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## TM's SIDHI SUTRAS

### The First Time Anywhere: Citizen, Governor, and AofE Versions



We know of three versions of the TM-Sidhi program. There may be many more. The Maharishi experimented on his Six-Month Course students in the mid-70s -- testing fasting, diet, celibacy, yoga asanas, pranayama, and finally nearly infinite versions of Patanjali's sutras until he found new techniques he believed "worked."

Currently "Citizen Sidhas" and new "Governors" (meditators and TM teachers) receive a short 18-sutra, plus flying set. To own a "Governors-only" version was a sign of favor in the late 70s. But the real prestigious prize was the earliest version, including invisibility, walking through walls, and many other sutras no longer sold -- given out only to the survivors of the infamous "Six-Month Courses" in the mid-70s.

We present all three here, together for the first time. You may be interested in [notes and commentary](#) on their usage, along with the original text the Maharishi used to create these sutras.

Citizen Sidha, Short Version	
SUTRA	DESIRED EFFECT
Friendliness	Friendliness
Compassion	Compassion
Happiness	Happiness/Bliss
Strength of an elephant	Supernormal Strength
Bronchial tube	Calmness
Inner light	Knowledge of things hidden from view
Sun	Knowledge of cosmic regions (spiritual lokas)
Moon	Knowledge of arrangement of stars
Polestar	Knowledge of motion of the stars
Trachea	Control of hunger and thirst
Navel	Knowledge of the body
Distinction between intellect and transcendence	Omniscience
Transcendence, intuition	Intuition
Transcendence, finest hearing	Supernormal hearing -- clairaudience and cosmic realms and beings
Transcendence, finest sight	Supernormal sight
Transcendence, finest taste	Supernormal taste
Transcendence, finest touch	Supernormal touch
Transcendence, finest smell	Supernormal smell
Then wait 15 seconds, and repeat:	
Relationship of body and akasha ... (pause) lightness of cotton fiber	Levitation, passage through the skies

The "Governors-only" version used slightly different, more Sanskritized, wording, for instance, "distinction between intellect and transcendence" was "Buddhi and Purusha," "Transcendence, finest smell" was "Akasha, finest smell."

Finally here are "Six-Month Course" techniques, which were later dropped, along with many other [abandoned TM techniques](#). Perhaps dropped because they didn't get even the crudest results?

(Note: Unlike current versions, we have few sources for these older, esoteric sutras. Their precise wording may be somewhat less reliable than the "Citizens" versions. We note, however, they correspond reasonably well with [Swami Aranya's](#) source translation as used by the TM movement. They seem credible to us therefore.)

Creation has two sides: intelligence, which is the cause of everything, and the manifestations of intelligence, which are the physical and psychological features of the everyday world. Because Transcendental Meditation directly approaches intelligence, rather than the manifestations of intelligence, it solves problems by introducing harmony and well-being at the most basic level, and not by dealing with problems themselves. That's why it is so effective.

Consider this example: The gardener supplies water to the root of a tree. That water, that nourishment, then reaches all parts of the tree - leaves, branches, flowers, fruit - through the sap. We can think of the sap as analogous to intelligence and the green leaves or yellow flowers as analogous to the manifestations of the intelligence. The leaves and flowers are the intelligence of the sap, after it has been transformed. So intelligence - like the leaves and flowers of a tree - appears as the many different forms of manifest life. Those manifestations include every aspect of existence, from the material and physiological, through the psychological, intellectual, and spiritual. All of those features of life come from transformations of intelligence. In meditation, we directly meet this essential intelligence. Therefore, we have the possibility of nourishing all of its other levels, and thus all levels of manifestation, in a way that is harmoniously related to the whole universe.

How is Transcendental Meditation different from the various other forms of meditation?

Maharishi: The basic difference is that Transcendental Meditation, in addition to its simplicity, respects itself only with the mind. Other systems often involve some additional aspects with which the mind is associated, such as breathing or physical exercises. They can be a little complicated because they deal with so many things. But with Transcendental Meditation there is no possibility of any interference. So we say this is the all-simple program, enabling the conscious mind to fathom the whole range of its existence.

Transcendental Meditation ranges from active mind - or performing mind - to quiet mind - or resting mind. In this resting mind, one has purity and simplicity, uninvolved with anything other than the mind, uninvolved with any other practice. In Transcendental Meditation, because we deal only with the mind, we nourish all expressions of intelligence.

The mind meditates, gains Transcendental Consciousness and brings about transformation in different fields of manifestation. All fields of life, which are the expression of intelligence, are nourished or transformed and made better through experiencing Transcendental Consciousness.

The mind, of course, is always concerned with other aspects, such as the physiology of the body, the environment, and the whole universe for that matter. But since Transcendental Meditation deals only with the performance of the mind, from its active states to its settled state, it remains unconcerned with those other aspects, though it deals with them all, because intelligence deals with them all. -- Maharishi Mahesh Yogi, unknown interview, copyright presumably by the Maharishi Vedic University, The Maharishi Foundation, or another group within the TM family.

Cults come in a variety of shapes and sizes. Categories of cults that are recruiting successfully today include:

Eastern meditation: characterized by belief in God-consciousness, becoming one with God. The leader usually distorts and Eastern-based philosophy or religion. Members sometimes learn to disregard worldly possessions and may take on an ascetic lifestyle. Techniques used: meditation, repeated mantras, altered states of consciousness, trance states.

Religious: marked by belief in salvation, afterlife, sometimes combined with an apocalyptic view. The leader reinterprets the Scriptures and often claims to be a prophet if not the messiah. Often the group is strict, sometimes using physical punishments such as paddling and birching, especially on children. Members are encouraged to spend a great deal of time proselytizing. (Note: included here are Bible-based neo-Christian and other religious cults, many considered syncretic since they combine beliefs and practices). Techniques used: speaking in tongues, chanting, praying, isolation, lengthy study sessions, many hours spent evangelizing, "struggle" (or criticism) and confession sessions.

