. Even though he has performed such punctures many times through his cheeks and other parts of the body, he has few scars. During the feats his alpha waves increased 100% time in his EEG. This is unusual since alpha is expected to block during a stress response.

R.C.T. and others like him explain this as a "natural" process to control pain and bleeding by quickly relaxing and then deflecting consciousness away from the insertion point. This might suggest that pain control is possible by increasing one's alpha. But that cannot account for the phenomena of the next case, J.S.L.

In July 1972 J.S.L. placed a sharpened spoke through a fold in the skin of his forearm and suspended a 25-pound bucket of water from it. His occipital EEG consisted mainly of beta activity with some low amplitude alpha, where R.C.T.'s occipital readings were 100% increase in alpha. His heart rate increased from 81 to 100 beats when he stressed himself.

J.S.L. reported that he did not passively detach his attention from his body, but focussed upon a small point of energy which he subjectively moved upward from the bottom of his abdomen to a point where he inserted the needle. "Once you concentrate on that square," he remarked, "you can allow the energy to flow into any part of the body. The concentrated mind can be applied to anything

it does, and when it is applied, it no longer feels. The concentrated mind is the activity itself; it does not exist in the world."<sup>53</sup> Whatever the value of this explanation, it involves a deployment of consciousness which exerts a causal active role on the physiology as Sperry and Weil's interpretations postulate.

Their third case, J.S., was tested in August 1973 at the Langley Porter Neuropsychiatric Institute, San Francisco, in a week-long period of intensive research. J.S. pushed an unsterilized, sharpened knitting needle through his left biceps on three occasions while 12 psychophysiological readings were taken. The readings indicated no response to pain, and he remained in a state of high alpha before, during and after the puncture. Outside the meditative state, tests show that J.S. bled and responded to pain normally. He was able to completely control the bleeding from the puncture and heal the wounds within 24 hours without infection. Similar tests have been done with J.S. and R.C.T. at the Menninger Foundation in Topeka, Kansas.

J.S.'s explanation for the control of physiological processes is as "mystifying" as that of R.C.T. and J.S.L. "It's very simple. I do it by changing a single word. I don't stick a needle in my arm. I stick a needle through an arm. I move outside my body and look at the arm from a distance; with that detachment, it becomes an object. It is as though I am sticking the needle into the arm

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<sup>53</sup>Pelletier and Peper, "The Chutzpah Factor in Altered States of Consciousness," p. 69.

of a chair."<sup>54</sup>

These explanations give consciousness a functional role in cerebral activity and require that the subjective phenomena be included in the causal sequence for a complete explanation as Sperry's position demands and as SCI assumes. In any case the experiments raise many questions about consciousness which present paradigms of physiological and cognitive psychology cannot answer. As Pelletier and Peper remarked on their cases:

Although the psychophysiological recordings, especially the EEG, have been of considerable importance in formulating biofeedback training paradigms, we feel that a considerable amount of information is deleted by focussing exclusively on the psychophysiology. In our experience, multivariate analytic techniques are necessary but not sufficient for explaining these phenomena.<sup>55</sup>

The SCI world view would have little difficulty accounting for the phenomena of these cases and in that sense would meet an admitted insufficiency in present psychophysiological paradigms. That world view about consciousness was summarized in a saying attributed to Swami Rama, "All of the body is in the mind, but not all of the mind is in the body." Present paradigms and their assumptions about mind-body interrelations are not generally along these lines. Their insufficiency in providing a comprehensive explanation for human consciousness phenomena may well lie there.

### Conclusion

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<sup>54</sup>Pelletier and Peper, "The Chutzpah Factor in Altered States of Consciousness," p. 67.

<sup>55</sup>Ibid., p. 69.

The previous chapter was a description of SCI and some of its concepts of more direct relevance to psychotherapy. What emerges is one variety of the consciousness world view of which there are many.<sup>56</sup> The consciousness world view differs from other world views in what it basically assumes about human nature, the nature of the physical universe, the stages and goals of human fulfillment, human and world destiny, and the way to reach that destiny. This chapter pointed out some of those assumptions and contrasted them with other more "conventional" ones. In doing so it indicated that there was a gap in the conventional world views which did not allow for an adequate explanation of the total human or cosmic reality. It was suggested that the basic assumptions of SCI allowed for a more comprehensive accounting of human phenomena, especially consciousness, and it was implied that a shift in the direction of those assumptions was needed and was actually taking place.

The overall contention of this study is that the encounter of conventional psychotherapy with the TM Program heightens the possibility of such a shift, especially because, unlike many consciousness world views, SCI has a specific technique to actualize or "verify" its assumptions, and a sizeable research backing. That research backing will be described in the following chapter. But here some remarks about the overall contention are in order.

- (1) To say that present paradigms in counseling psychology

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<sup>56</sup>Sire, The Universe Next Door: A Basic World View Catalog.

are inadequate to account for the total human reality is to speak about incompleteness not uselessness. Counseling psychology has been most creative in its techniques and brilliant in its insights. Within the paradigms and assumptions in which it works it sheds valuable light on the human condition in more and more ingenious ways. But there is a certain one-sidedness. It tends to be cautiously wedded to what is and to shun what can be, to be hampered by the limitations of orthodox scientific method, to pace the same floor in its search for understanding of the human reality. SCI is an invitation to move to another space, to risk what can be.

SCI too is plagued with one-sidedness. It is only a more comprehensive accounting of the human phenomenon, not a complete answer. It needs to fill its empty spaces with the hardware of conventional science and psychotherapies. But if conventional psychotherapy and SCI wed, their common one-sidedness will turn into richer comprehensiveness if not completeness.

(2) The divergence in the two paradigms and assumptive worlds may be due to the Deikman bimodal ways of being consciousness about self and the world. Conventional counseling psychology may be narrowly confined to an action mode of consciousness while the consciousness world view may be as narrowly restricted to a receptive mode. The human organism, and possibly the cosmic organism, has the equipment to be conscious in both modes at different times and probably simultaneously. To develop both modes of being conscious would extend one's way of being-in-the-world instead of confining it to

ways in which one functions best. SCI advocates an alternation of "diving and surfacing" between the two modes. A shift of conventional counseling to the assumptive world of SCI holds promise of a mutual enrichment, a widening of scope, and a breakthrough in the psychotherapeutic enterprise.

(3) Certain trends which seem to be moving in the direction of the consciousness world view of SCI have been recorded here. These trends are in areas of human enquiry on which counseling is strongly based. Shifts in those areas are almost certain to escalate into counseling as a matter of course. What then is the place or need for the TM Program to initiate that shift? The trends in psychology, for example, could bring that about as also other consciousness world view "programs."

We are dealing here with trends. They are not yet the dominant trends in their respective fields. They are not generally given scientific status by orthodoxy, and are not yet able to operationalize all the new realities they describe in a way to fit the kind of scientific verification and instrumentation we have today. In orthodoxy today, it is not enough to prove the worth of anything, it has to be proved only in approved ways. Because of that, the likelihood of these trends initiating a wide-spread paradigm shift is limited at present.

The TM Program, on the other hand, opened itself to verification by conventional scientific methods. Its body of research seems to identify more and more the practice of TM as a critical

variable in the outcomes. Recently, at MERU, researchers seem to have made a breakthrough for a scientific study of consciousness. (We shall see that in the next chapter.) All this gives the TM Program a headstart among the consciousness world views and "programs." It seems better equipped to precipitate these trends into a paradigm shift which should change the present ways of doing counseling. In doing so it will fill a gap.

At this point, therefore, it is necessary to look into the TM Program's claims of being "scientific." That will be done in the next chapter.

## CHAPTER VII

### THE TM OUTCOME STUDIES

#### Introduction

The TM Program often uses the word "science." The philosophy of the Program, for instance, is called the Science of Creative Intelligence, and the experimental research on physiological and psychological changes is taken as confirmation of what the philosophy claims and promises. Perhaps the word "science" is being loosely used here. It is outside the scope of this study to discuss the problems about the nature and scope of science, the kind of data necessary to make "objective" science, the place of subjective experience or philosophical inquiry in the realm of human sciences, the "appropriate" language of science and so on. Some literature dealing with these matters has been cited elsewhere in this study.

The TM Program generally uses the word "science" in two main senses. The Science of Creative Intelligence is the theoretical aspect of the TM Program. The practical aspect is transcendental meditation itself. The practical aspect is said to verify and give substance to the theory, while the theory gives breadth and profundity to the experience.<sup>1</sup> This would imply that through transcen-

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<sup>1</sup>Jack Forem, Transcendental Meditation, p. 100.

dental meditation one can verify experientially the existence, nature and qualities of that Reality of which the Science of Creative Intelligence speaks. Thus the theory and practice would presumably reinforce each other. That is one sense in which the word "science" is used in the TM Program. Another meaning of the word probably took shape in view of the experimental studies on the effects of transcendental meditation. In that sense Maharishi took "science" to be

a systematic investigation, by means of repeatable experiment, to gain useful and verifiable knowledge.<sup>2</sup>

What is perhaps implied here is that the TM outcome studies verify the claims and promises of SCI.

This chapter seeks to determine whether TM may be considered a viable treatment modality also on the strength of its outcome studies. Like other modalities it has a philosophy and a technique, albeit with some radical assumptive divergences. It seems necessary to determine whether it also has a research position like other modalities. To do so, a body of outcomes will be examined to discover whether they actually verify the claims and promises of SCI. The findings of these studies will be taken as "actual" outcomes and will be related to the two main promises of the Program: an experience of certain states of consciousness, and improvement in physiological and psychological functioning. If the "actual" outcomes fulfill the promises, it may be concluded that TM is a viable treatment modality.

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<sup>2</sup>Maharishi International University brochure, 1976.

The promises about states of consciousness can adequately be researched with a science specific to those states as, it was pointed out, Charles Tart had cogently argued. That kind of "state-specific" science has still to be made. On the other hand, the promises about improvement in personal functioning associated with the fact of meditating can be demonstrated, within the obvious limitations of present-day experimental science, with the conventional methods and designs which are available. To prove itself a viable treatment modality the TM Program has been obliged to do so with the existing orthodox methods of "scientific proof" even though the paradigms on which those methods rest are not completely adequate to assess the central theme of the TM Program. As was noted, in orthodoxy it is not enough to prove the worth of something, it has to be proved only in approved ways. The TM Program has tried to do just that even though Maharishi, as was stated, believes the experimental research done so far is only a beginning towards a "verification" of the central theme. The discussion on outcome studies to follow should be read with these remarks in mind.

#### Promised Outcomes

The primary promise of the TM Program is that the state of consciousness experienced during the practice of TM will eventually become a normal state leading to certain higher states described earlier, and when these latter states become permanent parts of one's way of "being in the world," the ultimate goal of human fulfillment will have been reached. The product of this goal is the en-

lightened person.

General characteristics of the enlightened person will be: an experiential knowledge of the Absolute and relative aspects of existence, of one's place in the human environment, of the evolutionary significance of behavior, and an understanding of one's identity as separate from what one has or does.<sup>3</sup> This much may be deduced from SCI teaching. But the outcome studies have added another vision in which the promises are made in physiological and psychological terms. People of the SCI Age of Enlightenment are said to possess a very good mind, ideal social behavior and a very healthy body.<sup>4</sup> This image is derived from the large number of physiological experiments performed in various parts of the world supposedly showing

that the TM Program improves physiology, unfolds full mental potential, and leads to ideal behavior.<sup>5</sup>

#### "Actual" Outcomes: Clinical Picture

This sketch of promised outcomes is more elaborately treated by psychiatrist Bloomfield who makes a collage of traits of the enlightened person partly from the promises of the TM Program and partly on what he states are his many case histories. He has used

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<sup>3</sup> Maharishi, On the Bhagavad-Gita, p. 115.

<sup>4</sup> Idem, in Introduction to Bloomfield and Kory, Happiness, p. xix.

<sup>5</sup> Ibid.

TM as a major adjunct to treatment for severely disturbed cases and as treatment for what he calls, "the average middle class neurotics" (clients not severely disturbed but seeking psychiatric help) for whom psychotherapy has in general proved to be only minimally effective.<sup>6</sup> His portrait of the enlightened person summarized below may, therefore, be looked into as a "clinical" picture of both promised and actual outcomes on his case studies.

The person "enlightened" by TM, according to Bloomfield:<sup>7</sup>

(1) enjoys an unshakeable baseline happiness and an optimum mental temperature (emotional stability and general sense of well-being). He is not preoccupied with how happy he is or how much he is enjoying himself. He just keeps an optimum temperature under shifting psychological climates to enable him to do and enjoy whatever is at hand;

(2) has an optimum balance in the autonomic nervous system which eliminates feelings of fatigue, dullness or loss of alertness. There is no waste of energy on the normal pains and stresses of life. He has a more intense capacity to enjoy the positive emotions;

(3) loses crippling fears and inhibitions. The barrier between his inner and outer life melts away and he feels more together. Game playing disappears and intimacy becomes the natural way of relating to others. He keeps an equanimity amidst the ups

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<sup>6</sup>Bloomfield and Kory, Happiness, p. xxix.

<sup>7</sup>Ibid., pp. 324-331.

and downs of life and does not allow himself to be overly caught up in other people's problems or even his own pleasures. He is free from unconscious cravings or unfulfilled desires, free to perceive his own feelings, the feelings of others, and the world around him as they are instead of as they appear to him. And over all this his sense of Self is so strong that he experiences an independence of his innermost being from all the changing aspects of life. His small self (ego) opens up to its own reality, the large Self;

(4) gains the ability of taking a wide view of things without losing the capacity to focus sharply on relevant details. His consciousness wears a wide-angle lens: it covers a larger field and focuses on required detail. Narrow vision frequently causes problems where none exist. The "wide-angle" person has more contextual views on particular events;

(5) is more at ease in activity. Straining to achieve, which is characteristic of many neurotics, makes activity counterproductive. Nature does not work according to the principle of strain. The enlightened person works in tune with the laws of nature;

(6) finds many more favorable coincidences at work in his life. Things seem to work out well for him. If he needs some obscure information, for example, someone nearby will just happen to have it or it may be in a magazine he picks up casually. (This kind of strange coincidence is also recorded in the siddhi research to be discussed later in this chapter);

(7) is more spontaneous in the expression of emotions and

in his actions. They seem natural and appropriate, free from anxiety and tension;

(8) makes his decisions of right and wrong in a more intuitive way. Decisions of right and wrong often torture mild neurotics. Long intellectual analysis and consultations with "experts" leave the dilemma just as painfully open as before. The enlightened person faces the same kinds of moral dilemmas, but seems to have a feel for what is the right thing even before his intellectual analysis and consultations.

This is a clinical picture, in rather non-clinical language, of the meditator who profits from TM. Some of it is supported by the research to be examined shortly. It raises the question, "What is the type of person who benefits from TM?" This question has not been adequately answered in the existing research. In fact, no published studies dealing directly with the question about the kind of person attracted to TM, the kind that perseveres in it, the kind likely to drop out seem to exist.<sup>8</sup> Much of what we know comes from remarks and inferences made in the body of other studies.

#### A TMer typology

About the type likely to profit from TM, Otis concludes, from his study at the Stanford Research Institute, that

When TM works well, it's working for another type of person than

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<sup>8</sup> Patricia Carrington, Freedom in Meditation, pp. 61-65.

the one who finds it useless or detrimental.<sup>9</sup>

He describes this type as someone reasonably well-integrated, and yet bothered by neurotic anxieties, guilts, and phobias.<sup>10</sup> This is the type whom Bloomfield calls the average middle class neurotic and for whom TM produced the "clinical" picture he compiled. The TM Program, it may be concluded, seems to maintain its promises for this type.

There may be another type at home with TM akin to this whom Marron describes in great detail in an unpublished doctoral dissertation. Two of the three purposes of his study were:

- (a) to examine the variables operative during meditation using psychological models;
- (b) to study empirically the backgrounds, attitudes, motivations and personological correlates of subjects who appear to enjoy an altered sensory environment such as meditation.<sup>11</sup>

The variable said to be operative during meditation was discussed in terms of sensory restriction, sensory adaptation and sensory deprivation. Persons in an environment artificially deprived of sensory stimuli seemed to develop certain adaptive reactions to cope with the bleak situation. The experience is generally negative and the coping mechanisms used are not always desirable from a psy-

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<sup>9</sup>Leon Otis, "The Facts on Transcendental Meditation: Part III: If Well-Integrated and Anxious, Try TM," Psychology Today (7:11, April 1974), pp. 45-46.

<sup>10</sup>Ibid., p. 46.

<sup>11</sup>Jay Marron, "Transcendental Meditation: A Clinical Evaluation," unpublished doctoral dissertation, Colorado State University, 1973.

chological point of view.

Marron gave a group of forty-six members of SIMS (Students International Meditation Society) a battery of tests to measure desensitization, preference for novelty, levels of anxiety and other traits. Of these, twenty were interviewed to evaluate attitudes.

