

Maharishi ji's Vedic Science and World Peace

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ABSTRACT

This article reviews central aspects of the theme of peace in Maharishi ji Vedic Science, with an emphasis on the individual level. The literature of Maharishi ji Vedic Science is vast, and the theme of peace runs consistently through it from its beginnings, as has been demonstrated elsewhere in this Issue.

There is therefore no intention here of presenting all of its richness, variety, and depth. Fortunately, not only is the teaching of Maharishi ji Vedic Science perfectly consistent across five decades but it seems at every point to contain the main elements of the theme, albeit with different emphases and at different levels of detail.

Key Words: consciousness, transcendental, meditation, holistic, Peace,

INTRODUCTION

In the more than five decades of Maharishi ji's teaching of his holistic vision of the Veda and Vedic literature, the ancient wisdom of Maharishi ji Vedic Science, the theme of peace is central. Maharishi ji taught that knowledge should be valued not just for its own sake but for the contribution it could make to human life, both individual and collective. In both arenas the search for peace has been perennial. Maharishi ji offered to the world his Vedic Science and Technology, through which alone, he taught, this search on every level of human life could find complete fulfillment. Thus, of the Bhagavad-Gita, which he describes as containing the essence of the ancient Vedic wisdom, Maharishi ji writes:

The Bhagavad-Gita is a complete guide to practical life. It will always be there to rescue man in any situation. It is like an anchor for the ship of life sailing on the turbulent waves of time...It brings fulfillment to the life of the individual. When society accepts it, social well-being and security will result, and when the

world hears it, world peace will be permanent.ⁱ

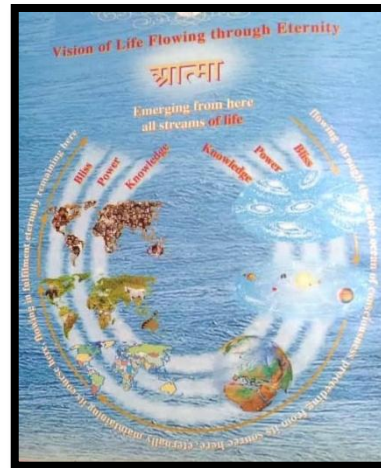
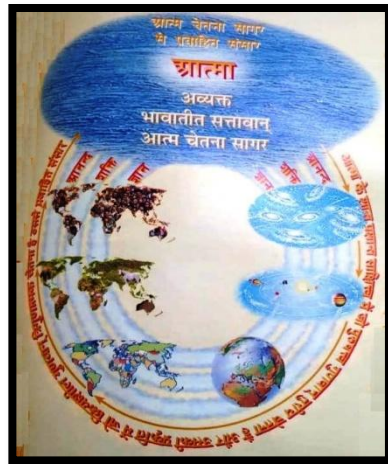
Individual fulfilment, social well-being, security, and world peace are therefore in Maharishi ji Vedic Science seen as inseparably connected. In one sense modern theories of individual and social life have recognized this connection:

Peace, security, and social well-being are regarded as preconditions for the development of individual well-beingⁱⁱ

Maharishi ji Vedic Science, however, entirely reframes this understanding by viewing it from the fundamental level of Natural Law which governs all life. It explains that through the Technologies of Maharishi ji Vedic Science peace and fulfillment can be gained by any individual in his or her own right, and that from that secure foundation flows social well-being and world peace. Moreover, it explains that through these Technologies an influence of peace, inclusive of world peace, can be directly created at the collective level, benefiting all levels of international, national, and community life. An extensive international scientific research program of

many decades standing has confirmed the

practical reliability of these principles.



Source: His Holiness Maharishi Yogi ji(2011):Science of Being and Art of Living, MUM Press.

MAHARISHI JI'S WAY OF PREVENTING VIOLATION AND RESTORING PEACE

With these principles of practice in place, Maharishi ji goes on to explain how violation of Natural Law comes about at the individual level and how it is remedied. From the beginning of his teaching Maharishi ji observed that **activity depends on thinking**. If we want to avoid action which violates Natural Law the first focus must therefore be on the nature and quality of thinking. Maharishi ji explains that understanding derived from thinking which remains on the ordinary conscious level in terminology of Maharishi ji Vedic Science, the **waking state of consciousness** is to be distinguished from the knowledge gained in the experience of Transcendental Consciousness:

Intellectual understanding of the Laws of Nature of the waking state of consciousness does not enliven in the intellect that most basic level of Natural Law, that level of intelligence of Nature which is the common basis of all activities of all other states of consciousness; it does not enliven in the intellect that level of Natural Law which is the

lively foundation that upholds all the infinite activities of the ever-expanding universe.ⁱⁱⁱ

There are important points to be noticed here. First, Maharishi ji distinguishes between the process of **intellectual understanding**, which is associated with the waking state of consciousness; and the process of **enlivening in the intellect**, which, as we shall see, is associated with the Transcendental Meditation program. The second phrase indicates a transformation in the structure of consciousness itself which, Maharishi ji teaches, is spontaneously reflected in the nature and quality of thinking to which it gives rise.