Political, racist, terrorist: fueled by belief in changing society, revolution, overthrowing the "enemy" or getting rid of evil forces. The leader professes to be all-knowing and all-powerful. Often the group is armed and meets in secret with coded language, handshakes, and other ritualized practices. Members consider themselves an elite cadre ready to go to battle. Techniques used: paramilitary training, reporting on one another, guilt, fear, struggle sessions, instilled paranoia, long hours of indoctrination. -- Captive Hearts, Captive Minds, Lalich and Tobias, Hunter House, 1993.

Six-Month Course Version	
SUTRA	DESIRED EFFECT
Name, form, idea	Knowledge of the speech of all beings (human, heavenly, animal, etc.)
Outline of the body	Invisibility
Three Changes	Knowledge of Past and Future (unsure of this sutra)
The Five Forms	Mastery over the elements -- control appearance disappearance, and composition of any object, also the personal power to become tiny, become huge, lightness of body, touch the moon with one's fingertips, travel through solid earth or walls.
Thoughts	Knowledge of other minds

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## TM® Mantras, Techniques, and Related Methods

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Please note that *none* of the text in this PDF file is original. The material was *all* gathered from other websites.

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The TM technique is simple mental repetition of a "mantra" or word. The TM movement claims that only specific "words" can be used. They claim that the selection of words is based upon a secret formula. Court documents have shed some light on this "secret" process. It is nothing other than a set of words given out by age, and/or age and sex, depending on the teacher training course the TM teacher attended.

The TM-Sidhi program is nothing other than a set of sutras (words or phrases), mentally repeated every fifteen seconds after doing a twenty minute session of TM. Each sutra is repeated twice, with a 15 second pause in between each repetition.

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The TM Mantra Tables

1961		1969-Male		1969-Female		Fiuggi, 1972	
Sex	Mantra	Age	Mantra	Age	Mantra	Age	Mantra
MALE	RAM	0-15	ING	0-15	IM	10-11	ING
FEMALE	SHIRIRAM	15-30	AING	15-30	AIM	12-13	IM
		30-45	SHRING	30-45	SHRIM	14-15	INGA

	<b>46 + SHIAM</b>	<b>46 + SHIAMA</b>	<b>16-17</b>	<b>IMA</b>
			<b>18-19</b>	<b>AYING</b>
			<b>20-21</b>	<b>AYIM</b>
			<b>22-23</b>	<b>AYINGA</b>
			<b>24-25</b>	<b>AYIMA</b>
			<b>25</b>	<b>SHIRING</b>

<b>1976</b>		<b>1977</b>		<b>1978</b>		<b>October, 1978</b>		<b>1987</b>	
<b>Age</b>	<b>Mantra</b>	<b>Age</b>	<b>Mantra</b>	<b>Age</b>	<b>Mantra</b>	<b>Age</b>	<b>Mantra</b>	<b>Age</b>	<b>Mantra</b>
<b>03-10</b>	<b>ENG</b>	<b>03-10</b>	<b>ING</b>					<b>0-11</b>	<b>ENG</b>
<b>10-12</b>	<b>EM</b>	<b>10-12</b>	<b>IN</b>	<b>10-12</b>	<b>ENG</b>	<b>10-12</b>	<b>ENG</b>		
<b>12-14</b>	<b>ENGA</b>	<b>12-14</b>	<b>INGA</b>	<b>12-14</b>	<b>EM</b>	<b>12-14</b>	<b>EM</b>	<b>12-13</b>	<b>EM</b>
<b>14-16</b>	<b>EMA</b>	<b>14-16</b>	<b>INA</b>	<b>14-16</b>	<b>EMGA</b>	<b>14-16</b>	<b>ENGA</b>	<b>14-15</b>	<b>ENGA</b>
<b>16-18</b>	<b>AENG</b>	<b>16-18</b>	<b>AING</b>	<b>16-18</b>	<b>EMA</b>	<b>16-18</b>	<b>EMA</b>	<b>16-17</b>	<b>EMA</b>
<b>18-20</b>	<b>AEM</b>	<b>18-20</b>	<b>AIM</b>	<b>18-20</b>	<b>AENG</b>	<b>18-20</b>	<b>AING</b>	<b>18-19</b>	<b>AING</b>
<b>20-22</b>	<b>AENGA</b>	<b>20-22</b>	<b>AINGA</b>	<b>20-22</b>	<b>AEM</b>	<b>20-22</b>	<b>AIM</b>	<b>20-21</b>	<b>AIM</b>
<b>22-24</b>	<b>AEMA</b>	<b>22-24</b>	<b>AIMA</b>	<b>22-24</b>	<b>AENGA</b>	<b>22-24</b>	<b>AINGA</b>	<b>22-23</b>	<b>AINGA</b>

				24-26	AEMA	24-26	AIMA	24-25	AIMA
24-30	SHIRIN G	24-30	SHIRIN G	26-30	SHIRIN G	26-30	SHIRIN G	26-29	SHIRIN G
30-35	SHIRIM	30-35	SHIRIN	30-35	SHIRIM	30-35	SHIRIM	30-34	SHIRIM
35-40	HIRING	35-40	HIRING	35-40	HIRING	35-40	HIRING	35-39	HIRING
40-45	HIRIM	40-45	HIRIN	40-45	HIRIM	40-45	HIRIM	40-44	HIRIM
45-50	KIRING	45-50	KIRING	45-50	KIRING	45-50	KIRING	45-49	KIRING
50-55	KIRIM	50-55	KIRIN	50-55	KIRIM	50-55	KIRIM	50-54	KIRIM
55-60	SHIAM	55-60	SHIAM	55-60	SHYAM	55-60	SHIAM	55-59	SHAM
60+	SHIAM A	60+	SHIAM A	60+	SHYAM A	60+	SHIAM A	60+	SHAM A

**Notes:** The year at the top of each column indicates the year the teacher was trained.

"Age" is that of the initiate at the time of learning the technique.