Marron conceptualized the act of meditating as an experience of sensory deprivation. But the TMers in this study did not show the negative reactions generally found in subjects in sensory deprivation experiments. One of his explanations for this suggests that some people have better adjustment reactions to sensory deprivation because of the kind of persons they are. A TMer is conceivably that kind of person, or has so become through the practice of transcendental meditation.

Marron draws a detailed picture of that kind of person. Some research cited by Marron indicates that subjects showing better adjustment reactions to sensory isolation (as measured by endurance, verbalizations, somatic complaints and so forth) were more likely to be nonsmokers, and readers versus television watchers. Better adjusters were also reported to be less thrill-seeking, less aggressive, and less impulsive. Lower scores for anxiety and neuroticism also characterized the deprivation-tolerant persons.

Deprivation-tolerant persons were more accepting of their self-perceived passive traits, their need for people, and their interests which tend to be culturally defined as feminine. They also scored high on needs for dependency, urge to nurture the young

or the weak and the incapable, and the tendency to seek aid and protection from someone. They were likely to have higher scores in tests for extraversion and affiliation.

Moreover, those with higher tolerance to sensory deprivation were generally described as intuitive, sensitive, creative and artistic, with "rich fantasy," "vivid imagery," and preference for aesthetic and social values. Economic, "hard-headed masculine" interests, and needs for mastery were less likely to be attributed to them.

Studies quoted by Marron suggest that people with the "richest inner resources" and flexibility to shift to a "passive role" would be least likely to find an altered environment as unpleasant or threatening. They further hypothesized that the "capacity for adaptive regression" or the capacity for mature handling and freedom of expressing thought processes associated generally with the right hemisphere of the brain, would be predictive of those who make adaptive responses to perceptual isolation. It was even hypothesized that those who practice "inner contemplation" would be likely to adapt well to sensory deprivation.

Marron found the twenty interviewed TMers to have the above "personality profile." "Their interests and personological attributes," he concluded, "(were) similar to those traits found characteristic of sensory-deprivation tolerant subjects." Although some of these characteristics have negative valence in some circles, they have high value in the TM milieu ("ideal social behavior" as

Maharishi promises), so that anyone in whom TM develops these traits may be considered an actualization of promised outcomes. The TM Program, therefore, seems also likely to deliver what it promises to sensory-deprivation tolerant persons in particular.

Other characteristics considered "ideal" by the TM Program were also found in the Marron-study subjects. As a group they were found to be significantly higher on preference for novelty when compared with college samples. Although most of them could not be described as self-actualized individuals, many appeared to have qualities suggestive of a striving towards integration and transcendence as Maslow described "transcenders" to be. Some of these qualities included (a) openness to mystic experience though not necessarily religious, (b) resistance to cultural conformity, (c) strong needs for privacy and detachment, (d) democratic character structure, and (e) creativity and tolerance for ambiguity.

While some found the organizational structure of TM supportive, most of the interviewed sample were more inclined toward an individualistic approach to spiritual concerns and were not typically active in any organized groups. According to Marron, most subjects found the organizational culture of TM less an influential factor for the continued practice of meditation than an expectation of increasing consciousness and the relaxing and reorienting qualities of the technique itself.

It may be inferred from these findings, therefore, that some of the promises of SCI are verified, subjectively at least,

through the practice of TM in certain types of persons.

Actual Outcomes: Experimental Picture

What is the position with experimental research? There is a vast body of published and unpublished experimental research on TM outcomes estimated at over three hundred studies (see Bibliography). They may be roughly divided into two kinds: (1) those which investigated the primary theme and promise of the TM Program: consciousness and levels of consciousness, and (2) those which investigated the "secondary" claims of TM: improvement in various psychological dimensions of the subjects. Here this research will be examined.

All the existing research on TM will not be reported here because good summaries and reports,<sup>12</sup> and critical reviews<sup>13</sup> al-

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<sup>12</sup> Chester Swinyard et al., "Neurological and Behavioral Aspects of Transcendental Meditation Relevant to Alcoholism: A Review," Annals of the New York Academy of Sciences (233, April 1974), pp. 162-173; Robert Stewart, "Self-Realization as the Basis of Psychotherapy"; "States of Human Realization: Some Physiological and Psychological Correlates," Psychologia: An International Journal of Psychology in the Orient (17:3, September 1974), pp. 126-134; D. P. Kanellakos and J. S. Lukas, "The Psychobiology of Transcendental Meditation: A Review," Journal of Altered States of Consciousness (2:1, 1975), pp. 15-26; Phil Ferguson and John Gowan, "TM: Some Preliminary Findings," Journal of Humanistic Psychology (16:3, Summer 1976), pp. 51-60.

<sup>13</sup> Jay Marcus, "Transcendental Meditation: A New Method of Reducing Drug Abuse"; "The Transcendental Meditation Technique: Consciousness Expansion as a Rehabilitation Technique," Journal of Psychedelic Drugs (7:2, April-June, 1975), pp. 169-178; White, Everything You Want to Know About TM; Carrington, Freedom in Meditation.

ready exist. This report will be limited to a brief discussion of some of the physiological studies which purport to measure the SCI states of consciousness, and to a report of the findings of some of the studies which are of direct interest to counseling psychologists and student personnel workers. The emphasis will be on the findings rather than on the methods for reasons to be discussed later in this chapter, and the point of reference again will be the relation of the promised to the actual outcomes.

(a) The psychophysiological studies and consciousness:  
the primary promise

The state of pure consciousness, as was seen, is the state experienced during the practice of TM. The three states contrasted to it are sleeping, dreaming and waking. Because sleeping, dreaming and waking have measurable physiologic patterns of their own, it was hypothesized that a fourth state which was stated to be different, would also have a specific physiologic pattern.

Wallace, Benson and Wilson<sup>14</sup> found meditators during TM to be in a physiologic state which was sufficiently unique to merit a special name: "a wakeful hypometabolic physiologic state." Allison<sup>15</sup> had already reported a profound change in respiratory rate

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<sup>14</sup>Robert Wallace et al., "A Wakeful Hypometabolic Physiologic State," American Journal of Physiology (221, 1971), pp. 795-799.

<sup>15</sup>John Allison, "Respiratory Changes During Transcendental Meditation," Lancet (7651, April 18, 1970), pp. 833-834.

during TM. Levander, Benson, Wheeler, and Wallace<sup>16</sup> noticed a state of decreased sympathetic nervous system activity co-existing with increased skeletal muscle blood flow in the forearm in TMers. This did not make physiologic sense, so they took intensive readings (180 times) from five subjects and found these two physiologically incompatible states co-existing in the subjects during TM. Benson, Beary and Carol<sup>17</sup> later found the hypometabolic physiologic pattern of TM also during states of relaxation.

But in 1976 Michaels, Huber and McCann<sup>18</sup> took measures of changes in blood chemistry during TM and concluded that the act of TM cannot be expressed in the bio-chemical parameters they used in their study. Moreover, Woolfolk,<sup>19</sup> in a review of the literature on the physiological changes associated with TM and Zen, concluded that a thoroughly consistent, easily replicable pattern of responses has not yet been found.

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<sup>16</sup>V. L. Levander et al., "Increased Forearm Blood Flow During a Wakeful Hypometabolic State," Federation Proceedings (31, April 1972), p. 405.

<sup>17</sup>Herbert Benson et al., "The Relaxation Response," Psychiatry (37:1, February 1974), pp. 31-46.

<sup>18</sup>R. Michaels et al., "Evaluation of Transcendental Meditation as a Method of Reducing Stress," Science (192:4245, June 18, 1976), pp. 1242-1244.

<sup>19</sup>Robert Woolfolk, "Psychophysiological Correlates of Meditation," Archives of General Psychiatry (32:10, October 1975), pp. 1326-1333.

Pagano, Rose, Stivers and Warrenburg<sup>20</sup> took EEG readings from five experienced TMers during meditation and during sleep. The five meditators spent appreciable parts of meditation time in sleep. In the Younger, Adriance and Berger study,<sup>21</sup> two out of eight of their subjects spent considerable portions of their meditation in unambiguous physiological sleep. Pagano and his colleagues concluded that their findings did not support the view that meditation produces a single "unique state of consciousness" such as the "wakeful hypometabolic state" described by Wallace and his co-workers.

Ferguson's summary of the physiological effects during TM given in Table 2 suggests that TM produces the same physiologic effects associated with deep sleep but in a much greater degree and in much less time.

Although the findings in Ferguson's table do not show a physiological pattern qualitatively different from sleep, Banquet's<sup>22</sup> discussion of his findings point out a certain uniqueness in the way a TMer experiences these physiologic states. TMers maintain alpha wave activity after the end of meditation and with open eyes; they also persist in an alert state of consciousness allowing them to

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<sup>20</sup>Robert Pagano et al., "Sleep During Transcendental Meditation," Science (191:4224, January 1976), pp. 308-310.

<sup>21</sup>Joel Younger et al., "Sleep During Transcendental Meditation," Perceptual and Motor Skills (40, 1975), pp. 953-954.

<sup>22</sup>J. P. Banquet, "Spectral Analysis of the EEG in Meditation," Electroencephalography and Clinical Neurophysiology (34, 1973), pp. 143-151.

TABLE 2

## SUMMARY OF PHYSIOLOGICAL EFFECTS DURING THE TM TECHNIQUE

Physiological Variable	Change During TM	Change During Deep Sleep	Reference*
Decreased heart rate (per min.)	Average <u>decrease</u> of about 3-5 beats	Variable slowing of 1-12 beats; <u>decrease</u> of about 10 beats per min. found after 4.5 hrs. of sleep	2, 3, 5, 8, 9, 10
Decreased breath rate (per min.)	Average <u>decrease</u> of about 4-7 breaths	Reported <u>decrease</u> of about 25% or about 5 breaths per min. after about 1 hr. sleep	1, 3, 5, 8, 9, 10
Decreased metabolic rate (oxygen consumption)	<u>Decreases</u> of 15-20% reported; individual cases up to 55% de- crease	<u>Decreases</u> of 8-15% have been reported	3, 4, 5, 8, 9, 10
Increased skin resistance (associated with relaxation)	Average <u>increases</u> of 160-250% reported; individual cases up to 500% increase	Average <u>increase</u> about 130% over the course of several hrs. sleep	5, 6, 8, 9, 10
Decreased cardiac output (work-load of the heart)	<u>Decreases</u> of about 25-30% reported	<u>Decreases</u> of about 18- 25% reported over 5-8 hrs. of sleep	5, 8, 9

Decreased blood lactate	<u>Decreases</u> of 33% reported; during first few mins. of TM, noted decrease 3-4 times faster than when just sitting	Slight <u>decrease</u> , amount has not been specified clearly	5, 9, 10
Increase in forearm blood flow (associated with relaxation)	<u>Increases</u> of 32% and 300% reported	Slight <u>increase</u> has been noted	5, 7

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SOURCE: Adapted from Philip Ferguson, "Transcendental Meditation and its Potential Application in the Field of Special Education," The Journal of Special Education (10:2, Summer 1976), p. 214.

\*References

1. Allison (1970)
2. Bloomfield, Cain, & Jaffe (1975)
3. Glueck & Strobel (1975)
4. Kanellakos and Lukas (1974)
5. Orme-Johnson & Farrow (1975)
6. Orme-Johnson (1973)
7. Levander, Benson, & Wheeler (1972)
8. Wallace (1970)
9. Wallace, Benson, & Wilson (1971)
10. Wallace & Benson (1971)

answer and memorize questions without modification of the brain wave pattern of deep meditation. Some of their brain wave patterns are self-induced. This implies that, although the TM physiologic pattern resembles the sleep pattern, it can be induced and maintained in an alert state of consciousness by TMers. This justifies the TM Program's calling this state, "a state of restful alertness."

Using a new computer method to detect any ongoing strong correlation of EEG recordings from different areas of the brain and between the two hemispheres, Levine, Herbert, Haynes and Strobel<sup>23</sup> discovered a very high degree of coherence of central and frontal alpha in a subject who had been a TMer for two weeks. In another who had been meditating for four months, they discovered high coherence between the frontal lobes of the two hemispheres which persisted even after the subject stopped meditating. The researchers interpreted these findings as a more orderly and coherent functioning of the brain. They felt that

the abrupt increase of coherence with onset of the TM technique suggests that the nervous system is switching to a distinctly more integrated style of functioning.

The occurrence of strong persistent frontal coherence is particularly significant, since the frontal cortex is known to be the highest center of integration in the human nervous system, influencing such higher abilities and traits as ideational fertil-

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<sup>23</sup>Paul Levine et al., "EEG Coherence During the Transcendental Meditation Technique," MERU Report 7501, Neurophysiology Laboratory, Centre for the Study of Higher States of Consciousness (Weggis, Switzerland: Maharishi European Research University, 1975); Levine, "The Coherence Spectral Array (COSPAR) and Its Application to the Study of Spatial Ordering in the EEG," Proceedings of the San Diego Biomedical Symposium, Vol. 15 (California, 1976).

ity, anticipation of future consequences, judgment, focus of attention, abstraction, conceptualization, reactions to verbal instructions, timing, memory, ethics, tact, and practicality.<sup>24</sup>

The discussion of these physiological studies allows us to conclude that the existence of a physiologic pattern of readings specific to the SCI state of pure consciousness is highly probable but yet to be definitively demonstrated.

The TM Program, of course, does not promise a specific physiologic pattern of readings but a better physiological functioning and various positive effects due to an experience of a specific state of consciousness. A body of studies on physiological efficiency and stability, health, motor and perceptual ability and athletic performance, intelligence, learning and academic performance, development of personality, drug and other rehabilitation programs, work and productivity have used long-time and short-time TMers as subjects.<sup>25</sup> In general, positive results of a behavioral kind are shown, but pure consciousness has not been satisfactorily identified as the factor responsible for these results. The matter may be different for cosmic consciousness.

Cosmic consciousness is a more permanent state of pure consciousness. The state of the meditation experience pervades one's way of being like a subdominant stable state even outside the prac-

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<sup>24</sup>Levine, "EEG Coherence During the Transcendental Meditation Technique," p. 10.

<sup>25</sup>Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program Collected Papers Volume I.

tice of the technique.

Haynes, Herbert, Reber and Orme-Johnson<sup>26</sup> obtained a measure of consciousness from the self-ratings of twenty-three TMers in an advanced TM program for TM teachers. They then correlated this with EEG alpha band coherence between the left and right hemispheres ("EEG coherence") with the score of the Torrance Verbal Creativity test ("creativity") and with the speed of recovery of responsiveness in spinal motor neurons after stimulation ("neurological efficiency"). The correlations between this state of consciousness and the other parameters were significant.

In this study, however, it does not appear that this state of consciousness is highly associated with EEG coherence ( $r = .42$ ) or even with creativity ( $r = .50$ ). The correlations would seem to indicate that the order of influence is as follows: the state of consciousness makes for a high level of alertness in the neurons ( $r = .65$ ) which in turn influences the level of EEG coherence ( $r = .60$ ) which, then, may facilitate or bring about more creativity ( $r = .71$ ).

Here measures of consciousness, physiology and psychology occur simultaneously and in an integrated manner, revealing a holistic pattern of functioning and presumably of growth towards

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<sup>26</sup> Christopher Haynes et al., "The Psychophysiology of Advanced Participants in the Transcendental Meditation Programme: Correlations of EEG Coherence, Creativity, H-Reflex Recovery, and Experience of Transcendental Consciousness," MERU Report 7603, Psychophysiology Laboratory (Weggis, Switzerland: Maharishi European Research University, 1976).

the promised SCI state of enlightenment. Cosmic consciousness, it may be concluded, has a more striking psychological than a physiological pattern of readings and can make the TM Program primary promise a reality if allowed to develop.

If allowed to develop, cosmic consciousness, according to SCI, should become God consciousness. God consciousness is an experience of oneness with Being and Its manifestations so that everything is perceived in some heightened way of perceiving.

There are as yet no published experimental studies on this state. White<sup>27</sup> and Campbell<sup>28</sup> and most others confess that they have not had personal experience of this state and are therefore unable to say anything significant about it. SCI declares, as was noted, that without a personal experience, it is not possible to talk about this state. But an incident recorded by White might allow one to speculate on what might be one possible effect of God consciousness. Maharishi, reports White, was shown a Kirlian photograph of a leaf in which it is surrounded by a yellow-white corona with energy streamers shooting out from it while its ribs and veins are aglow with light. He reportedly looked at the photograph and casually remarked, "Oh, yes, that's how things look when you're in God consciousness."<sup>29</sup>

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<sup>27</sup> White, Everything you Want to Know About TM.

<sup>28</sup> Campbell, Seven States of Consciousness.

<sup>29</sup> White, Everything You Want to Know About TM, p. 126.