Second, that which is understood by the intellect are the **Laws of Nature** which govern, as we have seen, specific domains; that which is enlivened in the intellect is **that most basic level of Natural Law, that level of intelligence of nature which is the common basis, the lively foundation**. Recalling Maharishi ji's terminology referred to earlier in this article, here **Laws of Nature** refers to the different laws responsible for different strata of creation; **Natural Law** refers to the eternal cosmic law at the plane of Being^{iv}.

Third, that fundamental level is, taken subjectively, the common basis of all other states of consciousness (in the ordinary sense, waking, dreaming, and sleeping); and, taken objectively, upholds all the infinite activities of the ever-expanding universe.

We may note that although these three conditions are described in the negative - **does not enliven**- they imply, at the same time, their converse, the possibility that the intellect could be enlivened in the holistic value of Natural Law that intellectual understanding alone does not allow. The consequences for activity and for life of not enlivening in the intellect the most basic level of Natural Law are profound, and, Maharishi ji demonstrates, lead to an understanding of what constitutes violation of Natural Law and of how it comes about: if this level of Nature's Intelligence is not available to the human mind, every activity will inevitably violate the cardinal principle of action the Vedic Principle of Action: *Yogastah kuru karmani.* (*Bhagavad-Gita*, 2.48).

Perform action from the unified level of consciousness, the Samhita level of consciousness-the Unified Field of Natural Law^v.

Since Maharishi ji teaches, as we have seen, that the quality of action automatically reflects the quality of thinking, when the fundamental value of Natural Law is not available to the mind, in the sense described above, every activity must be compromised, unable to reflect the totality of Natural Law -here termed **Samhita** in the language of Maharishi ji Vedic Science^{vi}. Maharishi ji goes on to point out that it is precisely because the Unified Field of Natural Law-the field of Being, in the earlier terminology-is the source of all the evolutionary processes and pathways (in the special sense of evolutionary, as has been discussed) that disconnection from it leads as a matter of course to disaster for individual life: If the conscious mind is not in full alliance with the Samhita level of consciousness, Unified Field of Natural Law, every activity will deviate from the natural path of evolution. If the individual intellect is not lively on this transcendental level of Nature's intelligence, which is the one ultimate, unifying, evolutionary

power upholding all activity in Nature, the individual existence and performance remains intellectually, emotionally, and practically segregated from its own holistic basis. This segregation of the individual from the cosmos is very unnatural, and anything that is unnatural is non-evolutionary, non-progressive, and damaging to life, because the very nature of life is to evolve^{vii}.

The analysis presented by Maharishi ji in the above passage is therefore of critical importance. The missing element, Maharishi ji teaches, that which creates the conditions for the violation of Natural Law, is that the **conscious mind**-that is, the thinking of the ordinary waking state-is not in **full alliance** with the Unified Field of Natural Law; and that in turn means that the **individual intellect** is not **lively** on this ultimate, **transcendental** level.

Maharishi ji's description of this situation for individual life is direct. It is felt and experienced in the mind, the heart, and in activity in every aspect of individual life, in its very **existence**. It is described as **segregation of the individual from the cosmos, from its own holistic basis**. Most importantly, this segregation is affirmed to be unnatural: the natural situation is the converse, where the connection to the one ultimate, unifying, evolutionary power upholding all activity in Nature is spontaneously upheld, and there is in consequence growth on all levels of individual life, in accordance with the fundamental principle that the very nature of life is to evolve.