See the [TM Checking Notes and Steps to Initiation](#) for details on the initiation and checking rituals.

From: <http://minet.org/mantras.html>

**Note:** These "steps" are memorized by prospective TM initiators during the last 3 to 5 days of Teacher Training Course, Phase III (TTCIII). Prior to being made teachers, course participants (CPs) are tested by course leaders for

**absolute, verbatim knowledge of this procedure, its wording, and the precise time intervals as quoted below. CPs must pass such a test three times without mistakes or even hesitations in order to be eligible to become TM teachers.**

**The dictated text is represented by course leaders as being a direct quote from Maharishi Mahesh Yogi -- including idiosyncratic grammar and phrasing -- and is said to be the only process by which his Transcendental Meditation may be taught successfully. According to the restrictions imposed by TTCIII course leaders, they may only be "inscribed in consciousness" -- that is, memorized from dictation -- and may never be written down, in order to preserve the "purity of the teaching."**

**The text below represents the "steps" as they were taught in the mid-to-late 70s and may differ somewhat from earlier and later TTCIII courses. They have been transcribed from a qualified, practicing TM teacher's memory and then compared with several other TM initiators' memories to confirm the precise wording and timed intervals.**

**The striking similarities to the "[Checking Notes](#)" and "3-Days Checking, Group Check" procedures have been cross-referenced.**

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**Teacher has prepared an altar to Guru Dev, lit a candle and incense, and spread camphor, sandalwood paste, rice, and other ritual offerings in the appropriate ritual containers prior to student's entrance. Two comfortable chairs are also provided directly in front of the altar, leaving room for teacher and student to stand before the altar.**

**The initiation room is always prepared behind a closed door**

so that no student may see the altar before entering. Maharishi has said the element of surprise is important for insuring a smooth and deep initiation experience for the student.

When the student enters the room, teacher accepts fruit, flowers, handkerchief, and initiation form from student -- the items are usually carried in a wicker basket by the student. Teacher briefly glances at initiation form to check the criteria for mantra selection (age and/or sex) and to preserve the illusion of personal mantra selection. Then the teacher begins speaking to the initiate, as they both sit in front of the altar:

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"In this personal instruction, you will receive a [mantra](#), or sound, and then the procedure how to use it properly. Once you know the mantra or sound, by tradition, we keep it to our self. Also the actual procedure of meditation that you receive is to be kept private. For maximum results, all that we learn in private, we keep private. Do you agree?"

Teacher must wait for student's assent before continuing.

"Now, please come..."

Teacher rises, stands in front of altar, and indicates where student should stand.

"...stand here. You would like to have a flower?..."

Teacher offers one of student's flowers back to student. The student must take and hold it for the ceremony to continue.

"...and witness the ceremony which I perform in gratitude to the tradition of Masters who have given us this wisdom of integration of life.

"This is a picture of Guru Dev, His Divinity Swami Brahmananda Saraswati, Maharishi's Master, from whom we have this meditation.

**"Now, I'll begin -- and you just witness."**

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**Teacher performs [puja](#).**

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**At the end of the puja, the teacher sinks to his knees in front of altar while sweeping his right arm -- indicating to initiate that he, too, should kneel. The ceremony may continue if the initiate does not kneel, or "bow down." After a moment, the initiator slowly rises, slowly and softly repeating the initiate's mantra -- without explaining to the initiate that this is his mantra. For the purposes of testing on TTCIII, before prospective teachers actually are given their list of TM mantras, the word "flower" was substituted.**

**"Flower, flower, flower, flower..."**

**The teacher beckons to the individual to repeat with hand motions. If he doesn't begin repeating the mantra, then the teacher says:**

**"Repeat: Flower, flower, flower, flower...."**

**The teacher ceases repeating the mantra, indicating with hand motions that the student should continue. The teacher waits for the student to repeat the mantra 3 or 4 times on his own, then motions him to sit in the provided chair. The teacher might say:**

**"Continue...."**

**(15 seconds)**

**"Now, close the eyes and continue."**

**(wait 15 seconds)**

**"More quietly."**

**(15 seconds, the teacher softens the voice each time "more quietly" is repeated)**



"More quietly."

(15 seconds)

"More quietly."

(15 seconds)

"Now, mentally -- without moving tongue or lips."

(wait 15 seconds)

"Open the eyes."

Wait for him to open the eyes.

"It's easy? Mental repetition is not a clear pronunciation, it's a faint idea. And if at any time you seem to be forgetting the mantra, don't try to hold on. Let it go. Now, close the eyes and continue."

(2 minutes)

"Open the eyes."

Wait for him to open the eyes.

"It's easy? You feel some relaxation? This is Transcendental Meditation. See, how simple it is? It goes almost by itself. We don't concentrate. We don't control the mind. Just think the mantra easily, effortlessly. And if at any time you seem to be forgetting the mantra, don't try to hold on. Let it go. If a thought comes, easily come back to the mantra. Now, close the eyes and continue."

(10 minutes)

"Open the eyes slowly."

(15 seconds)

"It's good? Relaxing? See how simple it is? Did you feel sometimes the mantra was forgotten and thoughts came? How many times this happened -- two, three times? It's good. Whenever we forget the mantra, we quietly come back to it. It's a very simple, natural process. Now, you'll sit in this room and meditate for a while. After some time I'll come and then we'll talk more about it."

The Teacher closes his eyes as an example and after a minute leaves the room as the meditator continues to meditate by himself for 20 minutes -- or if he is under 18, one

minute for every year of age. When the teacher returns, he offers the meditator the Initiation Day Questionnaire to fill out and discusses experiences with him -- based on the [General Points](#) of the Checking Procedure. He tells the new initiate to meditate in this way in the afternoon at home, and then again in the morning and afternoon of the next day. Finally, he reminds him of the time and place of the First Day's Checking meeting.

From: <http://minet.org/steps.html>

## GENERAL POINTS

The instructions in the following are to be used as and when necessary -- *we talk only on what he is talking* -- only that part of the point that is useful or applicable to his situation should be used. Checkers should be careful to mention negative aspects as little as possible.