This could possibly be a way of perceiving in the sixth state of SCI consciousness. Zen Masters,<sup>30</sup> and men like Francis Bacon, William Blake, Walt Whitman,<sup>31</sup> and others confess to having had experiences of heightened vision or expanded perception. Bloomfield mentions that a 1962 Gallup Poll which asked, "Would you say that you have ever had a 'religious or mystic experience'--that is, a moment of sudden religious insight or awakening?" indicated that about twenty million Americans had some sort of d-ASC experience. A 1974 survey conducted at the National Opinion Research Center (NORC), University of Chicago, asked, "Have you every had the feeling of being very close to a powerful spiritual force that seemed to lift you out of yourself?" The findings revealed that forty million Americans had had one such experience, twenty million of them repeatedly. The number of people experiencing this state of consciousness seems to have doubled in twelve years.<sup>32</sup> A 1974 Psychology Today survey showed that 63% of a sample of 2,000 PT readers have had experiences which could fit the description of cosmic or God consciousness.<sup>33</sup>

These surveys indicate that altered states of consciousness

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<sup>30</sup>D. T. Suzuki et al., Zen Buddhism and Psychoanalysis (New York: Harper Colophon, 1970).

<sup>31</sup>Bucke, Cosmic Consciousness.

<sup>32</sup>Bloomfield and Kory, Happiness, p. 174.

<sup>33</sup>Robert Wuthnow and Charles Clock, "The Shifting Focus of Faith: A Survey Report, God in the Gut," Psychology Today (8:6, November 1974), pp. 131-136

such as those described in SCI are prevalent among the American public. The NORC researchers describe such people as quite ordinary in their demographic profile, who tend to be "middle-aged Protestants of moderate means and education or Irish." They score high in the Bradburn scale for psychological well-being, and appear to be very happy with their lives.<sup>34</sup> Greeley's profile of these "mystics" in his study shows them to be among the better educated, more successful economically, more psychologically well off, more optimistic and confident of survival and less racist.<sup>35</sup> They resemble Maharishi's description of the person in cosmic or God consciousness.

But these surveys also imply that such states can occur even without TM. They reveal that human beings have the potential for such states. Human development techniques which assume that they are possible would make a concerted effort to bring them about. Those which assume that they are impossible would tend to neglect them. TM may not be the only technique to bring them about, but it is a technique based on an open-ended assumption of what is humanly possible. As such it dares to promise much. The newer research at MERU indicates that those promises are being partially fulfilled in as yet little understood ways even for what might be God consciousness.

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<sup>34</sup>William McReady, "Spiritual Life in Contemporary American Society," Chicago Studies (15:1, 1976), pp. 13-26.

<sup>35</sup>Morton Kelsey, "Paranormal Experiences and Christian Belief," Transcend (1, 1977), p. 2.

Of special significance among these newer researches at the MERU labs are the so-called "siddhis" research. They add a new dimension to the whole TM Program and also to the psychology of consciousness.

(b) The siddhi research: consciousness and paranormal phenomena

"Siddhi" is a Sanskrit word referring to those paranormal or supernormal human phenomena described by the mythical sage Patanjali in his classic treatise on Yoga. Patanjali considers them the normal outcome of the attainment of enlightenment. When TMers at an advanced course in Switzerland began to experience siddhis, the MERU research labs designed and carried out research on them. Personal communications and newsletters from the Chicago and Evanston World Plan Centers are already announcing fragments of the findings of this research. The Chicago Center Spring-Summer letter 1977 intimates that the TM Program

fully develops not only those areas of the mind, body and mind-body coordination with which we are familiar, but also those deepest potentials which express themselves through the experience of thought, expansion of consciousness, deep inner bliss, and the whole spectrum of powerful, although usually untapped, mental and physical abilities, collectively known as "siddhis" or supernormal abilities.<sup>36</sup>

In the same letter a message from Maharishi specifies that some of these siddhis include "levitation, invisibility, and mastery over the fundamental forces of nature in general." For him they demon-

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<sup>36</sup> Chicago Center Newsletter Spring-Summer 1977 (Chicago World Plan Center, 525 W. Arlington Place, Chicago, Ill. 60614).

strate both profound growth of consciousness and intimate, highly developed mind-body coordination; they are, he says, manifestations of the state of enlightenment. Enlightenment, in SCI, enables one to be so finely in tune with all the laws of nature that one cannot act against any of those laws; those laws become part of one's way of being and functioning. Since enlightenment is the end-point on the scale of consciousness development, the research findings on this state would be manifestations of what is entailed in unity consciousness, the seventh and highest level of SCI consciousness.

Photographs of TMers in levitation "synchronized" with their brain wave and heart beat readings are on display in the Chicago World Plan Center. The pattern of brain-wave, heart-beat coherence which emerges is not recorded in other states of consciousness. No matter how disparate the graphs of the brain-wave and heart-beat appear, at the moment a siddhi is being performed the graphs amalgamate in "perfect" coherence. In a MERU pre-publication release<sup>37</sup> siddhi TMers also show increases in test scores for creativity, auditory and perceptual acuity, convergent and divergent thinking, which go beyond the 90th percentile.

One levitating TMer describes the subjective experience thus:

I was sitting on a couch meditating at the time. I felt a tremendous amount of energy go through me and simultaneously I had a vision of my spine and chest being just white light

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<sup>37</sup>Undated MERU release, "Scientific Research on Higher States of Consciousness Developed Through the Transcendental Meditation Program."

and a form in the air some place and then my body moved up and down on the couch about two or three times. I thought, "Oh, what is this?" and the next experience I had was of hearing my body touch the floor . . . I moved about a six-foot distance at that time.<sup>38</sup>

Another describes this kind of experience:

A friend had lost a pen. He said it was in the hotel kitchen that he had lost it and when I did the (siddhi) technique I saw it in my mind under some boards by the stove. When I went to look for it later, I found it exactly where I had seen it while practising the technique.<sup>39</sup>

The siddhi research may be reported briefly thus from the MERU pre-publication release and from an advanced lecture at the Chicago Center: Twenty-two siddhi TMers rate themselves subjectively on a four-point scale for their experience of the permanency of an SCI state of consciousness. From this a score for "stabilization of pure consciousness" is derived. They also rate themselves on their siddhi experiences, fifty-eight such experiences being a "high siddhi level" and one being a low level. They are then connected to instruments for EEG coherence readings, and instructed to indicate when a siddhi is being performed by pressing a button. A reading is taken at the moment the button is pressed. If the siddhi is observable, the reading is taken at the moment it is observed by the experimenter.

The MERU study shows a highly significant correlation between the EEG coherence pattern and stabilized pure consciousness ( $r = .64$ ,  $p$  less than .01) and between stabilized pure consciousness and high

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<sup>38</sup> Summer 1977 Newsletter (North Shore Center for the Transcendental Meditation Program, 604 Davis Street, Evanston, Ill. 60201).

<sup>39</sup> Ibid.

siddhi level ( $r = .67$ ,  $p$  less than  $.005$ ). The researchers interpret these findings as follows:

They establish that the experience of the siddhis have their basis in a high level of orderliness of neuro-physiological functioning, and that the practice of the siddhis over a period of a few months improves basic perceptual, intellectual, creative and psychomotor abilities, which parallels the subjective experiences of increasing intuition, happiness, and freedom from limitations.<sup>40</sup>

The siddhis make the point again that the TM Program lies outside the pale of conventional knowledge or techniques. It operates on another set of assumptions about reality than those taken for granted by philosophies and techniques of conventional counseling psychology. What point does it make about the SCI levels of consciousness? That the basic promise of the TM Program about development in states of human consciousness leading to stabilization and some positive physiological and psychological effects may be on the way to fulfillment; and, it has opened itself to a certain kind of "systematic investigation, by means of repeatable experiment" as it claims.

#### Conclusion on Psychophysiological Studies and Consciousness

Pure consciousness emerges from these investigations as a subjective experience whose physiologic correlates are still to be definitively demonstrated. Cosmic consciousness as a subjective experience is associated with some specific integrated physiologic pattern and some improved psychological functioning. God conscious-

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<sup>40</sup>Undated MERU release.

ness has not yet been experimentally demonstrated, but is probably a reality in the subjective experience of many TMers and others, indicating some human potentiality which can be developed. Its reality in TMers can only be inferred from the siddhi research. Unity consciousness as a state of Enlightenment is only beginning to be manifested and experimentally investigated in the TM Program.

These psychophysiological studies, therefore, do not put their finger directly on any experienced state of consciousness but infer its existence from measured phenomena associated with the experience. They are preliminary in nature. (Maharishi often makes the point that the three hundred scientific studies done to date only begin to measure its full significance.)<sup>41</sup> But they open up the possibility of research on consciousness. It may even be that the siddhi phenomenon brings us to the threshold of a break-through in consciousness research. One reason why the psychology of consciousness was neglected was the lack of an adequate method of research. The intuitive methods of the early German workers fell into disfavor. Tart pointed out that states of consciousness and spiritual experiences called for a science specific to those states.<sup>42</sup> EEG instruments and psychological tests were not constructed in the interests of such a state-specific science. But given the availability of siddhi TMers and the ingenuity of researchers, we may be

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<sup>41</sup>Bloomfield and Kory, Happiness, p. 250.

<sup>42</sup>Tart, "Science, States of Consciousness, and Spiritual Experiences: The Need for State-Specific Sciences."

moving in the direction of a break-through, which incidentally, would establish that the TM Program delivers its primary promise. Today the position between promise and fulfillment in this respect is a little tenuous as far as experimental research goes.

### The Psychological Studies and Secondary Promises

Besides its primary promise about levels of consciousness, the TM Program makes other promises about the "side effects" of changes in these levels of consciousness. This section will discuss whether experimental investigation verifies those promises. A look into some selected studies should provide elements for an answer.

Only those studies which purport to demonstrate measurable gains in intelligence and learning, personality, work, and moral development will be looked into, leaving out those on reduction in the use of drugs, cigarettes and alcohol, relief of insomnia, normalization of weight, and others indicated in the bibliography. The reasons for this selection have been stated already. Further justification, if needed, is that the emphasis of the TM Program is on health and fulfillment rather than on "cure" and the selected studies show that emphasis. They also are fairly typical of the kind of research being done on the TM Program.

(a) Intelligence, learning and academic performance

(1) Tjoa<sup>43</sup> did a one-year longitudinal study with fourteen

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<sup>43</sup> André Tjoa, "Some Evidence that the Transcendental Meditation Program Increases Intelligence and Reduces Neuroticism as Measured by Psychological Tests," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 363-367.

high school students in Holland. Seven of them were regular meditators (50% or more of the time in one year) and seven were irregular. A group of six non-meditators was used as a control. On the Dutch tests used in the test and post-test situation (Neurotische Labiliteit Gemeten Volgens de Vragen lijst Methode and a Dutch adaption of the D.A.T.), all groups increased scores in intelligence, but the regular meditators increased significantly more than the irregulars ( $p = .09$ ) and the non-meditators ( $p = .032$ ).

The kind of intelligence measured was "fluid intelligence," that is to say, the capacity to learn, to perceive complex relationships, to respond adaptively, creatively and effectively to new situations. This kind of intelligence is generally assumed to reach a plateau in adolescence. These results suggest that any such plateau is subject to change; and TM might be one of those methods of change.

Three years later Tjoa<sup>44</sup> replicated this study with sixty-four adults: thirty-six regular meditators and twenty-eight irregular meditators. As hypothesized, regular meditators increased significantly more in intelligence scores ( $p$  less than .05) than irregular meditators. Even dividing the meditators by amount of regularity, showed that the more regular meditators registered a significantly higher increase than the less regular. Regularity in fact was significantly co-related with amount of increase. This strongly

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<sup>44</sup>Tjoa, "Increased Intelligence and Reduced Neuroticism through the Transcendental Meditation Program," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 368-376.

suggests that meditating might be the critical variable.

In both studies measures were also taken for neuroticism, and regulars had lower scores in this variable. Perhaps TM decreased the anxiety levels of the individual and strengthened the self-concept sufficiently to allow an already high intelligence to function at its full worth. Cattell and Butcher, according to Tjoa, state that fluctuations in "fluid intelligence" occur only with fluctuations in general physiological efficiency. It may be that fluid intelligence increases shown in the tests are the result of an improvement in physiological functioning. That kind of improvement is included in the TM promises.

(2) Miskiman measured "secondary organization" or "the process of abstracting a quality or property of an object or event and then generalizing that quality or property to all appropriate objects or events."<sup>45</sup> Random and clustered word lists were given to sixty regular TMers (twice-a-day meditators) and sixty controls who rested twice a day with eyes closed. At the start of the experimental situation and forty days after, a measure (the clustering Index) of the degree to which the subject organizes the words in a list into conceptual categories was used to measure secondary organization.

Miskiman derived three basic findings from this study: (a) secondary organization increased significantly more ( $p$  less than .05)

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<sup>45</sup> Donald Miskiman, "The effect of the Transcendental Meditation Program on the Organization of Thinking and Recall (Secondary Organization)," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 385-392.

in meditators than in controls, (b) the greater secondary organization shown by meditators was strong and continuous, and (c) meditators performed significantly better than controls on an arithmetic test.

Test sophistication may have influenced the results, but it was equally active for both the experimental and control groups. A plausible explanation might be made from Banquet's finding that the activity aroused in the dominant hemisphere of the brain during the "recitation" of the mantra spreads synchronously from the occipital to the frontal lobes and from the dominant hemisphere to the silent hemisphere.<sup>46</sup> This may make for a more harmonious co-ordination of the visual and motor, the analyzing and synthesizing functions of the brain which appear as increased secondary organization.

(3) Miskiman<sup>47</sup> also investigated performance on a learning task with ten meditators and ten non-meditating controls. Meditators learned to criterion level in a mean of 10.1 trials, whereas non-meditators required significantly more trials--a mean of 22.0 trials. The TMers also had fewer errors per trial.

Abrams<sup>48</sup> also found a statistically direct relationship

<sup>46</sup> Banquet, "Spectral Analysis of the EEG in Meditation."

<sup>47</sup> Miskiman, "Performance of a Learning Task by Subjects Who Practice the Transcendental Meditation Technique," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 382-384.

<sup>48</sup> Allan Abrams, "Paired-Associate Learning and Recall: A Pilot Study of the Transcendental Meditation Program," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 377-381

between TM, quicker acquisition and, probably, higher recall performance. The explanation might lie in the increased alertness produced by the practice of TM. As Miskiman theorizes, TM reduces "noise" in the nervous system and thus allows for more attending with better selectivity and efficiency of attention. Since previously encountered material and expectancies determine the relevance and sequence of sensation at each moment, according to Miskiman, TM allows the nervous system to do this filtering efficiently, that is, with the least expenditure of time. This would account for the quicker learning and better recall. This explanation in terms of alertness seems to be confirmed by Appelle and Oswald<sup>49</sup> who found a significant relationship between reaction time and alertness in meditating subjects as against those who just "rested" or did a simple sorting task.

(4) Since some studies (see Bibliography) indicate that TM is related to self-actualization, and since creativity is said to be a characteristic of self-actualized persons, MacCallum<sup>50</sup> hypothesized that TM and creativity would be positively related.

He administered the Torrance Test of Creative Thinking, Verbal Form A, to forty-one new and forty-four long-term meditators.

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<sup>49</sup>Stuart Appelle and Lawrence Oswald, "Simple Reaction Time as a Function of Alertness and Prior Mental Activity," Perceptual and Motor Skills (38: 1974), pp. 1263-1268.

<sup>50</sup>Michael MacCallum, "The Transcendental Meditation Program and Creativity," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 410-414.

The groups were matched for age, sex, education and income level. The long-term TMers scored significantly higher on all three scales of the Torrance Test of Creative Thinking. Meditating for a prolonged period of time made the difference.

(5) The true test of these gains in intelligence and learning should show in real-life situations such as academic work. Francis Driscoll, New York Superintendent of Schools, who introduced the TM Program into his school system, says he did so after he was impressed by the effects of TM on student life which he had been exposed to in a meeting.<sup>51</sup> Most of that research is given in the Bibliography.

At the University of Hawaii, Collier<sup>52</sup> made a retrospective study of seven students who, after an uninterrupted attendance for two or more semesters, became TMers. Their grade records before they began meditation were compared with their records after they had been meditating for one month. Their pre-meditation grades were typical of the University of Hawaii student population. In the one-month period after learning TM, there was a highly significant improvement in their grades (p less than .001). Collier's conclusion is:

It now seems clear that significant improvements can be made in the educational process without changing the classroom environment, teaching materials, or teaching techniques, but

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<sup>51</sup>Francis Driscoll, "TM as a Secondary School Subject," Phi Delta Kappan (54:4, December 1972), pp. 236-237.

<sup>52</sup>Roy Collier, "The Effect of the Transcendental Meditation Program upon University Academic Attainment," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 393-395.

rather by enhancing the internal environment of the student.<sup>53</sup>

Heaton and Orme-Johnson<sup>54</sup> did a similar study with fifty undergraduates. Of these, twenty-five had begun the practice of TM during their undergraduate years, while the twenty-five controls had received their undergraduate degrees before learning TM. For the three years before learning TM, the grade point average was 2.52. For the first three terms after learning TM, that average rose to 3.26. This change was significantly greater than the change for the non-meditating group. It is worth noting, say the authors, that TM is not taught specifically as a means for improving grades, but as a means of holistic self-development. This might indicate that the academic improvement was not due to an "increase in intelligence," but to a release of latent intellectual potential as a result of overall improvement from the practice of TM.