Again, this converse shows the way forward. Maharishi ji Vedic Science provides the complete remedy to violation of Natural Law. It first provides a simple, natural, effortless method for any individual to experience the level of Nature's intelligence as her or his own simplest form of awareness:

Through Transcendental Meditation the awareness of the individual gains self-referral consciousness; it identifies with the self-referral state of consciousness, Samhita level of consciousness, the field of pure intelligence infinite Creative Intelligence...^{viii}

Having opened this level of life to the mind through Transcendental Meditation, with its continuing practice thinking naturally begins to function more and more from this level:

...and through the self-referral dynamics of self-referral consciousness, the diversified state of the awareness of the individual realizes the concentrated power of Natural Law in its unified state, and through practice lives Natural Law in daily life.^{ix}

Under the purifying influence of this regular program this path of development, as we have seen, is available to anyone. Maharishi ji's great teaching is that this path progresses through three higher states of consciousness: Cosmic Consciousness; God Consciousness; and, ultimately, Unity Consciousness.^x In all of these higher states of consciousness Transcendental Consciousness, the Unified Field of Natural Law, is spontaneously available to the human mind and therefore no violation of Natural Law can occur in any thought or action.

In Unity Consciousness, Maharishi ji teaches, complete knowledge of this Ultimate Reality is available in terms of one's own life. There is no possibility of violating any law of nature, as one lives Natural Law in its totality: The individual gains life, gains access to Cosmic Intelligence-the evolutionary power of Nature- and evolves to the supreme level of awakening of Cosmic Life in *Aham Brahmasmi* I am the Totality.^{xi}

This holistic growth of individual life in the direction of more natural, healthy functioning is precisely what is predicted by the principles of Maharishi ji Vedic Science, because its Technologies operate at the most fundamental level, the Unified Field of Natural Law, which governs the evolution (in the sense of Maharishi ji's teaching) of life. indeed, it is difficult to conceive of any alternative explanation which might account for such arrange of positive effects, across the boundaries of cultures, and spanning all age, race, ethnic, and socioeconomic cohorts. The simple predictions of Maharishi ji Vedic Science for the holistic, beneficial effects of its Technologies have

been borne out over decades and are robust and convincing.^{xii}

Here, then, in Maharishi ji Vedic Science are the Technologies of Consciousness which alone are capable of meeting the demand which we saw articulated in Maharishi ji's *Bhagavad-Gita* that by nature man may become freed from wrong tendencies and may become the source of good influence in all spheres of life. Here is the elimination of the roots of war: here are the means of securing permanent peace for all times.

CONCLUSION

It seems to me important to reflect for a moment on the profound significance for the modern world of Maharishi ji's analysis of the principles of war and peace, and of their applications to prevent war and secure peace. Maharishi ji's analysis makes clear why such peace building strategies, undeniably admirable in intent, cannot in principle succeed on their own in their aims. The main lines of that analysis, as we have explored them above, may be summarised in this way:

1. The standard for all human action is found at the ultimate level of the Unified Field of Natural Law, the field of pure intelligence, pure consciousness.
2. This fundamental field unfolds within itself the path of evolution termed Dharma, in the language of Maharishi ji Vedic Science and the laws that govern it for all life at all levels. This is a path of righteousness, of all qualities that support the highest evolution of life, in higher states of consciousness.
3. The principles of war and peace are to be found not at the level of war and conflict but at the level of these inner mechanics of nature. It here that the force or quality of Nature termed Dharma operates to preserve equilibrium and balance, through the principle, **As you sow, so shall you reap.**
4. All actions of all individuals have far reaching impacts. When these actions are not in accord with the path of evolution when they violate Natural Law a negative influence is created for the

individual, for the society, and for the environment at large.

5. The cumulative effect of these violations of Natural Law is increasing stress in the surroundings. If left unresolved and unchecked the cumulative effect exceeds the elastic limits of Nature's functioning and breaks out in wars and conflict.
6. Operating on the intellectual level only, the level of the waking state of consciousness, the modern sciences and modern disciplines do not reach the fundamental level of the Unified Field of Natural Law. They keep individual life segregated from its holistic source, total Natural Law. They can therefore in principle do relatively little to manage, diminish, eliminate, or resolve the continuing, accumulating negative impacts of violation of Natural Law. Continuing war and conflict is the inevitable result, as observation of the modern world and the modern disciplines of peace studies, confirm.
7. Through the Technologies of Maharishi ji Vedic Science, the Transcendental and TM-Sidhi program, the individual conscious mind identifies itself with the Unified Field of Natural Law in Transcendental Consciousness. All the evolutionary qualities of the Unified Field are then increasingly and spontaneously available to the individual, and through the individual to the society at large. The life of the individual at all level sand in all domains grows in these qualities. A five-decade scientific research program has provided robust confirmation of the reality of this holistic growth.

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^v Ibid

^{vi} Maharishi (1967), ***Bhagavad-Gita***, 20-21.

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