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### A.

*"If during the period of 2 minutes of silence, at the end of meditation, there is some sensation in the body, some movement anywhere in the body, in the heart or head, or some pressure somewhere, then let the mind continue to feel it. Be with it innocently, as it is, even if it increases or decreases in intensity. This is the time to \_not\_ open the eyes until the sensation has significantly diminished or faded away. Usually it happens after 2 or 3 minutes. But in case the sensation is strong and shows no sign of diminishing or dissolving then the only thing to do is to continue with it in the same innocent and easy way.*

***"Or lie down and rest for 5 or 10 minutes and if you feel sleepy and doze off, don't mind the time and come out when you naturally wake up. Maybe some sleepiness comes in 5 to 10 minutes. This will indicate that some big block of stress is dissolved and now the system is free for greater enjoyment and accomplishment."***

- Such cases of many minutes of continued sensations or stress will be rare, but if stress is there, it is wise to allow it to dissolve through this innocent procedure. (This is after meditation.) This information will be given during the three days of checking.
- 

## **B.**

***"Maybe at any time during meditation you feel sleepy, don't try to be alert in order to think the mantra. If sleep comes, let it come. Sleep either sitting or if it seems to be too strong lie down in bed and sleep. Maybe in 5, 10 minutes or half an hour -- whenever you are awake, it will be good to sit and meditate, even for 5 or 10 minutes because this rest has revitalized the nervous system and it's now ready for much clearer experiences of finer states of the mantra. Always if we fall asleep during meditation, we meditate immediately after waking up."***

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## **C.**

***"One piece of information which it will be good to have is that \_if\_ ("if" is very important here), if at all, at any time it happens that during meditation we suddenly feel that any***

***particular thought is overpowering and at that time it is not possible to pick up the mantra, then we don't try to pick up the mantra by force against the thought, just let the mind be easy, without trying to pick up the mantra. In this easy state the mind will naturally be drawn to some physical sensation in the body. This physical sensation born of the release of some deep stress in that area is causing that powerful thought. As the attention is innocently drawn to the physical sensation, the process of release of stress is facilitated, causing the release to be more thorough and at the same time more smooth and easy."***

- The shifting of the attention from the mental thought to the physical sensation has yet another value in that the mind is saved from the influence of the meaning of the thought. And this saves the psychology of the meditator from being spoiled by the nature or quality of stress that is being released.

***"As the sensation begins to diminish it will cease to grip the mind and naturally the mind will begin to entertain other thoughts. When the thoughts start coming in this is the indication that the sensation is no longer dominating and this is the time to start the mantra."***

---

#### **D.**

***"It is an important principle to note, that at any time that the mind is capable of thinking any thought it is capable of thinking the mantra. Another point of importance to remember is that to allow the mind to continue feeling any faint sensation at the time the mind is capable of thinking***

***thoughts and therefore capable of thinking the mantra is not the process of Transcendental Meditation and has the effect of making the mind lazy and weakening the system."***

- The meditator may not feel this lethargic influence in the system as he unnecessarily prolongs "feeling the body." The reason for this is that when he meditates using the mantra properly he does dive deep into finer levels of energy and thereby feels more energetic. This compensates for the weakening influence produced by prolonged feeling of physical sensations.

The very knowledge that the energy gained during meditation is used up (to whatever extent doesn't matter) to compensate for the weakening influence caused by deviating from the subtleties of instruction for right meditation should be enough for any meditator to refrain from prolonging "body feeling" once the thoughts have started to come and the mind can think the mantra.

- Note for checker: This principle of disallowing prolonged "body feeling" is however not to be confused with the special instructions given to initiators for certain mental cases.

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## **E.**

***"When we feel that we gain more energy in daily life it is important not to spend more energy than we gain. Take it easy, and always take time to meditate regularly. What has been experienced in different parts of the world is this: When a man starts to meditate, within two or three days or weeks he begins to feel so fresh and full of energy that naturally he***

***cannot resist entertaining greater activity. This is also due to the reason that he enjoys his activity more. This is the natural results of meditation, but there should be a limit of the increase of activity. If one increases activity more than the proportion of the increase of energy, then it will be naturally inevitable that one gathers fatigue.***

***"This is generally witnessed in the case of busy businessmen. They start to do more business yet feeling fresh they naturally want to do even more. Having unduly increased their business responsibilities they soon start gathering fatigue and find that they cannot cope with their increased responsibilities. The result is anxiety and this brings fatigue. With the loss of balance of mind, the first thing they naturally find is that they have so much to do that there is not time for meditation.***

***"This is like a gardener who has been watering the root everyday and when the fruits are ripe he is engaged in eating and enjoying them so much that he does not find time to water the root. Therefore, whatever the increasing energy level through meditation and whatever the increasing level of accomplishment, we should be innocently trying not to skip meditation because of the increased amount of responsibility and interest in work. The need to be regular in meditation is even more important when a man increases his responsibilities and undertakings."***

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## **F.**

***"Regularity in meditation is of utmost importance and we always start with half a minute of silence and end with two minutes of silence."***

- **People who have been meditating more than three years are sometimes recommended by the initiator that, if they have time, they can meditate 30 or 40 minutes. If they ask the checker how long they should meditate, the checker should say:**

***"20 minutes is the usual time of each sitting of meditation. But if for any reason your initiator has advised you for longer or shorter periods of meditation it is better to go by this advice."***

---

## **G.**

- **In case a man complains that the mantra is going with the heartbeat or breath or tick tick of the clock, we say:**

***"We take it easy, we don't try to associate the mantra with the heartbeat or breath or tick tick of the clock. Only that we are not concerned with this heartbeat.... Mantra is our concern. If heartbeat comes along we don't mind. Neither we try to maintain the heartbeat with the mantra nor we try to forget about it. Mantra is all our concern. Innocently we favor the mantra. As when we are walking on a road if someone is found walking by our side we just don't mind."***

---

## H.

- Sometimes, if someone is exposed to some unsuitable food which has resulted in influencing the digestive system, then the experiences will not be fascinating. In such a state even the points of checking will not prove to be very effective.