This is in keeping with the general tone of the TM Program promises. They claim TM is doing something directly to the roots of the plant, not directly to its branches, leaves, flower or fruit. Whatever happens to the flowers or fruit happens because of what has happened to the roots.

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<sup>53</sup> Collier, "The Effect of the Transcendental Meditation Program upon University Academic Attainment," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 395.

<sup>54</sup> Dennis Heaton and David Orme-Johnson, "The Transcendental Meditation Program and Academic Achievement," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 396-199.

(6) Educators, of course, would look for much more than improvement in grade-point average alone. They would like to know whether TM does actually give that "much more" to the life of their students. Observation seems to show general psychological improvement in students practising TM. Shecter<sup>55</sup> wished to determine experimentally how much value could be placed on this observation. He obtained eighty volunteers from three secondary schools in Canada. Of these, twenty were used as controls. The other sixty were randomly divided into three groups, one of which was taught TM, a second was taught TM and SCI, and a third was taught SCI alone. All subjects were pre-tested in mid-October and post-tested in mid-February on a number of variables used as criteria of success of the TM Program such as creativity, preference for complex and abstract experiences, anxiety, personality, energy level, tolerance and so on. Shecter found no significant difference among the groups for complexity (a preference for complex and abstract experiences), but there were significant positive differences in eight of the nine variables used between those who learnt TM (with or without SCI), and those who learnt only SCI, and the controls. According to Shecter, these findings indicate that a knowledge of SCI is not necessary to enjoy the positive effects of TM; meditating alone does it.

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<sup>55</sup>Howard Shecter, "The Transcendental Meditation Program in the Classroom: A Psychological Evaluation," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 403-409.

Teachers of TM in general tend to think that a knowledge of SCI is not necessary for the effects of TM. They think, as we saw, that no previous knowledge, motivation or expectations need exist to enjoy the benefits of TM. It is at least debatable whether this is actually the mind of Maharishi. He seems to think that the present research findings have only scratched the surface of what transcendental meditation is all about. The beliefs and assumptive world of SCI are, for him, the very heart of the matter. Future emphasis in the TM Program, as we noted, will be on SCI. But Shecter's study is not about the Program's primary promise but about its "side-effects." It can, therefore, be considered a verification of some side-effects of TM.

(7) Kory and Hufnagel<sup>56</sup> worked on a study similar in some details to that of Shecter. They used a group of thirty-four high school students from three schools who were enrolled in SCI courses, and compared them with control groups enrolled in psychology courses. In the first and last two weeks of a semester, two tests were administered to measure anxiety and high school behaviors. In addition to that, the students' transcripts were compared for absences, tardiness, grade-point average and major disciplinary offenses. The meditators in two schools showed a significant reduction in anxiety level scores and changes in grade point averages. In the third

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<sup>56</sup> Robert Kory and Pat Hufnagel, "The Effect of the Science of Creative Intelligence Course on High School Students: A Preliminary Report," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 400-402.

school, the changes in grade point average and anxiety level scores were not significant. The control group registered no significant changes in these two variables. But in absences, tardiness, and major disciplinary offenses none of the groups showed significant changes. The TM experience here had some effect on personal dimensions of behavior, but none on the more social dimensions of school conduct, and the SCI course alone did not bring about changes in this social dimension.

The findings of this study may be interpreted to mean that although the practice of the technique potentializes the inner-personal dimensions of the individual, the more interpersonal and social dimensions come about from a practice of TM coupled to the world view of SCI; neither TM nor SCI can do this alone. It would seem from some statements of Maharishi that TM "leads to ideal behavior,"<sup>57</sup> but "ideal social behavior"<sup>58</sup> is the mark of enlightenment in some degree. The subjects of Shecter's study may have been TMers without having as yet achieved the required degree of SCI enlightenment.

(b) Personality

TM studies on personality development and change are numer-

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<sup>57</sup> Maharishi, in Introduction to Bloomfield and Kory, Happiness, p. xix.

<sup>58</sup> Ibid.

ous and often repetitive. Valois,<sup>59</sup> for example, replicates Willis,<sup>60</sup> while others<sup>61</sup> investigate almost the same variables in different ways. It will suffice for the purposes of this study to look only into some which typify in general the kind of personality studies being done so far on the TM Program.

(8) The Ferguson and Gowan<sup>62</sup> study typifies fairly well many of these studies, both for the instruments used and the variables measured.

Their study involved three groups of volunteer university students: (a) nineteen enrolled in a graduate course, (b) thirty-one enrolled for the TM course, and (c) sixteen long-time meditators with an average of 43.1 months of practice. They used the Cattell Anxiety Inventory to measure "transitory anxiety." Gowan

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<sup>59</sup>M. G. Valois, "The Effects of Transcendental Meditation on the Self-Concept as Measured by the Tennessee Self-Concept Scale," Unpublished doctoral dissertation (University of Kansas, 1975).

<sup>60</sup>Clara Willis, "Transcendental Meditation and its Influence on the Self-Concept," Unpublished doctoral dissertation (Texas: A & M University, 1974).

<sup>61</sup>Jonathan Shapiro, "The Relationship of the Transcendental Meditation Program to Self-Actualization and Negative Personality Characteristics," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 462-467; Kenneth Kline, "Effects of a Transcendental Meditation Program on Personality and Arousal," Unpublished doctoral dissertation (Madison: The University of Wisconsin, 1975); Roger Russie, "The Influence of Transcendental Meditation on Positive Mental Health and Self-Actualization, and the Role of Expectation, Rigidity, and Self-Control in the Achievements of these Benefits," Unpublished doctoral dissertation (Los Angeles: California School of Professional Psychology, 1975).

<sup>62</sup>Ferguson and Gowan, "TM: Some Preliminary Findings."

developed a 90 item scale called the Northridge Development Scale (NDS) which was also used in this study. The NDS purports to screen emotional maturity and psychological soundness of candidates for a master's degree in Guidance and Counseling.

The battery was administered to group A (graduate education) and group B (TM course) three days prior to group B's initiation into TM, and 6½ weeks later. Group C, the long-term meditators, was given the battery once for comparison with the new meditators.

On the Northridge Developmental Scale the new meditators showed a significant increase in self-actualization scores when compared to the non-meditators. The level of self-actualization was highest among the long-time meditators. On the same scale, new meditators and long-term meditators showed reduced levels of anxiety as compared to non-meditators. The IPAT and Spielberger scores for anxiety revealed the same pattern of lower anxiety levels for meditators against non-meditators. In all measures, long-time meditators had more positive results than new or non-meditators.

The NDS has two strong validating scales built into the text to offset the possibility of "faking good" among the subjects. Any desire among the meditators or pre-meditators, therefore, to create a favorable impression in answering the test was controlled.

(9) These results are given as preliminary findings by the researchers, but they are in general agreement with other studies

such as those of Fehr, Nerstheimer and Torber<sup>63</sup> at the University of Cologne, Germany, of van den Berg and Mulder<sup>64</sup> at the University of Groningen, The Netherlands, of Davies<sup>65</sup> at the University of New England, Australia, and of Fehr's replication of his own study.<sup>66</sup>

(10) Otis<sup>67</sup> noticed that although TM produced positive results for those who practise it, records are seldom kept or published for those who quit TM. The study he designed to control for this eventuality revealed that those who drop out tended to be very well-integrated people, or people afflicted with serious problems. This suggests that the TMers who profit from TM might owe that to the type of person they are rather than to the practice of TM. Stek

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<sup>63</sup>Theo Fehr et al., "Study of Personality Changes Resulting from the Transcendental Meditation Program: Freiburger Personality Inventory," in Orme-Johnson and Farrow, ed., Scientific Research on the Transcendental Meditation Program, pp. 420-424.

<sup>64</sup>Willem van den Berg and Bert Mulder, "Psychological Research on the Effects of the Transcendental Meditation Technique on a Number of Personality Variables," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 428-433.

<sup>65</sup>John Davies, "The Transcendental Meditation Program and Progressive Relaxation: Comparative Effects on Trait Anxiety and Self-Actualization," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 449-452.

<sup>66</sup>Theo Fehr, "A Longitudinal Study of the Effect of the Transcendental Meditation Program on Changes in Personality," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 476-483.

<sup>67</sup>Otis, "The Facts on Transcendental Meditation . . ."

and Bass<sup>68</sup> found no such type among those interested in varying degrees in TM and those not interested at all. But, as Ferguson and Gowan<sup>69</sup> suggest, this needs further investigation.

(11) On the reverse side of the coin we have a study by Russie<sup>70</sup> and another by Kline.<sup>71</sup> Russie used eighty male and female volunteers, thirty-six in the experimental and forty-four in the control group, to compare scores on a wide variety of personality factors. TM did not appear effective in this study to increase an individual's flexibility in applying values or principles to life, or in the ability to accept anger and aggression within himself as natural.

Moreover, the positive mental health, self-actualization and favorable scores in six out of ten of the Personality Orientation Inventory (POI) were significantly related to the expectations of some of the subjects. While a positive relationship between expectancy and the practice of TM might be foreseen from a standpoint of psychology, it does not seem consistent with the claims of TM. Proponents of TM claim that it is a natural, automatic process, having

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<sup>68</sup> Robert Stek and Barry Bass, "Personal Adjustment and Perceived Locus of Control Among Students Interested in Meditation," Psychological Reports (32:3(1), June 1973).

<sup>69</sup> Ferguson and Gowan, "TM: Some Preliminary Findings."

<sup>70</sup> Russie, "The Influence of Transcendental Meditation on Positive Mental Health."

<sup>71</sup> Kline, "Effects of a Transcendental Meditation Program on Personality and Arousal."

no relation to the individual's intent or suggestion. On the positive quality of the overall findings of his study, however, Russie does not hesitate to recommend TM as an effective psychotherapeutic agent.

(12) Kline, seeking to examine some of the findings of previous studies, used a pre-test-post-test design with a battery of tools consisting of the MMPI, the Rotter I-E Locus of Control, the Two Flash Threshold (TFT) for measuring arousal, and the Tennessee Self-Concept Scale. The latter was mailed to significant others for a third-person report on the subjects.

He found no difference between experimental and control groups in any of the pre-test measures, and a difference in only one variable, General Adjustment, in the post-test. The TMers were described by significant others in their life as less adjusted than controls. Kline thinks that one significant difference between groups is likely to occur by chance alone, and so he does not consider this finding meaningful even if it is statistically significant. Moreover, he sounds a note of caution about negative effects of TM although no current figures are available concerning the percent of people for whom TM has been harmful. In one TM program, two individuals attempted suicide. One had had a long history of suicide attempts and later stated that TM had nothing to do with it. The second case had no apparent history of suicide attempts but an MMPI profile, prior to TM, usually associated with suicide cases.

Otis<sup>72</sup> reports of some subjects (three) in his study who stopped TM after a recurrence of psychosomatic symptoms (ulcers, depression, etc.). Carrington<sup>73</sup> mentions negative effects on several TMers in her own psychotherapeutic use of it, and cites others who have had the same experience, including one suicide attempt. She believes these are exceptions, but advises care and caution like Kline.

The general body of published outcome studies does not support Carrington's and Kline's view of negative effects. Even Otis, who reported three such cases as we noted, thinks that "TM helps more people than it hurts."<sup>74</sup>

The promoters of TM warn meditators not to exceed their meditation time limits (as some of the negative cases did) without the consent of their Teacher, and to submit to periodic checking, because of the possible negative side-effects. They claim that TM teachers are trained to handle these effects while the TMer alone is likely to be startled by them. This negative outcome, then, may be considered part of the TM Program "promises."

A possible explanation of these negative effects may be in terms of the working through of psychic material which was not adequately dealt with, as we saw in the self-report of psychologist

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<sup>72</sup>Otis, "The Facts on Transcendental Meditation."

<sup>73</sup>Carrington, Freedom in Meditation, p. 108.

<sup>74</sup>Otis, "The Facts on Transcendental Meditation," p. 46.

Tart.<sup>75</sup> The psychic stress from traumatic experiences, according to SCI, is deposited in the nervous system. As the mantra sinks to deeper levels of consciousness through the nervous system, this stress is released. The unsuspecting meditator or one at the limits of psychic stress endurance is likely to succumb to the stress release.

The overall picture of the studies reviewed thus far show that, in general, certain untapped or "arrested" human potentials respond to the TM treatment. The TM Program did not promise such specifics as these studies reveal. Their World Plan promises are general: "To develop the full potential of the individual," "To realize the highest ideal of education," "To achieve the spiritual goals of mankind in this generation." Any specific finding could conceivably be interpreted in terms of these generalities, and hence an actualization of promised outcomes. But Maharishi and the TM Program tend to consider these and other outcomes as secondary benefits of a more radical change in one's way of being and of being conscious. In other words, they consider these outcomes as verifications of SCI. These studies do not justify that claim directly.

(c) Work and productivity

(13) Since TM is said to increase physical energy levels, Frew<sup>76</sup>

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<sup>75</sup>Tart, "A Psychologist's Experience with Transcendental Meditation," p. 138.

<sup>76</sup>David Frew, "Transcendental Meditation and Productivity," Academy of Management Journal (17:2, June 1974), pp. 363-368.

surmised that it would also increase productivity. Using six criteria of productivity in a Likert-Type Scale with forty-two subjects, he found that meditators among them reported that they experienced increased job satisfaction, better performance, less desire to leave their jobs, better relationships with their supervisors and co-workers, and decreased motivation to "climb up the ladder." In all this they were significantly different from controls. In at least three cases these self-perceptions were confirmed by independent ratings from co-workers. These gains in productivity, however, were stronger in meditators in the higher levels of the organization than in those at the lower levels. Moreover, the more democratic the structure the more the increases in productivity as measured in this study.

Friend<sup>77</sup> refined some of the design of Frew's research and found that the gains in the six productivity dimensions are positive for TMers, as in Frew, but are not related to the job characteristics, unlike the Frew findings. TM apparently raises the motivational levels by potentializing the whole person and this has an impact on the person's work, irrespective of the level in the organization.

Kuna's article on meditation and work<sup>78</sup> sees implications in

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<sup>77</sup>Kenneth Friend, "Effects of the Transcendental Meditation Program on Work Attitudes and Behavior," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 642-650.

<sup>78</sup>Daniel Kuna, "Meditation and Work," The Vocational Guidance Quarterly (23:4, June 1975), pp. 342-346.

Frew's findings for rehabilitation counselors, vocational counselors, work adjustment specialists, employment counselors. He believes such helpers would improve their own functioning by meditating and increase their capacity to help persons unable to work. His conclusion was based not only on the Frew study but on other self-reports of TMers satisfied with their jobs.

(d) Moral development

There seems to be only one published study on TM and development on the Kohlberg stages of moral reasoning. Nidich<sup>79</sup> hypothesized that by reducing stress and improving self-regard TM would make for more non-stressful and positive appraisal of the moral dilemmas in Kohlberg's development scale.

Kohlberg's Moral Judgment Interview was administered to ninety TMers from MIU in Fairfield, Iowa, and twenty non-meditators and pre-meditators from the University of Cincinnati, Ohio. All tests were sent to the Harvard Center for Moral Development to be scored by an expert in the scoring system developed by Kohlberg.

Nidich obtained these results:

(a) The TMers were placed at the conventional stage 4 level of moral reasoning, while the others were at the pre-conventional stage 2 level;

(b) Long-term meditators did not score higher than short-

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<sup>79</sup>Sanford Nidich, "A Study of the Relationship of the Transcendental Meditation Program to Kohlberg's Stages of Moral Reasoning," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 585-593.

term meditators;

(c) Pre-meditators and non-meditators did not differ significantly in this moral reasoning interview; they tended to be at stage 2.

The location of TMers at stage 4 may, therefore, be attributable to the fact of being or not being a TMer. Being favorably disposed to TM as a pre-mediator was not a critical variable.

This does not necessarily mean that meditators might behave more morally than non-meditators. The Kohlberg Interview identifies the kind of moral judgment one would make in a hypothetical situation, not what one would actually do.

Stage 4 in the Kohlberg scale is only a conventional stage with a "law and order" orientation toward authority, fixed rules and maintenance of the social order for its own sake. This is not the highest point in moral development. Is that the best TM can do?