In such a case, after checking, it may be good to ask him if he has within 2 or 3 days eaten something after which he feels meditation is not so good as before. But in asking, be careful that you don't give an impression of great horror.

Just say to him:

*" It doesn't matter, sometimes it happens. You don't have to worry much about it. If something wrong has been eaten, the effect of that will only last for 2 or 3 days and then you will have good meditation. What you have to do is just be regular in practice. It won't be good to stop for 2 or 3 days. Keep on meditating without effort, just not minding at this time whether the meditation is good or not."*

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## J.

- Even tiredness can sometimes bring the influence of unsuitable food. The same situation can be found in case of medicine. If a man asks, "I don't want to take medicine because it will influence my meditation," tell him:



***"Remaining ill will spoil the meditation more than the use of medicine. The advice is to choose the lesser evil. If we have to choose between illness or medicine, it is more useful to decide for medicine and against sickness. The effect of medicine, even if it overshadows clear meditations, is, in the final analysis, useful even in the cause of meditation."***

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**J.**

**Pregnant women may meditate as much as is comfortable in their daily routine.**

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**K.**

**With reference to point number 29A:**

**If after 10 minutes meditation some difficulty arises and we need to return to point number 24 to give a further period of 3-4 minutes of meditation, then continue also to point number 27, *if time allows*, so that the meditator finishes with 10 minutes of easy, comfortable meditation.**

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**L.**

***"When we meditate at home, we don't open and close the eyes many times before starting the mantra."***

---

**M.**

**Shaking, etc. (expressions of release of stress)**

***"These are all expressions of the release of stress. Because meditation is a natural process, naturally the body twists and turns in a manner which is favorable to the release of some specific stress. The way to meet with this situation is to 1) take it as it comes. Never do we try to physically resist the movement. If the movements become violent and seem to be going out of hand, then instead of physically trying to stop them, we can open the eyes so that our awareness comes out. With this the movements will naturally become less violent and stop. Opening the eyes is one thing we do from our side.***

***"2) We don't cooperate with the movements in order to continue them. That means: we do not hold in our mind the idea that because these movements are the expressions of release of stress, and the they are allowed to go on the more the stress will be released, therefore let me enjoy the movements and continue them. If there is a slightest willingness to promote movements in order to release stress, then the chances are that the movements will continue even beyond their natural need.***

***"3) It is safer to hold the idea in our mind that it is, after all, absolutely necessary that the movements should go on; even without movements the stress can be released. This idea in the mind without any application of physical force to stop movements will be found to be useful in naturally stopping the movements, but if in spite of this attitude, the***

***movements tend to continue, then we know that they are necessary; we just be with them."***

---

**N.**

**In case during checking we feel that man may be shy to say "no" to any point, just at that moment it will be good to verify his quote "yes" by asking him "How did you feel?" or "How is it?", so he has a chance to elaborate on that "yes" just so we can see that his quote "yes" is genuine and not out of shyness.**

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**O.**

**To be used in advising a man how to handle pain or pressure at home.**

***"Sometimes it may happen that a person complains of pressure in the forehead, back of the head, or pain in the temples, or pain in the neck, appearing during meditation. This may be due to 2 different reasons:***

***"1. Due to some faint or weak element of pain existing somewhere in the head, inside somewhere, which is not experienced when the awareness is in the gross and which begins to be experienced when the attention reaches that subtle level. In such a situation , one can't do anything other than experience it or go through the experience of it whenever it starts to be felt. This feeling of pain will inevitably continue time after time in almost every meditation until the wound is healed completely or until the si tuation is repaired. This situation may also be said to be the experience***

***of pain during meditation arising from the process of release of stress. The formula in this case is take it as it comes and allow it to go the way it can go.***

***"2. Some effort to meditate some trying to think the mantra -- some intention even faint to continue thinking the mantra or some idea to continue to experience the mantra or comprehend very faint states of the mantra -- all this can be summarized in one word: effort during meditation. This can certainly be remedied by stopping repeating the mantra the moment the pain begins to dominate (bringing the attention to the mantra at this time would be a strain) and sitting doing nothing until the pain has somewhat diminished. Maybe it will take a few seconds or half a minute or one minute. Then start the mantra again.***

***"This procedure of stopping the mantra the moment pain begins to dominate at any time during meditation should be adopted for both situations, number one or number two. It is not necessary to try to locate the reason, whether the headache is from situation number one or number two, because there is no way to determine the exact cause of this experience of pain during meditation.***

***"Any experience of pain in the head, heart, or anywhere arising during meditation should be handled in this way.***

***"Regarding pain in the neck: After sitting 2 minutes without the mantra with eyes closed, one may bring the head forward***

***and backward and if necessary roll the head in a way that the neck feels increasingly comfortable."***

---

**P.**

***"If at any time during meditation we become aware that the head is tilted forward and is not erect, it may be better to very slowly and easily bring the head back to an upright position. In case it is uncomfortable to bring it upright then leave it the way it is and continue to enjoy meditation.***

***"If the head is tilted back then rather than strain the neck to bring the head forward, we should bend forward very slowly and easily from the waist allowing the head to come forward gently. Then sit up and continue meditation.***

***"If we become aware that the head is moving from front to back or sideways, we shouldn't try to this movement. When the moving has stopped, then we easily bring the head back upright following the above instructions."***

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**Jai Guru Dev**

**From: <http://minet.org/checkinggpp.html>**

### **CHECKING NOTES**

Revised By Maharishi  
June 1974 Switzerland  
December 74 Switzerland

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## **Checking Procedure**

**Not to be given out except by initiators through verbal dictation in training checkers.**

**The purpose of checking is to give the experience of right meditation. For this it is necessary to give the experience of the right start. To give the right start, first the meditator experiences how he thinks. To experience how he normally, naturally thinks, let him sit easily, comfortably. Then indicate to him that thinking is a process that is effortless in that quietness.**