Nidich offers an explanation for this finding from the nature of the testing tool and scoring system. TMers tend to have a "jargon" of their own when they talk about morality and other things. Such expressions as "all the laws of nature" and "cosmic mind" are not among the scorable protocols of the Kohlberg scoring system. As a result, many answers of the TMers in this study were classified "ambiguous." Ambiguous responses are not given a score. This tended to lower the scores of the TMers unduly. When asked about this, the scorer stated that if they had been further questioned about the meaning of such terms as "laws of nature," their scores might have been

at least half a stage higher.<sup>80</sup>

Of further interest is the more recent description of a stage 7 made by Kohlberg which goes beyond his present six stages:

The characteristics of all these stage 7 solutions (of the moral dilemmas of the "test") is that they involve contemplative experience of a non-egoistic or non-dualistic variety . . . Its essential is the sense of being part of the whole of life and the adoption of a cosmic as opposed to a universal humanistic (Stage 6) perspective.<sup>81</sup>

This Stage 7 would be closer to the "mystical" concept of morality developed by Maharishi, and would, therefore, be more apt to describe the personal moral experience of TMers. Long-term meditators state that they do experience such non-egoistic wholeness which they maintain even in activity. This would be what Maharishi calls "cosmic consciousness." In that level of consciousness, he teaches, one is in harmony with the source of morality, the laws of nature, and therefore cannot violate them. The Nidich study did not measure this level of moral development.

#### Conclusion on Psychological Studies and Secondary Promises

The cumulative picture of the TM outcome studies supports the general secondary claims of the TM Program. The research shows that TM works even if it does not establish satisfactorily why it works. The experimental studies and self-reports on positive sense of well-

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<sup>81</sup> Kohlberg quoted in Nidich, "A Study of the Relationship of the Transcendental Meditation Program to Kohlberg's Stages of Moral Reasoning," footnote, p. 592.

being, improved functioning in various dimensions of personality, actualizing of existing potentials, a lessening of and freedom from crippling blocks to adequate functioning, are mostly on the side of the promise that "the TM Program improves physiology, unfolds full potential and leads to ideal behavior."<sup>82</sup> Bloomfield and Kory's assessment of 300 separate studies from "all over the world," many reported in the kind of conventional scientific journals quoted here, lead them to a similar conclusion:

Scientific research has proved beyond reasonable doubt that the TM Program . . . produces, real, measurable, and practical benefits in improving mental functioning, health, and human relations.<sup>83</sup>

"Ideal behavior" in the TM Program sometimes comes across as meaning an "ideal" which is socially acceptable. These studies, however, extend that meaning to include a norm of "the ideal" which is implied in the physiological and psychological tests used. But "ideal" must also be understood in terms of SCI. SCI has a notion of "the ideal" all its own. Ideal behavior is that which springs from a holistic functioning of mind, body and Self; a way of living vitalized by a certain way of be-ing; a harmony of Self and cosmos which follows the attainment of a certain level of consciousness. All behavior which has such a state of be-ing as its wellspring is life-promoting behavior of the deepest evolutionary significance

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<sup>82</sup> Maharishi, in Introduction to Bloomfield and Kory, Happiness, p. xix.

<sup>83</sup> Bloomfield and Kory, Ibid., p. xxvii.

and hence, "ideal behavior."

As a hypothesis, this SCI notion of holistic existence accounts for the outcomes of the studies we have reported, and others, more comprehensively than many neatly-defined but partial psychological notions such as, for example, desensitization or sensory deprivation or adaptive regression. There does seem to take place some subjectively experienced change in one's way of being and of being conscious; there are recorded physiological patterns accompanying these subjective states which indicate some psychophysiological "holism"; there are observable paranormal phenomena closely associated with some unique physiological coherence, and, as will be seen later, all these do appear to have a positive impact on the social environment of meditators. In that sense these "actual" outcomes and others, taken as a whole, confirm the essentials of the primary promise of SCI about an experience of a Self-integrating consciousness. They are not, however, a verification of the entire SCI philosophy, as is often claimed.

Although we have stated that TM outcomes cannot all be adequately explained with the current notions of conventional counseling psychology, there is a dearth of comparative studies between the TM and other meditative techniques such as Zen, Sufism, Gurdjieff's Fourth Way, and others. Even the comparison with conventional psychotherapeutic methods is preliminary and limited. From our survey of selected TM studies and from others it is possible, with

Goleman,<sup>84</sup> to extract some hypotheses for further testing and especially for some needed comparative studies:

Hypothesis 1: Meditation can accomplish the same type of behavior change as does systematic desensitization, and (A) change will be less immediate with meditation than with desensitization (B) change will be more global with meditation than with desensitization.

Hypothesis 2: Meditation will reduce symptoms arising from anxiety in psychiatric disorder, especially "anxiety neurosis."

Hypothesis 3: Post-meditation performance in learning tasks will be significantly improved over pre-meditation performance.

Hypothesis 4: Post-meditation performance in perceptual tasks will be significantly improved over pre-meditation performance.

Hypothesis 5: Persons who have meditated extensively, compared to non-meditating controls, should be more accurate in perception of others.

Hypothesis 6: Persons who have meditated extensively, compared to non-meditating controls, should have less discrepancy between real and ideal self.

Hypothesis 7: Meditators will have more energy and need less sleep compared to their energy and sleep levels before beginning to meditate.

Hypothesis 8: Several years of meditation will produce deep level personality changes in the direction of "mental health."

Hypothesis 9: Several years of meditation will produce changes in musculature and posture in the direction of "improvement."

Hypothesis 10: Meditators will tend to be more resistant to stress-induced fatigue than will non-meditators.

Hypothesis 11: A fifth major state of consciousness exists which is a fusion of the fourth state with the waking, sleeping, and dreaming states but has properties distinct from the first four states.

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<sup>84</sup>Daniel Goleman, "Meditation as Meta-Therapy: Hypotheses Toward a Proposed Fifth State of Consciousness," Journal of Transpersonal Psychology (3:1, 1971), pp. 4, 6, 7, 9, 16, 20.

Hypothesis 12: People in the fifth state do not tend to habituate in daily experience during the waking state.

Hypothesis 13: People in the fifth state will experience in meditation minimal unstressing and preponderant pure awareness; unstressing will be derivative of "day-residue" from activities prior to the meditation session.

Hypothesis 14: People in the fifth state will have "lucid" dreams as a regular occurrence.

Hypothesis 15: People in the fifth state will tend to have an absence of psychopathology and of "metapathology."

Hypothesis 16: People in the fifth state will function on the level of "metaneeds" and "B-cognition."

### Conclusion

This brief discussion of TM outcome studies was undertaken to determine whether TM worked, that is to say, whether the actual outcomes reported in the studies corroborated the promised outcomes. The TM Program makes two main promises: (a) that through TM one will contact, in an altered state of consciousness, some transcendent reality known as Creative Intelligence, and (b) that through TM there will come about some measurable improvement in physiological, psychological and social behavior.

The research discussed here, and others noted in the bibliography, demonstrate cumulatively that TM does bring about measurable improvement in personal functioning and is associated with some kind of subjective experience positively correlated with physiological parameters. Studies and replications which controlled for extraneous factors in these outcomes generally identified TM, or the practice of meditating, as the critical variable.

The TM Program, however, claims that these outcomes are the result of a direct contact with Creative Intelligence rather than just meditating. That claim does not seem confirmed as yet by these studies. It can, at most, be cautiously inferred. A science specific to the TM Program would probably have to be created to aim for experimental objectivity without bypassing "experiential objectivity."

This research position, notwithstanding the limitations indicated, does, however, have certain implications. The next chapter will deal with some of those implications.

## CHAPTER VIII

### IMPLICATIONS OF THE TM OUTCOME STUDIES

#### The Problem of Research Method

Although the outcomes of these studies on TM permit one to establish some link between promises and fulfillment and thus justify accepting the TM Program as a viable psychotherapeutic treatment modality, criticisms have been levelled against their methods. Questions have been raised about sampling, statistical elaboration, research design and other features. This would seem to disqualify the TM Program from its status as an acceptable mode of treatment.

For one thing, many of these criticisms fail to weaken the overall research position of the TM Program, because replications and new TM outcome studies, for example, have taken those criticisms into account and have come up generally with the same kind of results. As Carrington states at the end of her detailed and acute criticism of TM research:

The newer, more challenging research has not reversed the basic finding that meditation relaxes people, reduces tension, and may bring about a number of side benefits.<sup>1</sup>

It is obvious that conventional modes of counseling do not enjoy any better research position. Criticisms about methodology are

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<sup>1</sup>Carrington, Freedom in Meditation, p. 72.

regularly mentioned in every kind of outcome study in counseling.<sup>2</sup> Even Carkhuff's extensive outcome research in support of his Human Relations Development is an object of severe critical questioning.<sup>3</sup> Leo Goldman's recent "attack" on counseling outcome studies is more searing than any directed so far against TM outcome studies. Writes Goldman:

The typical research review in our field (Guidance and Counseling) concludes that few questions can be answered with any confidence, and that studies done in that area contained so many flaws or were so rarely replicated that the major conclusion has to be that "more research is needed." With the exception of some recent work on behavioral methods of counseling there is little in our research literature that has enough power to serve as a clear and important guide for the practitioner or indeed the theorist.<sup>4</sup>

Compared with the detailed criticisms of Carrington<sup>5</sup> and the "bitter" tirade of White<sup>6</sup> against TM research, these statements of Goldman, it would appear, are more severe. The point here is not any claimed superiority of TM research over counseling research. What is implied is that TM research verifies its primary and secondary claims as weakly or as strongly as other conventional modes of counseling. The TM studies on improved psychological functioning

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<sup>2</sup>Virginia Binder, "Evaluating the Effectiveness of Psychotherapy," in Binder et al., eds., Modern Therapies (Englewood-Cliffs, New Jersey: Prentice-Hall, 1976), pp. 215-226.

<sup>3</sup>Michael Lambert and Steven DeJulio, "Outcome Research in Carkhuff's Human Resource Development Training Programs: Where is the Donut?" The Counseling Psychologist (6:4, 1977), pp. 77-86.

<sup>4</sup>Leo Goldman, "Toward More Meaningful Research," The Personnel and Guidance Journal (55:6, February 1977), pp. 363-368.

<sup>5</sup>Carrington, Freedom in Meditation.

<sup>6</sup>John White, Everything You Want To Know About TM.

examined here and those dealing with reduction or removal of negative symptoms noted in the bibliography have used the standard research design and statistical methods of the kind of experimental studies done in counseling. Their outcomes are generally positive. If modes of counseling are granted recognition on their positive outcomes rather than on the impeccability of their research design, then there does not seem to be any good reason why the TM Program can be denied that recognition.

This also explains why, in seeking to determine whether the TM Program was sufficiently research-backed to be considered a mode of treatment, we did not concentrate on the methods but on the outcomes of that research. If TM outcome studies are as methodologically shaky as counseling outcome studies, it was reasoned, then we might as well look into those outcomes right away. One is more likely, it was assumed, to base one's decision to use or abandon a counseling or TM program on the findings than on the designs of the research.

Moreover, the nature of evidence, of proof, of "considered opinion based on the existing evidence," are according to many philosophers of science cited in this study, intangibles defying the ambitions of scientific methodology. Perhaps each of us has a threshold beyond which the flimsiest argument is powerfully convincing; below which the weightiest proof carries no conviction.<sup>7</sup> Our positions

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<sup>7</sup>See William James, The Will to Believe and Other Essays in Popular Philosophy. (New York: Dover Publications, Inc., 1956); John Cardinal Newman, An Essay in Aid of a Grammar of Assent (London: Longmans, Green and Co., Ltd. 1928)

about psychotherapeutic modalities are more likely to be functions of our threshold than of our evidence. Establishing the unimpeachability of the methods, it was thought, would not substantially alter this contingency.

#### The TM Program as a Viable Treatment Modality

In spite of this emphasis on outcomes, it is probable that the viability of any program as a psychotherapeutic modality is not determined by outcomes alone. A certain "gestalt" made up of a consistent theory, a workable technique, some outcomes and many intangibles enters into the decision to accept or reject a program as a psychotherapeutic modality. By this criterion, the TM Program measures up. It has a quantum of research backing, a well-defined technique and a consistent philosophy which is able to perform an explanatory function for its own outcomes. As such it qualifies again to be a viable mode of psychotherapy.

Its outcomes cover a wide range of psychotherapeutic goals such as physiological functioning, states of consciousness, environmental impact and so on.

Its philosophy can account for a wide range of phenomena such as the siddhis and the influence of meditators on the social environment without any direct physical intervention as will be discussed later. It has developed key-concepts to integrate a wide range of findings on human development. Its notions of consciousness, for example, go beyond the notion of more or deeper awareness; it implies a movement in human evolution which brings into being a

new "species." And it has an integrated philosophy to spell out the nature and attributes of this new creature, to actuate a technique to make it happen, and to offer some base on which the conventional methods of science may carry out research. It seems to be a more comprehensive world view taking in a greater gamut of reality: individual, social, cosmic. Its viability as a treatment modality, therefore, is enhanced by its comprehensiveness: it can account for much more in a much wider context.

Its technique has made it possible to take the transpersonal dimension of reality with scientific seriousness. Most existing techniques of conventional counseling approaches would find it difficult to deal adequately with this dimension of reality, especially in its cosmic aspect.

SCI, with its technique and outcomes, fills an important gap in the arsenal of many conventional counseling approaches. It deepens their view of human nature and cosmos, it widens the scope of their goals, it provides a broader base for their hypothesis-making and explanatory functions about phenomena associated with human development. As far as its philosophy, technique and outcomes are concerned, the TM Program looks like another form of psychotherapy.

#### The TM Program: A Different Paradigm

In spite of its look-alike quality, the TM Program lies outside the present paradigms of "scientific" counseling modalities. It has integrated into a system realities orthodox science tends to

ignore or deny. It has developed a vocabulary to deal with these realities. It has spelt out immediate and long-term goals for human existence. It has a technique which seems to actualize what it deems desirable. And all the time the assumptions on which all this is based are different or contrary to the assumptions of orthodox counseling psychologies and therapies. The siddhis, for example, as a human experience are inexplicable in conventional scientific or psychological terms. In the TM Program they fit neatly into the assumptions it harbors about mind-body-Self coordination. Or again, the psychophysiological studies on TM allow us to consider the feasibility that overall psychological development can be promoted by direct intervention on the neurophysiology, and that intervention need not be physical, chemical or even "psychological" in the manner of conventional counseling. This is a fundamental assumption of the TM Program. Conventional science, psychology and psychotherapy would have to make extraordinary explanatory detours to entertain even the possibility of such a "hands-off" intervention on the neurophysiology. The divergence here does not arise from the human reality under consideration but from the difference of outlook on that reality and its place in the cosmic scheme.

That difference becomes more apparent if we consider what we have been referring to in this discussion as the influence of TMers on the social environment without direct physical intervention. In 1960 Maharishi predicted that a transition in society toward more orderly and harmonious functioning would occur when one percent of

a population practiced TM. Fourteen years later Borland and Landrith<sup>8</sup> chose crime rate as a reasonable indicator of the ability of a society to deal effectively with tension and change, and compared it with the percentage of TMers in twenty-two Midwest cities of the United States with a population over 25,000. Any factor that enhances the ability to cope effectively with tension and change, they hypothesized, should also decrease crime rate and improve the quality of urban life.

The count for the twenty-two cities was made from 1967 to 1973. Between 1971 and 1973, six of the sample cities registered a mean decrease of 8.8% from the year the number of TMers in them touched 1%. In eight out of the eleven control cities, crime rate increased from 1972 by 7.7% (see Figure 4).

The authors tried to explain these results in terms of the phase transition model of social change. The SCI teaching about the interconnectedness of all things and the impact of the quality of their lives on the whole would be a less complicated and just as feasible an explanation. This kind of cosmic impact, however, is excluded by the basic assumptions of most conventional counseling psychologies. In fact, there seems to be nothing familiar to us in our present social sciences even to make the kind of hypothesis which this study set out to investigate. The effect noticed in this socio-

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<sup>8</sup>Candace Borland and Garland Landrith, "Improved Quality of City Life through the Transcendental Meditation Program: Decreased Crime Rate," in Orme-Johnson and Farrow, eds., Scientific Research on the Transcendental Meditation Program, pp. 651-660.

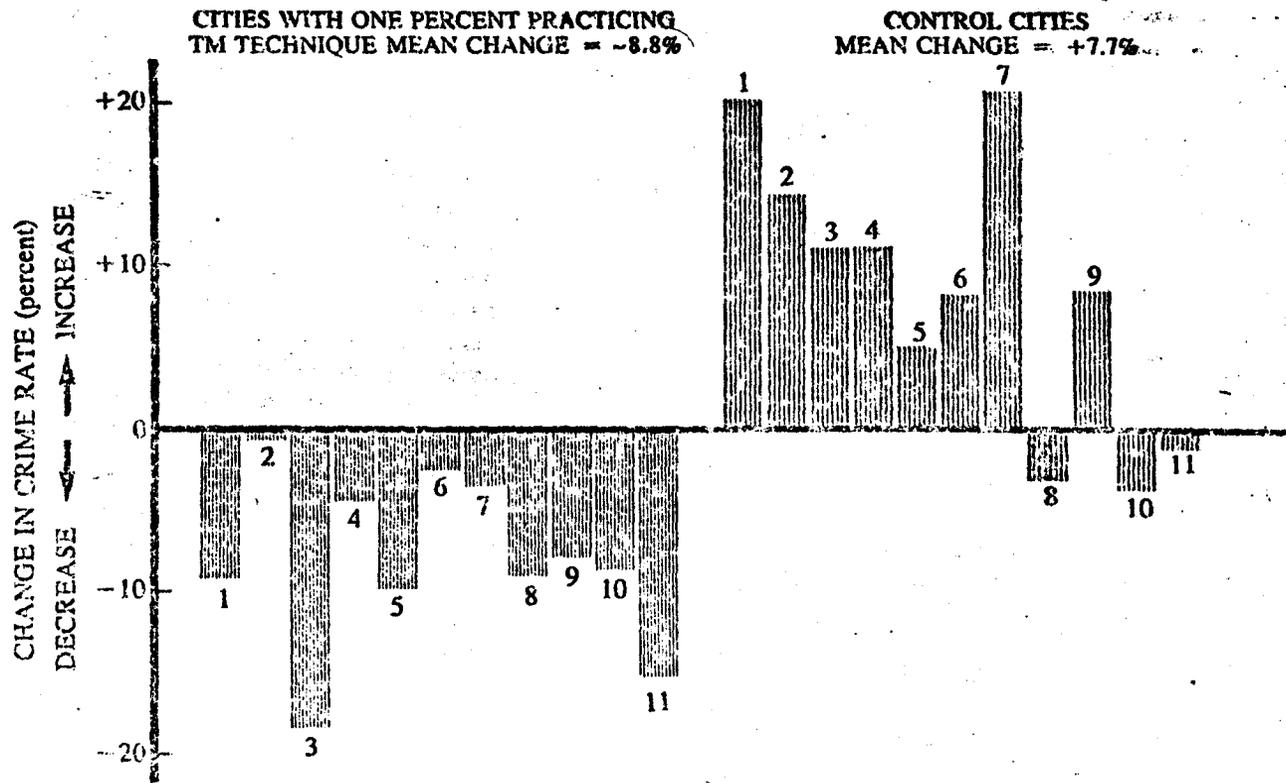


Figure 4: Change in Crime Rate from 1972-1973

(Source: From Borland and Landrith, 1974)

logical study is not an effect one would expect in hard-core science, hardened, perhaps, by the paucity of its assumptions. The authors realized this and gave the effect a new name, "the Maharishi effect."<sup>9</sup>

"The Maharishi effect" in the TM Program brings home once again and more forcefully that it lies outside the present paradigms of orthodox science. It is not just the modification of an existing paradigm, but a different space. Comparing it to any of the current modalities or techniques of help or self-help has understandably defied putting it into any known pigeon hole, as we noted already. For the same reasons, explanations of TM outcomes in terms of relaxation, biofeedback, desensitization, adaptive regression, sensory deprivation or other categories, often sound like attempts to explain the unknown with the known. Apart from being methodologically unadvisable, that attempt reveals how divergent the two worlds are.

The encounter of the TM Program with our present conventional modes of counseling is not an encounter of one philosophy with another or of one technique with another. Techniques in psychotherapy can co-exist without endangering the species. Often they keep recurring under different guises, suggesting that they may all be variations

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<sup>9</sup>The Maharishi effect, according to a personal communication from Michael Goodman, Chairman of the Evanston World Plan Center, is now being investigated in seven hundred cities throughout the world against such measures of quality of life as decrease in crime, accidents, sickness, numbers discharged from hospitals and so on. Crime rates in "1%" police districts of Chicago have decreased according to a study nearing completion, reads a Chicago Center handout.

on a few underlying themes.<sup>10</sup> But here the underlying themes are in conflict. We have an encounter of one assumptive world with another, of an unconventional paradigm with many conventional paradigms. Because of this, adopting TM as a treatment modality on the attraction of its outcome studies will eventually lead to a clash of one assumptive world with another. One would not be able to explain some of the outcomes in terms of one's conventional assumptions and would have to look around for alternative assumptions. One would not be able to design research on those outcomes with one's conventional paradigm and would have to adopt a paradigm which would allow the forming of hypotheses adequate to the reality in hand.

The implication of the TM outcome studies, then, is not only a matter of establishing a fit between promised and actual outcomes, but of raising questions about that assumptive world which cannot comprehensively deal with all the phenomena of human existence. That kind of question-raising will lead to the formulation of other assumptions and of other paradigms. That kind of questioning, as was indicated, is already underway. Where will it lead? This is dealt with in the next chapter.

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<sup>10</sup>Jerome Frank, "Therapeutic Factors in Psychotherapy," American Journal of Psychotherapy (25, 1971), p. 351.

## CHAPTER IX

### THE POSSIBILITY OF A PARADIGM SHIFT

#### A Summary

In this study the TM Program, its philosophy, its technique and its outcomes were examined to determine (1) whether TM may be considered a viable treatment modality, (2) whether SCI fills a gap in the field of counseling, and (3) whether the encounter between the TM Program and psychotherapy is charged with the possibility of initiating a paradigm shift. It was contended that if TM works, that is, if it produces the results of conventional psychotherapies, it is likely to be adopted as a part of a treatment modality. As that occurs, there is bound to be a clash between the assumptive world of the TM Program and that of conventional psychotherapies. This clash may be sufficiently radical to initiate a shift within the paradigms of present-day conventional psychotherapeutic practice. Conventional psychotherapy, it was held, is rooted in the assumptive world of orthodox scientific psychology which the assumptive world of the TM Program contradicts in almost every detail, and substantiates its own promises with at least as reliable a body of outcome research as that of conventional psychotherapy.

A brief survey of the TM Program in Chapter II, especially its educational services, highlighted the difference in the way the

Program delivers its services as compared to the way of conventional psychotherapies. It led us to note that the difference arose from differing assumptions about human consciousness, rationality, knowledge and learning. Unlike orthodox counseling psychologies, the TM Program assumes that altered states of consciousness are, under certain circumstances, healthy not pathological, and to be actively sought for in the interests of normality. Knowledge, it assumes, is more than a rational, intellectual process of discrete learnings. This special knowledge, it teaches, is a much more desirable goal of human development than self-actualizations of an academic, behavioral, here-and-now variety. This led to the conclusion that a serious response of conventional counseling psychology to the TM Program would entail an encounter of differing assumptive worlds.

In Chapter III a closer examination of the TM technique established in a preliminary way that it worked or produced desirable psychotherapeutic results because of which it is likely to be considered a viable technique of counseling and be adopted as a treatment modality. By what was called a "dynamic of assumptions" it was reasoned, in Chapter IV, that the differing assumptive world of TM would also be adopted along with the technique which worked and that would disturb and change the assumptions on which conventional counseling psychology paradigms are built.

Chapter V examined the TM Program's world view, especially about the variety and range of human consciousness and its role in human development, health and fulfillment in a context of cosmic and

transcendental reality. And in Chapter VI it was pointed out again how widely the assumptions of this world view diverge from those of conventional psychotherapy, and how certain trends in philosophy, neurology, and psychology on which psychotherapy so intimately depends, are moving in the direction of the world view of the TM Program in a search for a paradigm which can account for human reality more fully. This meant that the TM world view could fill the gap which these trends implied and precipitate them into a paradigm shift.

In Chapter VII some TM outcome studies were discussed in terms of the claims made by the Program and established more conclusively that it works, that is to say, it has fallen upon a possible breakthrough in consciousness research and generally delivers what it promises about positive changes in physiological, psychological and sociological functioning in many ways beyond the scope and scientific projections of conventional psychotherapy. From this survey of outcome studies, in Chapter VIII it was (1) reaffirmed that the quality of the outcomes, technique and philosophy of the TM Program entitle it to be considered a psychotherapeutic modality holding its own against conventional modalities, and (2) emphasized that in spite of its external features resembling conventional psychotherapies, it is a new reality loaded with a cargo of assumptions which makes it potentially explosive for most current conventional scientific, psychological and psychotherapeutic paradigms.

#### The Reality of a Possible Paradigm Shift

Do these theoretical projections about the possibility of a

paradigm shift find any support in contemporary realities? A paradigm may be understood in different ways. As Tart puts it, in T. Kuhn's concept of scientific paradigms:

A paradigm is an intellectual achievement that underlies normal science and attracts and guides the work of an enduring number of adherents in their scientific activity. It is a kind of "super theory," a formulation of scope wide enough to affect the organization of most or all the major known phenomena of its field. Yet it is sufficiently open-ended that there still remain important problems to be solved within that framework.<sup>1</sup>

Every paradigm, according to Segal and Lachman, includes a variety of methodological commitments, but the essence of a paradigm rests with scientific concepts on the nature of things.<sup>2</sup>

SCI may well be this kind of "super theory" about the nature of things capable of organizing most or all the major known phenomena in the field of the psychology of consciousness and subsequently in the field of psychotherapy. For a scientific revolution to occur, write Segal and Lachman, large numbers of the intellectual elite must change their conceptions of the nature of man or of the universe in which he lives; it is not the originality of the concepts proposed, but their wide acceptance, especially by the scientific community and the educated elite, which characterize a revolutionary change in paradigm.<sup>3</sup> SCI has already brought different professionals into

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<sup>1</sup>Charles Tart, "States of Consciousness and State-Specific Sciences," Science (176:4040, June 16, 1972), p. 1203.

<sup>2</sup>Segal and Lachman, "Complex Behavior or Higher Mental Process," p. 47.

<sup>3</sup>Ibid., p. 48.

an American university (MIU) and a European research center (MERU) dedicated to unifying its disciplines into an over-arching theory wide enough in scope to affect the organization of phenomena in the field of human consciousness and development. This for Kuhn is a paradigm. And MIU and MERU probably signal the beginning of the kind of "wide acceptance" which Segal and Lachman consider necessary for a revolutionary shift to occur.

As was noted, some of those "shifts" are already at work in certain major disciplines like theoretical physics, neurology, philosophy, psychology. Ira Progoff's reassessment of the new kind of psychology, as was indicated in Chapter VI, is said to lie in its conception of the human being. In this new assessment the human being is conceived as an organism of psychological depth and spiritual magnitude seeking an experience of the core of one's being and the spiritual seed of life itself, bringing the person into actual touch with the sustaining and creative forces of life and making these forces available in terms of experiences that one can learn to verify by oneself and within oneself.<sup>4</sup> If this evaluation of Freud, Adler, Jung and Rank is accurate, it is a conception of a vivified psychology in terms of SCI and TM.

The interests of Transpersonal Psychology center on these

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<sup>4</sup>Progoff, The Death and Rebirth of Psychology, pp. 264-265.

themes and are already seeping into counseling training and practice.<sup>5</sup> The process of therapy in the transpersonal perspective, according to Clark, may be defined as one of expanding consciousness, and the principal focus is on the inner work of self-realization and transcendence, rather than on the solution of particular ego problems. Clark quotes Eric Neumann as stating that the "cardinal discovery of transpersonal psychology is that the collective psyche, the deepest layer of the unconscious, is the living ground current from which is derived everything to do with a particularized ego possessing consciousness. Upon this it is nourished, and without this it cannot exist."<sup>6</sup> This perspective characterized Jung's work whose thrust, he declared, was not the treatment of neuroses but the approach to the numinous or transpersonal dimensions of experience. Jung believed "that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology."<sup>7</sup> The sense in which the word "transcendence" is used in this context is probably the sense in which Maslow conceptualized it for the transpersonal orientation in psychology. That understanding

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<sup>5</sup>N. S. Vahia et al., "Further Experience with the Therapy based on Concepts of Patanjali in the Treatment of Psychiatric Disorders," Indian Journal of Psychiatry (15, 1973), pp. 32-37; Johnson, "Toward a Unified Consciousness Theory"; Pulvino, "Psychic Energy: The Counselor's Underdeveloped Resource"; Frances Vaughan Clark, "Transpersonal Perspectives in Psychotherapy," Journal of Humanistic Psychology, (17:2, Spring 1977), pp. 69-81.

<sup>6</sup>Clark, "Transpersonal Perspectives in Psychotherapy," p. 70.

<sup>7</sup>Jung quoted in Clark, "Transpersonal Perspectives in Psychotherapy," p. 71.

of "transcendence" is the understanding of SCI. For Maslow, as we saw:

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than as means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos.<sup>8</sup>

Clark identifies three distinct stages in a transpersonal process of psychotherapy. The first stage of identification is concerned with taking responsibility for oneself, and owning one's "gross" reality: body, emotions, thoughts. (TM would refer to it as the "manifest" or "surface" reality.) The second stage, paradoxically, is one of dis-identification in which consciousness is differentiated from its contents. The individual learns to dis-identify from the ego and self-concepts derived from roles, possessions, activities, and relationships. (This may be the state of cosmic consciousness attained through the practice of TM.) The third stage is self-transcendence. In it the concern for self-improvement is replaced by concern with service and the quality of life. Characteristic of this stage is the emergence of meaning on a new level of consciousness. (In the TM Program this would be the state of unity consciousness or the achievement of enlightenment.)

In the Forward there was a reference to Neki's ideal of mental health under the name "Sahaja" derived from the tradition from which the TM Program emerges. The components of "Sahaja," as he identified

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<sup>8</sup> Maslow, "Various Meanings of Transcendence," p. 66.

them, are like the three stages identified by Clark for a transpersonal psychotherapy. Those components are: a state beyond ordinary modes of living, beyond ordinary modes of consciousness, and beyond the illusion of duality characterized by illumination, equipoise, spontaneity, freedom and harmony.<sup>9</sup> These are concepts of Patanjali's treatise on yoga in which the TM Program is rooted. Therapy based upon those concepts was tried out in the King Edward VI Memorial Hospital in Bombay by Vahia and his colleagues on ninety-five patients who displayed no improvement in response to previous therapy.<sup>10</sup> In this study, the "Patanjali treatment" made a significant difference for seventy-three percent of the subjects. This indicates that models of treatment based on the assumptive world of the TM Program or very closely resembling it are already being used in the more conventional world of psychotherapy. As a matter of fact, TM and Zen Meditation, another stem in the yoga tradition, have already been put to the service of counseling as was pointed out in Chapter I.

Dick and Ragland at the University of Oklahoma compared the combined effects of counseling and TM with the effect of TM alone and counseling alone on three groups of subjects (counseling plus TM, TM only, counseling plus rest) over an eight-week period. The effect of TM was measured by changes in personal locus of control (Adult Nowicki-Strickland Internal/External Locus of

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<sup>9</sup>Neki, "Sahaja: An Indian Ideal of Mental Health," Psychiatry (38, February 1975), pp. 1-10.

<sup>10</sup>Vahia et al., "Further Experience with the Therapy Based on Concepts of Patanjali . . ."

of Control), present-orientation and self-support (Time Competence and Inner-Directedness Scales of the Personal Orientation Inventory). They checked for such variables as experimenter demand, self-fulfilling prophecy, having been selected, faking, simply having done something, or having had an added experience and concluded that TM made the difference:

Transcendental Meditation alone and meditation plus counseling produced psychological development, whereas counseling alone had no measured effects.<sup>11</sup>

Two studies concentrated on the potential of Zen Meditation to develop empathic understanding and responding in counselor trainees. At the University of Oregon, Lesh combined four weeks of Zen Meditation in counselor trainees with their "ability to detect (perceive) and describe the immediate affective state of another"<sup>12</sup> in videotaped counseling scenes. His general finding was that

the practice of zazen did, in fact, seem to contribute significantly to an increase in (this group of counselor trainees') ability to accurately detect and describe the affective states of others under less than ideal conditions.<sup>13</sup>

More specifically, Lesh found that in his subjects zazen was most effective in improving empathic ability in those who started out rather low in this ability, in widening a person's openness to experience which related to empathic ability, in heightening self-actu-

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<sup>11</sup> Leah Dick and Robert Ragland, "A Study of the Transcendental Meditation Program in the Service of Counseling," p. 603.

<sup>12</sup> Terry Lesh, "Zen Meditation and the Development of Empathy in Counselors," p. 42.

<sup>13</sup> Ibid., p. 58.

alization which was positively related to empathic ability. Zen Meditation appeared effective in training for this specific expression of empathy. His explanation for this effectiveness of Zen Meditation may apply to Transcendental Meditation as well. Zen meditation, according to Lesh, brings about a regression-in-the-service-of-the-ego by modifying a person's level of psychic awareness and functioning to more basic primary processes. The modification may aid in understanding the deeper intra-psychic processes involved in the human capacity for relating. Zen Meditation, states Lesh, is a way to learn how to regress in the service of the ego.