**Checking does not involve talking. And we don't investigate into any faults. Just give him the experience of effortless natural thinking. Whatever is the complaint against meditation, whatever is the difficulty take the man through the necessary steps for checking, and he will feel better.**

---

**Before you start checking, just one or two minutes listen with interest and patience to the story of his meditation, but only if he is eager to talk, so that he may know that you are interested in him. Otherwise don't embark on questioning and don't try to find the fault in his meditation. Just say: "Yes, but now this will be better," or "All right, we will see how it is."**

**Many meditators only come for a routine checking with no**

special complaint. In both cases, whether he complains or not, it will be good to ask him:

*" How long have you been meditating?"*

*"When was the last time you meditated?"*

- If his answer indicates that he had not been regular or has not meditated for some time, we say:

*" It doesn't matter, we will see how you feel after checking."*

- Always ask:

*" About how many minutes have you been meditating each time?"*

- Whatever he says, we acknowledge by a word:

*" Yes, good, fine," etc. and then start checking.*

---

1.

*" Let's close our eyes."*

(10 seconds)

- It is better to refrain from using "you", "your", or "I" whenever possible. Use "we" or "our".
-

2.

***" Let's open our eyes."***

**(3-5 seconds)**

- **Speak slowly and softly throughout the checking session. Never be looking at him as he is opening his eyes. If he sees us looking at him, he might wonder if we are using some power on him or are trying to hypnotize him. Another point to always remember is that we *never* give any instruction or explanation to a man while his eyes are closed. Once we have asked him to close his eyes, we do not speak to him until we have asked him to open his eyes and he has opened his eyes and we have waited at least 3-6 seconds.**
- 

3.

***" Now, again let's close our eyes."***

**(20 seconds)**

- **If he is not sitting comfortably and easily, then phrase the instruction:**

***"Let's sit comfortably, easily and again close our eyes."***

**(Setting ourselves comfortably as an example)**

---

4.

***"Open the eyes."***



(3 seconds)

---

5.

*" Again close the eyes."*

(30 seconds)

---

6.

*" Slowly open the eyes."*

(5 seconds)

---

7.

*" When we close our eyes, naturally we feel some quietness, some silence, yes?"*

- If he says "yes" go to point number [11.](#)
- If he says "no" got to point number [8.](#)
- He may say here, or at any time during the checking session, "the mantra comes."  
Then say:

*"Did you notice that the mantra came effortlessly? This is just the right start of the mantra -- effortless thinking. Now close the eyes and take it as it comes."*

- Let him meditate 3-4 minutes then go to point [#21.](#)

- If he should say "no" to noticing that the mantra came effortlessly, say:

***"Did you try to repeat the mantra?"***

- (He will say no because the mantra just came naturally when he closed his eyes).
- Then say:

***"This is what we mean by effortless thinking" and then continue with "this is just the right start of the mantra -- effortless thinking. Now close the eyes and take it as it comes."***

- Let him meditate 3-4 minutes then go to pt # [21.](#)

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**8.**

***"All right, now close the eyes, sit easily, not minding anything, take it easy."***

**(one minute)**

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**9.**

***" Slowly open the eyes."***

**(5 seconds)**

**From: <http://minet.org/checking1.html>**

## 10.

*"Did you feel some quietness, some silence?"*

- Use the words "quietness" and "silence" to be sure that he is quite sure about the meaning.
  - If he says "yes" go to point [#11](#).
  - If he says "no" go to point [#8](#).
- If again he says "no," say the following:

*"What did you feel anything?"*

- If he says "yes" (if he indicates he has some physical sensations) go to point [10A](#).
  - If he has no physical sensations and yet no quietness go to point [10C](#).
- 

## 10A.

*" All right, let's close our eyes again, easily."*

(one minute)

*" Slowly open the eyes."*

(5 seconds)

*"What did you feel?"*

- In most cases his answer will indicate that the sensation or disturbance has diminished.
  - If not (i.e. the physical sensation continues to dominate or has even increased) go to [10B](#).

- If so, ask:

***"Did you feel some quietness, some easiness?"***

- If he says "yes" go to pt [#11](#).
  - If he says "no" but no physical sensation go to pt [#10C](#).
- 

## **10B.**

***"All right, let's close our eyes and continue to feel it easily."***

**(2 minutes)**

- (if 10B is repeated again, use 3-minute intervals)

***"Slowly open the eyes."***

**(10 seconds)**

***" How does it feel now, easier?"***

- If he says "no" go to pt [#10B](#) .
- If he says "yes" then say:

***"Did you feel some quietness, some silence?"***

- If he says "yes" go to pt [#11](#) .
  - If he says "no" go to point [#10C](#).
- If his answer indicates that there is no physical sensation yet he doesn't feel any quietness, ask him:
-

## 10C.

*Did you have any thoughts?"*

- If he says "no" go to pt [#8.](#)
- If he says "yes" then say:

*"Is it due to thoughts that you don't feel some quietness when you close your eyes?"*

- He will naturally say:  
"Yes."
  - (If he should say "no" go to pt. [#8\).](#)

- Then we say:

*"Did you notice how spontaneously, how effortlessly thoughts come?"*

- If he says "yes" go to point [#20.](#)
- If he says "no" or he hesitates to say "yes" or is doubtful whether he has experienced thoughts coming effortlessly, say:

*"All right, close the eyes again, just sitting easily."*  
(one and one-half minutes -- then go to point [#18\).](#)

---

## 11.

*" Did you have some thoughts in that quietness?"*

- If he says "yes" go to point number [15.](#)
- If he says "no" go to point number [12.](#)

---

12.

***" All right, close the eyes, sit easily."***

**(one minute)**

---

13.

***"Slowly open the eyes."***

**(5 seconds)**

---

14.

***" Did you have some thoughts in that quietness?"***

- If he says "yes" go to point [#15.](#)
  - If he says "no" go to point [#12.](#)
- 

15.

***" Fine, you felt thoughts come in the quietness."***

- We want to establish in his mind that he had a thought; he must understand that intellectually. We give an expression to his experience.
- 

16.

***" Did you notice that a thought comes effortlessly, spontaneously?"***

- If he says "yes" go to point number [20.](#)
  - If he says "no" go to point number [17.](#)
- 

**17.**

***" All right, close the eyes again, just sit easily."***

**(one minute)**

---

**18.**

***"Slowly open the eyes."***

**(5 seconds)**

---

**19.**

***" Did you notice that thoughts come without effort?"***

- If he says "yes" go to point number [20.](#)
  - If he says "no" go to point number [17.](#)
- 

**20.**

***"This is how effortlessly we should think the mantra. Now this time, when we close our eyes, sit easily and after about half a minute, begin to think the mantra in that same effortless way we think any other thoughts. All right, let's close our eyes."***

**(3-4 minutes)**

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21.

*"Slowly open the eyes."*

(5-10 seconds)

---

22.

*"It is easy?"*

- If he says "yes" go to point number [27.](#)
- If he says "no" go to point number [23.](#)

From: <http://minet.org/checking2.html>

23.

*"What is the difficulty?"*

- Whatever he says, we talk to him for one or two minutes as needed to find out where to start with him, which point to use.

**A.**

difficulty in thinking the mantra effortlessly. (The man may experience some pain or pressure in the head or neck whenever he thinks the mantra.)

*"In this meditation, we do not concentrate, we do not try to think the mantra clearly. Mental repetition is not a clear pronunciation. It is just a faint idea. We don't try to make a rhythm of the mantra. We don't try to control thoughts. We do not wish that thoughts should not come. If a thought comes, we do not try to push it out. We don't feel sorry about it. When a thought comes, the*



***mind is completely absorbed in the thought.***

***"When we become aware that we are not thinking the mantra, then we quietly come back to the mantra. Very easily we think the mantra and if at any moment we feel that we are forgetting it, we should not try to persist in repeating it. Only very easily we start and take it as it comes and do not hold the mantra if it tends to slip away.***

***"The mantra may change in different ways. It can get faster or slower, louder or softer, clearer or fainter. Its pronunciation may change, lengthen or shorten or even may appear to be distorted or it may not appear to change at all. In every case, we take it as it comes, neither anticipating nor resisting change, just simple innocence."***

- **Shifting of the mind from the mantra to the thought has been an effortless process, shifting from this thought to another thought that "I am off the mantra" has also been effortless. When two shiftings have been effortless, then the third could also be naturally effortless, that is, back to the mantra.**
- **Then go to point [#8.](#)**

## **B.**

He complains against thoughts and says, "Due to thoughts I can not think the mantra effortlessly."

*"There is no need to try to stop thinking because thoughts are a part of meditation. Even if the mind is filled with other thoughts while the mantra is going on, there is no conflict. Our concern is with the mantra, and if other thoughts are there along with it, we do not mind them and we don't try to remove them. We are not concerned with them, we innocently favor the mantra."*

- Then go to point number [24.](#)

## **C.**

He complains against noise and says, "Due to noise I cannot meditate easily."

*"Noise is no barrier to meditation. Even in a noisy market, it is possible to be thinking thoughts and whenever we can think, we can meditate. So one can think the mantra comfortably even though aware of outside noises. We just innocently favor the mantra and do not try to resist noise in any way."*

- Then go to point number [24.](#)

## **D.**

He expresses unpleasantness, discomfort, pressure or pain anywhere in the body which is not associated with thinking the mantra.

***"Even with this (some discomfort) we should be able to meditate, for anyone who can think can meditate, and even with some bodily discomfort, it's our experience that we do not lose the natural ability to have thoughts."***

- Optional -- If appropriate, say:

***"If you are ill in bed, you should meditate as much as is comfortable."***

- If the man says that due to that sensation of pain he can not meditate, go to point number [10B.](#)
- If there is severe pain (but yet the mantra continues) be sure to ask if he has seen a doctor.
- Then go to point number [24.](#)

#### **E.**

He indicates that he "resents" or is unsure of his mantra.

***"We will just see whether the fault is in the method of using the mantra and if we find that the method is right and yet the meditation does not produce the desired results, then we will consult your initiator to check the mantra."***

- Then go to point number [23A.](#)
- Checking of meditation does *not* mean checking the mantra.

- If the initiator is checking:

***"I'll check your mantra but first I'll check your method of using the mantra."***

- Then go to point number [23A.](#)

- If he is strained say,

***"Close the eyes and sit comfortably."***

**(2 min.)**

***"Open the eyes."***

**(5-10 seconds)**

- Go to point number [23A.](#)

- In such cases when the meditation has been checked and he feels good, then remind him that:

***"The mantra is the same as before but now it is giving the desired results, therefore we should never doubt the mantra because just now it has become clear that the mantra is not wrong but it was the use of the mantra that was slightly incorrect. The mantra may be resented due to forcing the mind on it."***

- (If meditation is still not good check him again -- return to point number [5](#) -- keep checking until he feels better and then check his mantra.)
- 

**24.**

*"Now this time when we close the eyes, wait for a little while, for about half a minute and then start thinking the mantra effortlessly, very easily and comfortably. Now let's close our eyes."*

[\(3-4 minutes\)](#)

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**25.**

*"Slowly open the eyes."*

(10 seconds)

---

**26.**

*"It was easy?"*

- If he says "yes" go to point [#27.](#)
  - If he says "no" go to point [#23.](#)  
(He will find it easier than what he did at home.)
- 

**27.**

*"Very good, this is how to meditate. Now we will meditate for about ten minutes. Don't mind the time. And when I ask you to open the eyes, then take one or two minutes and then*

***open the eyes slowly. Let's close our eyes, sit easily for about half a minute and then start the mantra innocently."***