Leung<sup>14</sup> at the University of Arizona, probably without any knowledge of the Lesh study, sought to determine the effects of concentrative techniques in Zen Meditation on empathic understanding and responding in students of Education. He defined these two counseling behaviors as the facility (a) to hear accurately and consistently a specified class of verbal stimuli considered desirable for reinforcement and (b) to be able to predict accurately and consistently the self-attitude of another individual. Some subjects were taught the deep breathing technique and some were taught the deep concentration technique. Video-taped protocols were shown while the subjects were in meditative states. They indicated with signs when they heard certain interchanges between counselor and client which had been previously determined by the experimenters as crucial to the client

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<sup>14</sup>Paul Leung, "Comparative Effects of Training in External and Internal Concentration on Two Counseling Behaviors."

problem. Leung concluded from his findings that

Training applied here is feasible for increasing awareness of verbal and nonverbal cues and for increasing the ability to concentrate on specified material.<sup>15</sup>

He came to this conclusion from the hypotheses he tested and confirmed, among them that individuals trained in the deep breathing and the concentrative technique would show a difference from non-trained individuals in the ability to hear accurately and consistently materials deemed desirable for reinforcement, and to predict the self-attitude of another person. He attempted no explanations for the association of these meditative techniques with the findings. But when he does attempt some explanations, he will sooner or later have to come to grips with the paradigms on which the meditative techniques function.

These exploratory endeavors in the world of conventional psychotherapy, and others,<sup>16</sup> enable us to conclude that the theoretical projections about the possibility of a paradigm shift in the direction of the TM modality finds support in some contemporary events in the field.

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<sup>15</sup>Leung, "Comparative Effects of Training . . ." p. 233.

<sup>16</sup>Such as, for example, Gary Schwartz and David Shapiro, eds., Consciousness and Self-Regulation: Advances in Research Volume I (New York: Plenum Press, 1976); Alan Watts, Psychotherapy East and West (New York: Vintage Books, 1975); Swami Rama et al., Yoga and Psychotherapy: The Evolution of Consciousness (Glenview, Illinois: Himalayan Institute, 1976); Arthur Deikman, "Implications of Experimentally Induced Contemplative Meditation," Journal of Nervous and Mental Disease (142:2(997), February 1966), pp. 101-116.

### The Chances of a Possible Paradigm Shift

The chances of this shift taking place are better than average both for theoretical and practical reasons.

Theoretically, the mood for such a change is gaining momentum both in the scientific community and among the general educated public. There is a growing disillusionment with the woeful neglect of the spiritual dimension of human reality in most of the human sciences, as evidenced in the emergence of the third and fourth forces in psychology. Science itself, as a system of assumptions and as a methodology, has come under fire.<sup>17</sup> The meditation traditions of East and West are being unearthed from the subsoils of human history.<sup>18</sup> Philosophers, psychotherapists, biochemists and lamas are sitting around the same table discussing the aims and disciplines of sacred tradition and psychotherapy.<sup>19</sup> Psychiatrists, physicians, astronauts, psychologists and research engineers took part in symposia

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<sup>17</sup> Edwin Bixenstine, "The Value-Fact Antithesis in Behavioral Science," Journal of Humanistic Psychology (16:2, Spring 1976), pp. 35-75; Max Flisher, "Science and Objectivity," Creative Intelligence (1:1970), pp. 29-36; Herbert Feigl, "Philosophical Embarrassments of Psychology"; E. T. Jacob-Pandian, "Anthropological Fieldwork, Empathy, and the Crisis of the Apocalyptic Man," Man in India (55:4, Oct-Dec 1975), pp. 282-296.

<sup>18</sup> Daniel Goleman, The Varieties of the Meditative Experience; Swami Ajaya, Psychology: East and West (Glenview, Illinois: The Himalayan Institute, 1976); Ken Wilber, The Spectrum of Consciousness (Wheaton, Illinois: The Theosophical Publishing House, 1977); Claudio Naranjo and Robert Ornstein, On the Psychology of Meditation (New York: Viking Press, 1971).

<sup>19</sup> Jacob Needleman and Dennis Lewis, eds., On the Way to Self Knowledge (New York: Alfred A. Knopf, 1976).

which led to the formation of the American Metapsychiatric Association (AMPA) with two hundred psychiatrists and physicians among its two thousand correspondents.<sup>20</sup> Aldous Huxley is reported to have held that mysticism was the only effective method that had yet been known for the radical and permanent transformation of personality.<sup>21</sup>

Among the general public there is a noticeable shift in the direction of transcending as understood by Maslow and by the TM Program. We have already pointed out the growing numbers of Americans who confess to having experiences of a transcendental kind. Maslow stated that this kind of experience occurs across a wide cross-section of the population:

Because it will be so difficult for so many to believe, I must state explicitly that I have found approximately as many transcendents among businessmen, industrialists, managers, educators, political people as I have among the professionally "religious," the poets, intellectuals, musicians and others who are supposed to be transcendents and are officially labeled so.<sup>22</sup>

Shostrom listed some shifts in Western cultural values as a movement

from-----toward

Self-control-----Self-actualization  
Independence-----Interdependence  
Endurance of stress-----Capacity for joy

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<sup>20</sup> Stanley Dean, ed., Psychiatry and Mysticism (Chicago: Nelson-Hall, 1975).

<sup>21</sup> In Dean, "Metapsychiatry: The Confluence of Psychiatry and Mysticism," in Psychiatry and Mysticism, p. 5.

<sup>22</sup> Maslow, "Theory Z," p. 46.

Full employment-----Full lives  
 Mechanistic forms-----Organic forms  
 Competitive relations-----Collaborative relations<sup>23</sup>

The shift is toward those basic values of SCI which are promised as outcomes of the practice of TM.

In Friedlander's<sup>24</sup> exploration of the diverse and emerging patterns of life styles within the American social milieu, three life style dimensions emerged from a sample of 1,154 men and women: the formalistic life style (FLS), the socio-centric life style (SLS), and the personalistic life style (PLS). The FLS placed heavy reliance on higher authority, law and order, precedent, and advancement as a criterion of success. The SLS looked to close intimate relationships for guidance and direction. The PLS looked to self for guidance and direction and placed a high value on personal freedom. These life styles were categorized in terms of their beliefs, values and preferences. The TM Program "life style," that is to say its beliefs, values and preferences, have an emphasis which is close to the socio-centric and personalistic lifestyles as described in this study.

It seems obvious, therefore, that the mood for a shift in the direction of the world view of the TM Program is alive and has

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<sup>23</sup>Shostrom quoted in Walt Anderson, "The Self-Actualization of Richard M. Nixon," Journal of Humanistic Psychology (15:1, Winter 1975), p. 31.

<sup>24</sup>Frank Friedlander, "Emergent and Contemporary Life Styles: An Intergenerational Issue," Human Relations (28:4, May 1975), pp. 329-347.

probably been in existence as a subdominant theme in American culture for nearly two centuries.<sup>25</sup> The TM Program could well exert a catalyzing influence on these trends and preferences and bring them to a head. It has the philosophic, methodologic and research credentials to play that role creditably.

Practically, we may conjecture that the TM Program has an above-average chance of changing the models with which we do conventional psychotherapy because of "economic" reasons, financial and otherwise. Financially, TM is among the cheapest of treatment modalities. Otherwise, it is among the easiest for both practice and training.

The personal instruction in the TM technique lasts no more than two hours. The entire TM "initiation" lasts six days in a total of ten and a half hours. After that TMers may be on their own. Beneficial outcomes are reported soon after the initiation, within weeks, months or a year. There are solid indications in the research that the more TMers continue in the practice, the better the results achieved, without any need normally for "further therapy" or "appointments with the therapists." Indeed, the "therapist" is very much out of the picture. The whole ten-hour session costs \$165 for an individual. The TM Program has not yet demonstrated, conclusively, its potential to bring relief to serious cases, but for

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<sup>25</sup>Michael Keller, "Henry David Thoreau: A Transpersonal View," Journal of Transpersonal Psychology (9:1, 1977), pp. 43-82; India News (July 4, 1977), p. 4

its mild cases this financial cost is far below that of other treatment modalities.<sup>26</sup>

The practice of the TM technique may well be the simplest treatment technique known. It requires nothing and hardly anybody but the individual concerned. TM teachers declare that anyone who can think can meditate. They go out of their way, as was said, to affirm that it is easy, effortless, simple. In this it is a relief from nearly all counseling techniques which require so much in human ingenuity, investment, capacity to introspect, ability to verbalize, strength to deal with acute emotional states.

To train a counselor to use the meditation technique requires less time and less of the difficult teaching methods and learning processes usually associated with counselor education and supervision. We have looked into research in which what are considered crucial counseling behaviors seem to be elicited or enhanced by as little as four weeks of meditating. On the other hand, Lesh and others feel that student counselors, after training, demonstrate a certain sophistication in psychological and counseling theory, but inadequate sensitivity of a client's feelings; accurate empathy tends to stay the same or decrease in formal training programs.<sup>27</sup>

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<sup>26</sup> Sallie Adams and Michael Orgel, Through the Mental Health Maze: A Consumer's Guide to Finding a Psychotherapist, Including a Sample Consumer/Therapist Contract (Washington: Public Citizen Health Research Group, 1975), p. 27; The Personnel and Guidance Journal, Special feature: Consumerism in Counseling (56:4, December 1977) pp. 203-223, 226-228.

<sup>27</sup> Lesh, "Zen Meditation and the Development of Empathy in Counselors," pp. 39, 60.

Therapists who practice the meditation technique report improvement in their work with patients after they themselves commenced meditation.<sup>28</sup> It takes a few hours to learn how to meditate, and thirty to forty minutes of one's day to practice it twice daily. The "professional" TM teacher is trained in ten months of theoretical and practical learning experiences.

It seems, then, that there is no "economically" good reason why counseling services in general should continue to be as taxing to the average client, student counselor and therapist as it turns out to be today. It is foreseeable, therefore, that a shift to the more economically efficient TM Program is more than just possible. There are concrete signs and abstract speculations that the climate and need for such a shift is already upon us. There are even strong traces that it is already happening in conventional psychotherapy in obtrusive and unobtrusive ways. That shift, as was repeatedly pointed out, will bring in its trail a clash of assumptive worlds and of paradigms built on those worlds.

#### The Clash of Assumptions in a Possible Paradigm Shift

Psychotherapists, psychologists, psychiatrists, philosophers and others who have ventured out from the world of orthodoxy to study or experiment with the methods and disciplines of the medita-

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<sup>28</sup>Carrington, Freedom in Meditation, pp. 281-284; Carrington and H. S. Ephron, "Meditation and Psychoanalysis," Journal of the American Academy of Psychoanalysis (3, 1975), pp. 43-57; Johnson, "Toward a Unified Theory of Consciousness."

tive or consciousness world views have ended by reassessing not their own methods so much as their own assumptions.

Tart, as was pointed out, identified about eighty assumptions of what he called "orthodox Western psychology" which he thought diverged radically from those of psychologies on which the meditative practices are based. They ranged over a wide spectrum of conventional topics like the nature of the universe, human nature and its function in the universe, human consciousness and its altered states, the relationship between mind and body, death, personality, cognitive processes, emotion, learning, memory, motivation, perception, social relationships, civilization and progress. Where orthodoxy assumes that "the universe is dead,"<sup>29</sup> the meditative world view assumes that the living principle of each and every person is the Living Principle of the cosmos; where orthodoxy holds that "man is completely determined by his genetic inheritance and environment," SCI assumes that those are transitory phenomena which a person can and ought to transcend; where orthodoxy assumes that "an individual's personality is what makes him unique, skilled, worthwhile, and gives him a sense of identity" so that "a sense of personality, personal identity is vital, and its loss is pathological," the SCI world view holds that personality is a social construct which befuddles a person's sense of self-identity and is at the root

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<sup>29</sup>Tart, "Some Assumptions of Orthodox Western Psychology." All the assumptions dealt with here are from this source, pp. 66, 71, 84, 85, 91, 111.

of all illusion and suffering; where orthodox psychology believes that "almost all important knowledge can be transmitted by the written word, and the written word is the least ambiguous, most accurate way of transmitting it," SCI assumes that a "non-sense syllable" is the royal road to the highest form of knowledge which not only cannot be transmitted by the written word but is distorted by it; and where orthodoxy assumes that "being a scientist and being a mystic are incompatible," SCI claims to be a testable science quite compatible with levitation, psychic insight and invisibility. Of interest here is that Tart, who moves in the world of orthodoxy, gives allegiance to and "defends" those divergent assumptions which he discovers in the world view of the meditative disciplines. His contact with these disciplines led him to an encounter with their assumptions.

Alan Watts' examination of psychotherapy, East and West, likewise turned out to be a critical evaluation of the restricted assumptions about human beings embedded in Christianity, anthropology and psychology, and the naively materialistic models of orthodox science.<sup>30</sup> He proposed a "liberation" from these narrowing assumptions which cut off whole areas of reality from our experience and come between us and the "really real," especially through the social institution of language. Of importance here is that an encounter with a diverse psychotherapy led to a question-

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<sup>30</sup>Watts, Psychotherapy East and West.

ing of a world view taken very much for granted. Similarly, when Alexander Lowen developed treatment modalities based on the yogic concepts of energy fields, he could no longer affiliate with the psychoanalytic assumptive world in which he was trained, and did not consider himself an analyst anymore.<sup>31</sup> Stanley Dean, on the contrary, probably still affiliates with the professional world of psychiatry and medicine in which he held fellowships and offices, but his interest in another set of human phenomena led him to expand the repertoire of his orthodox assumptions more than of his orthodox techniques.<sup>32</sup> In what he called a "personal compendium of psi beliefs and theories" he included statements which echo the assumptions of SCI almost literally:

Faith is not fantasy; it is a form of precognition that has divined for countless years what science is just beginning to understand.

Science and mysticism are fraternal twins, long separated, but now on the verge of reunion.

The ultra conscious state bridges the evolutionary gap and produces cosmic awareness.

Thought is a form of energy; it has universal field properties which, like gravitational and magnetic fields, are amenable to scientific research.

Thought fields are eternal; hence, past existence.

A new age is dawning - The Psychic Age - on the heels of the Atomic and Space Age.<sup>33</sup>

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<sup>31</sup>Swami Ajaya, Psychology: East and West, pp. 15-17.

<sup>32</sup>Dean, Psychiatry and Mysticism.

<sup>33</sup>Ibid., p. 15.

It is obvious that such a set of assumptions clashes with those of orthodoxy. The professional organizations to which he belonged could not accommodate them so that Dean set about organizing a new association, the American Metapsychiatric Association (AMPA) to give them viability. Thomas Hora understands his commitment to metapsychiatry mainly in terms of a certain "concept of man" which he elaborates thus:

Man is here understood to be a spiritual being, capable of reflecting the consciousness of cosmic Love-Intelligence. Love-Intelligence is the harmonizing principle of the universe.<sup>34</sup>

It is significant again that the encounter is at the level of this most basic of psychotherapeutic assumptions, the nature of "man," and is couched in the very language of SCI. Hora goes further in this clash of assumptive worlds and comes out strongly against the centrality given to the interpersonal relationship in most psychotherapies.<sup>35</sup> For most counseling approaches this is the major assumption without which, it is assumed, almost nothing psychotherapeutic can be achieved. Hora demythologizes it, and TM as a treatment modality practically neglects it.

It should be apparent, from the above discussion, therefore, that where the meeting of conventional psychotherapy and the TM mode of therapy has taken place, there has arisen a conflict of assumptive worlds generally resolving itself in the direction of assumptions

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<sup>34</sup> Hora, Existential Metapsychiatry, p. 1.

<sup>35</sup> Ibid., pp. 30-33.

like the SCI or consciousness assumptive world.

James Sire was cited as holding that Transcendental Meditation requires an immediate and radical reorientation of Western man's mode of grasping reality.<sup>36</sup> That seems to be happening from what we have seen in this discussion. But it is not necessary that one die to the West to be born to the East as Sire suggests. The assumptions, values, preferences of the SCI world view are shared, as was noted, by sizeable groups in the Western scientific community and general population so that it becomes inaccurate to think of "East" and "West," in this respect, in merely geographical terms. These are sub-groups in all cultures and climes sharing a common assumptive world which puts them at odds with the dominant group. Some sections of the population in the West are more "culturally" at home with some sections of the population in the East and both sections are out of place in the dominant culture of the geographical locations in which they live. The link between them is their common way of codifying reality, not their geographic location. They are members of what Ruth Useem calls the "third culture" or the "network" in contemporary civilizations.<sup>37</sup> Third cultures are neither East nor West; they are an invisible community of certain kinds of people unequally distribut-

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<sup>36</sup>Sire, The Universe Next Door, p. 151.

<sup>37</sup>Ruth Hill Useem, "Building New Cultures," Outline of oral remarks given at Society for International Education Training and Research (SIETAR) at Chicago, February 1977, Mimeographed, pp. 1-4.

ed in both East and West.<sup>38</sup> To make an adequate response to the encounter of the TM Program with conventional counseling, therefore, it will not be necessary to go East or West, but to make some basic shift of assumptive worlds wherever one happens to be.

It has been the contention of this discussion that this kind of shift is already in the offing in America. And it is being suggested that the TM Program can hasten this shift because it is likely to be more widely adopted as a viable counseling modality in view of its outcomes and its "economic" advantages.

All this makes the emergence of a new paradigm with which to do science about human and cosmic reality a foreseeable phenomenon. When basic assumptions are changed, tools are used in more efficient ways. What was assumed to be a stone-breaker is now used as a gun. The target is raised and the aim is sharpened. Much more is projected and achieved and more areas of the same reality come into the horizon.

#### Some Implications for Counseling

As far as counseling is concerned, all the implications of

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<sup>38</sup>A. B. Shah and C. R. M. Rao, eds., Tradition and Modernity in India, Proceedings of the Seminar held under the auspices of the Indian Committee for Cultural Freedom and the Asian Office for the Congress for Cultural Freedom at New Delhi in November 1961 (Bombay: P. C. Manaktala and Sons, 1965); Beatrice Lamb, India: A World in Transition (New York: Frederick A. Praeger, 1966); M. N. Srinivas, Social Change in India (Berkeley, Cal.: University of California Press, 1971); Milton Singer, When a Great Tradition Modernizes: An Anthropological Approach to Indian Civilization (London: Pall Mall Press, 1972).

this basic shift are not yet clear. As was said in Chapter I, at this point one can only catch fleeting glimpses of the nature and extent of the changes implied. In Chapter VII was listed the kind of hypotheses which the meditative disciplines and TM in particular generate. Here some conjectures about certain other implications will be made.

1 - Self-regulation is probably the goal of all forms of psychotherapy. What seems to be lacking both for practical applications and research is a technique and a comprehensive mind-body model.<sup>39</sup> In his August 1977 Presidential Address to Division 17 of the APA, Norman Kagan noted that "normal" people are seeking from counseling psychologists techniques of self-management for which the profession needs a different level of theory and a different type of theory.<sup>40</sup> TM is one such technique producing results and open to research, and SCI is as viable a working hypothesis on mind-body interactions as many present day neurological models.<sup>41</sup> This means that counseling, when influenced more deeply by SCI, will move more quickly in the direction of self-therapy.

2 - The TM outcome studies make the point that a self-therapy

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<sup>39</sup>Karl Pribram, "Self-Consciousness and Intentionality," in Schwartz and Shapiro, eds., Consciousness and Self Regulation, p. 83.

<sup>40</sup>Norman Kagan, "Presidential Address, Division 17, August 1977," The Counseling Psychologist (7:2, 1977), pp. 5, 7.

<sup>41</sup>Campbell, Seven States of Consciousness; TM and the Nature of Enlightenment: Creative Intelligence and the Teachings of Maharishi Mahesh Yogi (Prennial Library, 1976).

can be as effective as most conventional modes of counselor-counselee psychotherapy. The counselee can, with a minimum of training and practice, directly influence certain levels of neurophysiology which improve psychological functioning. It is even possible that prolonged practice will make it possible for the counselee to have voluntary control on certain psychological and physiological states, now assumed to be outside voluntary control, which would thus make psychophysiological training for creativity a reality.<sup>42</sup> This means that counseling will become a teaching or educational service. Healing will not be administered or "intervened," but taught. Counselees will no longer come to be "treated," but to be instructed in how to "treat" themselves. They will have control of the "treatment" and the outcomes and thus be more responsible for the process of their therapy than they might be in present conventional forms of counseling.

3 - This means that the present emphasis on the centrality of the interpersonal relationship in counseling will diminish. The TM Program demonstrates that the beneficial effects of conventional psychotherapies can be produced without any of the "requirements" we tend to associate with that kind of therapy. The TM technique is like nothing we do directly in conventional counseling. In fact, there seems to be a prohibition against any kind of conventional "doing." Silence not talk is the basic "activity." Closed eyes not

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<sup>42</sup> Elmer Green et al., "Voluntary Control of Internal States: Psychological and Physiological," Journal of Transpersonal Psychology (2:1, 1970), pp. 1-26; Beyond Biofeedback (A Merloyd Lawrence Book, 1977).

eye-contact is the preferred "posture." "Directive" and "non-directive," or the facilitative response become irrelevant because listening and responding are impossible. The interpersonal relationship in this way of doing "therapy" is absent without jeopardizing the outcomes.

Yet Carl Rogers, for example, considered the interpersonal relationship the core of the psychotherapeutic process; so important, in fact, that he went on to declare that in the long run it was more important than "my scholarly knowledge, my professional training, my counseling orientation, the technique in the interview."<sup>43</sup> The TM Program functions without this. Significant behavior change and positive movement in self actualization occurs in the Program without any congruence, empathy, unconditional positive regard being sought after or perceived by the client or even the "therapist." None of the four attitudinal sets in the therapist or the one element in the client deemed relevant to the process of developmental change by Rogers<sup>44</sup> are essential or necessary in the TM Program.

Strupp's statement of basic ingredients of psychotherapy include (a) a helping relationship, (b) the creation of a power base from which the therapist influences the client through common psychological techniques, and (c) a client who has the capacity to

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<sup>43</sup> Carl Rogers, "The Interpersonal Relationship: The Core of Guidance," Harvard Educational Review (32:4, Fall 1962), p. 416.

<sup>44</sup> Rogers, "The Actualizing Tendency in Relation to 'Motives' and to Consciousness," in Marshall Jones, ed., Nebraska Symposium on Motivation (Lincoln: University of Nebraska Press, 1963), pp. 10-11.

profit from the experience.<sup>45</sup> Strupp considers these conditions equally applicable to psychoanalytic psychotherapy and behavior therapy. Apart from the last condition, TM would not know what to do with the other two. That would, however, have no inhibiting effect on the outcomes.

It would seem therefore, that what we have identified as basic or essential to the process of individual change may just be accidental. They might possibly end up on Blocher's list of "Illusions in Counseling."<sup>46</sup> They are already being contrasted with the emphases and differences of nontraditional approaches to healing in official organs of counseling.<sup>47</sup> This implies that as the TM Program comes to be used, emphasis on these ingredients now assumed to be essential will diminish and eventually disappear.

4 - Counselors who adopt the TM technique will be new kinds of counselors, not only because they will grapple with a new set of assumptions as we have argued, but also because they will be doing their task in a new kind of way. They will be trained, moreover, in new ways and probably have a personality profile differing in some

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<sup>45</sup>Hans Strupp, "On the Basic Ingredients of Psychotherapy," Journal of Counseling Psychology (41:1, 1973), pp. 1-8.

<sup>46</sup>Donald Blocher, "Issues in Counseling: Elusive and Illusional," in Carlton Beck, ed., Philosophical Guidelines for Counseling (Dubuque, Iowa: Wm. C. Brown Company, 1971), pp. 2-12.

<sup>47</sup>Timothy Foss, "Nontraditional Approaches to Mental Health and Their Relation to Counseling Psychology," The Counseling Psychologist (7:2, 1977), p. 22; Ewing, "Twenty Approaches to Individual Change," pp. 336-337.

respects from that of today's counselors.

The use of meditation in psychotherapeutic practice escalated with the outburst of outcome studies on Transcendental Meditation.<sup>48</sup> Training for the meditative techniques is already being offered in "out-of-campus" courses and in learning kits now commercially available.<sup>49</sup> The possibility of new ways in counselor education and supervision is being explored as was described earlier. In counselor training departments and agencies, according to Pulvino, scientific hardware such as, for example, biofeedback machinery, electroencephalograms, Kirlian photography should be installed for use.<sup>50</sup> Moreover, some new course options such as SCI, PSI phenomena, general parapsychology and comparative mysticism will also be offered.

In Elegant's study on TM and dogmatism,<sup>51</sup> the CPI profile of TMers as compared to that of a counseling class revealed some differences. The TMer profile was somewhat similar to those in the "helping professions," while the "counselor" profile was similar to graduate trainees in social work, psychology and medical school, professions

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<sup>48</sup> Bloomfield, Happiness; Carrington, Freedom in Meditation; Binder et al., eds., Modern Therapies, pp. 95-117.

<sup>49</sup> Carrington, "Clinically Standardized Meditation (CSM) Teaching Manual for Instructors"; plus an Instructor's Kit of six 60-minute cassettes, three manuals, and seven instructional aids for \$60 from PACE BOOKS, P.O. Box 113-R, Kendall Park, N.J. 08824.

<sup>50</sup> Pulvino, "Psychic Energy: The Counselor's Underdeveloped Resource" p. 32.

<sup>51</sup> John Elegant, "The Relationship between Transcendental Meditation and Dogmatism," Unpublished doctoral dissertation (Boston University School of Education, 1973).

which tend to be one-sidedly based on the assumptions of the orthodox scientific culture. In this study, TMers emerged as nontraditional members of society yet striving for societal or personal goals in conventional ways. The combination of TMer and counselor in the same person is more likely, therefore, to result in a new kind of person whose profile at this point one can only guess.

A new kind of person will carve out a new kind of image of the counselor. School counselors, for example, will be characterized in terms of their function in a social system rather than in terms of particular duties and activities.<sup>52</sup> The psychoeducator model of the future school counselor as conceptualized by Ivey<sup>53</sup> can be more speedily actualized by a TM counselor delivering services as an educational program to student, faculty and administration alike, than by the "client-therapist" model of today's conventional counseling confined mostly to students. The role and image of the school counselor will then undergo a significant change on which, again at this point one can only speculate.

5 - As the Tm technique spreads more widely among practitioners of conventional counseling and maintains or improves its outcome picture, a basic shift in perspective will occur. The whole healing enterprise will move towards greater simplicity rather than towards

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<sup>52</sup>Leona Tyler, "Reflections on Counseling Psychology," The Counseling Psychologist (3:4, 1972), pp. 6-11

<sup>53</sup>Allen Ivey, "Counseling Psychology: The Psychoeducator Model and the Future," The Counseling Psychologist (6:3, 1976), pp. 72-75.

more complexity, and even the scientific hardware deemed desirable by Pulvino will be devaluated except, perhaps, as a research tool. Healing will be "simple, not complex; inner, not external; natural, not synthetic."<sup>54</sup> It will be inserted once more into a person's world view and value system rather than displaced into a technology, because a technology cannot answer, or even raise, questions about the quality of life or the meaning of health or illness. These are basically philosophic questions. By producing the same kinds of results differently, the TM Program will oblige conventional counselors to question the complexity of their own ways of doing it and the need or sufficiency for the assumptions which make them do it that way. It will not only be entertained as an alternate treatment modality, but will make some of the present modalities appear both therapeutically and economically unnecessary. Hopefull, this simplification will raise new questions about life, health, environment and the goals of counseling. There will follow, perhaps serendipitously, an escalation of studies and research on treatment modalities once considered "primitive" such as, for example, those of the Zuni of New Mexico and the shamans of Siberia,<sup>55</sup> or even of the witchdoctors of various cultures.<sup>56</sup> Once the esoteric trappings can be

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<sup>54</sup>Forem, Transcendental Meditation, p. 99.

<sup>55</sup>Arnold Binder, "Cultural and Scientific Perspectives on Therapy," in Virginia Binder et al., eds., Modern Therapies, pp. 1-15.

<sup>56</sup>E. F. Torrey, The Mind Game: Witchdoctors and Psychiatrists (New York: Emerson-Hall Publishers, 1972); Thomas Lambo, "Psychotherapy in Africa," Human Nature (1:3, March 1978), pp. 32-39.

stripped from the treatment modality, one may have many things new to discover not only in terms of treatment but also in terms of world views.

6 - A very significant change in conventional counseling will be in the direction of a "meta-therapy." Goleman conceptualized a "meta-therapy" as

a procedure that accomplishes the major goals of conventional therapy and yet has as its end-state a change far beyond the scope of therapies, therapists, and most personality theorists--an altered state of consciousness.<sup>57</sup>

Transcendental Meditation is already a meta-therapy by this description. Its siddhi phenomena is pointing to unknown possibilities of what human beings can be and do in a world of altered states of consciousness. Conventional psychotherapies which do not move in the direction of a meta-therapy will run the risk of becoming narrow and incomplete "statements" on the human condition.

### Three Observations by Way of Conclusion

Meditation as therapy has been tried and discussed in the West, as was pointed out, for about fifty years. Kretchmer, it was mentioned, concluded his survey of meditative techniques in psychotherapy

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<sup>57</sup>Goleman, "Meditation as Meta-Therapy: Hypotheses Toward a Proposed Fifth State of Consciousness," p. 4.

since 1932 with the statement that meditation had a good chance of eventually becoming one of the leading therapeutic techniques; all the newer systems known to him looked for a development in this direction.<sup>58</sup> Daniel Goleman<sup>59</sup> and Herbert Benson<sup>60</sup> described forms of meditation used within a religious context for self-development in various Eastern and Western traditions which go back several centuries before the Christian era and very early in that era. Transcendental Meditation as a psychotherapeutic modality, therefore, may not be new. What may be new is its impact in the sense this study has attempted to show. This study, in fact, was not so much a study of TM as of its possible impact.

That impact, as was repeatedly stated, was at the level of assumptive worlds. That may be one reason why this writer's examination of the TM Program as a possible therapeutic modality for the Indian culture did not yield the desired results completely. The conventional assumptions noted in this study are shared by growing sections of the Indian population as several studies cited in this research make clear. The assumptive world of the TM Program probably comes across to them as a threat which is resisted. According to Donald Dwight, "The most difficult place to teach TM is in India."<sup>61</sup>

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<sup>58</sup>Kretchmer, "Meditative Techniques in Psychotherapy," p. 233.

<sup>59</sup>Goleman, The Varieties of the Meditative Experience.

<sup>60</sup>Benson, The Relaxation Response.

<sup>61</sup>Ronald Dwight, (Letters), Psychology Today (11:1, June 1977), p. 11.

A Nepalese lecturer at the Chicago World Plan Center expressed a similar opinion about Nepal. The reasons for this resistance have not been fully established, but it is not unlikely that there may be some unconscious perception of divergent assumptive worlds which come across as threatening to certain sections of the population in these countries. It may not be possible to transfer TM across cultures in a vacuum.

The TM Program's relation to parapsychology was not explored because of limits set to this study earlier. This is an area that needs to be researched. Parapsychology is looked upon with less suspicion today by conventional science. After years of rejection and in spite of more than forty years of scientific research to its credit, parapsychology was granted scientific status in this country only in 1969 when the Parapsychological Association was accepted into the American Association for the Advancement of Science.<sup>62</sup> Literature on the topic is now on the increase.<sup>63</sup> The findings of parapsychology on ESP, clairvoyance, telepathy and so on, challenge the assumptions of conventional psychology as much as the TM Program. An understanding of psi phenomena, according to Morton Kelsey, makes necessary a new idea of the origin and development of human beings,

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<sup>62</sup>Morton Kelsey, The Christian and the Supernatural (Minneapolis, Minnesota: Augsburg Publishing House, 1976).

<sup>63</sup>Charles Tart, PSI: Scientific Studies of the Psychic Realm (New York: E. P. Dutton, 1977).

and also of the universe itself.<sup>64</sup> The same may be said of the TM  
Program in ways this study has tried to explore.

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<sup>64</sup>Kelsey, The Christian and the Supernatural, p. 139.

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## APPENDIX

### "THE" MAHARISHI

The original name of Maharishi Mahesh Yogi was Mahesh Prasad Verma. Hindus who renounce the secular life style consider themselves newly born and take a name descriptive of their new state of enlightenment rather than of their family affiliations. They divulge no details of their early life. Because of this, information about the founder of Transcendental Meditation in the United States is limited. Besides, the emphasis in the TM Program is not on Maharishi or his life. He himself disclaims having followers. Each one, he believes, follows his or her own "fulfilment" and not him.

Maharishi was educated at Allahabad University in India, graduating in 1942 with a degree in physics. After working for some time, he was attracted by the personality and life style of Guru Dev, a famous guru with jurisdiction over a set of monasteries in Northern India. Maharishi became his disciple and lived with him for about thirteen years. At the point of death, Guru Dev is reported to have entrusted Maharishi with the task of bringing peace and enrichment to all peoples, a task the Guru could not carry out because of his administrative responsibilities.

After the death of Guru Dev in 1953, Maharishi took to a reclusive way of life in the Himalayas for some time and then felt the need to spread the teaching and practice of TM in India. He travelled the country addressing large gatherings. Some time during this period he was given a ticket to fly to the West. He flew to Hawaii. This was in 1959. In Hawaii he met people who helped get him an audience for his talks. From there he moved to California where well-wishers helped him with a lecture program. Maharishi sensed that the opportunities for transportation and communication and an openness to experiment with the new were such in the United States that Guru Dev's desire to spread TM to all people could best be done from this country. He set up his teacher-training plans and organizations to deliver the message not only personally but through others. Said to be in his 60's, Maharishi now lives in Switzerland supported by the TM Organization since by his life style he possesses nothing but his personal belongings.

Maharishi means Great (maha) Seer (rishi). Yogi means a professional practitioner of yoga. Maharishi Mahesh Yogi, therefore, means Mahesh the Great Seer and Yogi. Maharishi and Yogi are titles and should be used with the definite article, like The Maharishi or The Yogi. To do so would be equivalent to affirming that Mahesh Prasad Verma has actually reached the goal of yoga and is now a Seer. I am not in a position to affirm that, so I have used the title Maharishi in this study as a proper name without the article. That is also the way he is generally referred to within the movement.

APPROVAL SHEET

The dissertation submitted by Peter V. Lourdes has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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