**(10 minutes)**

- If you leave him alone, say:**

***"Very good, this is how to meditate. Now I'll be going out and you will be meditating for about ten minutes. Don't mind the time. I'll be back. (10 minutes) And when I ask you to open the eyes, then take one or two minutes and then open the eyes slowly. Now, let's close our eyes, sit easily for about half a minute and then start the mantra innocently."***

- Do this with him for about half a minute before quietly slipping out. When you come into the room, quietly sit down and wait for about one minute and let the air settle down.**

**At this point you should also close your eyes and meditate or leave him by himself. But if you stay with him, it is advisable to glance at his face from time to time to see that there are no signs of straining, but actually he may not have been straining on the mantra. This sign of strain may be the expression of natural release of stress. We shall find confirmation of this when we check the success of his meditation at the end of ten minutes.**

**It is important that the checker never gives the impression that he notices some change in the meditator. A meditator should never feel that the checker has been watching him closely while he was meditating.**

---

**28.**

***"Now, slowly open the eyes."***

**(wait 10 seconds or longer)**

- Give him sufficient time to come out of meditation.
- 

**29.**

***"It was easy?"***

- If he says "yes" go to point number [29B.](#)
  - If he says "yes" but some uncertainty or discomfort go to point number [29C.](#)
  - If he says "no" go to point number [29A.](#)
- 

[29A.](#)

***"Close the eyes, just sit easily."***

**(2 minutes)**

***"Slowly open the eyes."***

**(5 seconds)**

***"You feel easier?"***

**("You" is whispered)**

- If he says "yes" go to point number [24.](#)
- If he says "no" go to point number [23.](#)

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**29B.**

***"You experienced how easy it is? It is easy and simple. It is just the normal, natural process of thinking the mantra and taking it as it comes. Now, this is how we will meditate, easily, morning and evening."***

- Then go to point number [30.](#)

---

**29C.**

- If he says "yes" but indicates some feeling of discomfort inside in some way, ask him:

***"You feel some relaxation?"***

- Whatever he says, say:

***"Maybe it will be good to meditate for sometime more, for about twenty minutes."***

- If he has to go due to lack of time, tell him:

***"If you have to go doesn't matter. Take it easy. Meditate at home in this way. If you feel that meditation at home is good, fine. If you feel that in some way it is not satisfactory, then it will be good to check again tomorrow."***

- Then go to point [#30.](#)
- If he stays, say:



***"Let's close our eyes."***

- Wait 20 minutes or leave the room -- and return in 20 minutes.
- If we leave, say:

***"Now I'll be going out and you will be meditating for about twenty minutes (or 15 minutes if that is his time). Don't mind the time, I'll be back. And when I ask you to open the eyes, then take one or two minutes and sit easily for about half a minute and then start the mantra innocently."***

***(20 minutes)***

***"Slowly open the eyes, take a minute or two."***

***(wait fifteen seconds or longer)***

***"It is better?"***

- OR

***"You feel easier?"***

- If he says "no" go to point number [23](#).
- If he says "yes" go to point number [29B](#).
- If it is felt that the meditator is not stable or not quite sure of the practice, tell him:

***"I feel it will be good to check again tomorrow after you have meditated at home."***

- Make a provisional appointment.

As he is about to leave say:

---

**30.**

***"One thing is very important, that we do not try to meditate. We do not try to keep the tempo of the mantra the same, nor do we try to change the tempo. And, we do not concentrate against thoughts we might have, or against noises we might hear. We do not resist thoughts, we do not resist noise, we do not resist the mantra changing or disappearing, we do not resist anything. We take it as it comes. It is a very simple, natural, innocent process. When we meditate at home, we start with half a minute sitting easily. That means, close the eyes about half a minute and then start the mantra easily. And when we want to end meditation then we stop thinking the mantra inside, but do not open the eyes for about 2 minutes. This is very important that we start with half a minute of silence and end with 2 minutes of silence."***

From: <http://minet.org/checking3.html>

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## **Advanced Techniques**

**First: AING NAMAH**

**Second: SHRI AING NAMAH**

**Third: SHRI AING NAMAH NAMAH**

**Fourth: SHRI SHRI AING NAMAH NAMAH**

**Fifth: SHRI SHRI AING AING NAMAH NAMAH**

**Sixth: SHRI SHRI AING AING NAMAH NAMAH**

**(Thought in the heart area)**

**Seventh: Age of Enlightenment Technique:**

**A system of putting attention on parts of the body, environment, world and outer space.**

**Notes:** In most cases students were instructed to use their own, previously assigned mantra where AING appears above.

**Translation of Advanced Technique Mantras**

**SHRI "Oh most beautiful"**

**AING "Hindu goddess Saraswati"**

**NAMAH "I bow down"**

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**Ayurveda Techniques**

**Primordial Sound - "AMRITA," used as a mantra**

**Psychophysiological Technique - Mantra is thought in heart area.**

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**TM-Sidhi Techniques**

**The names of the sutras used in the TM-Sidhi program are:**

**Friendliness**

**Compassion**

**Happiness**

**Strength of an elephant**

**Bronchial tube**

**Inner light**

**Sun**

**Moon**

**Polestar**

**Trachea**

**Navel**

**Distinction between intellect and transcendence**

**Transcendence intuition**

**Transcendence finest hearing**

**Transcendence finest sight**

**Transcendence finest taste**

**Transcendence finest touch**

**Transcendence finest smell.**

**The "levitation" or "flying" technique, now known as "Yogic Flying," is used in the same way as all other sutras:**

**"Relationship of body and akasha - lightness of cotton fiber."**

**This phrase is mentally repeated every fifteen seconds after doing a twenty minute session of TM. Each sutra is mentally repeated twice (if time allows 4 times), with a 15 second pause in between each repetition.**

**After doing the flying sutra for 5-30 minutes, the instruction is to rest for 10-30 minutes and then read the Hindu Scriptures for 5 minutes.**

**An example of the readings (from the Ninth Mandala of Rig Veda):**

***Flow Soma, in a most sweet and exhilarating stream, effused for Indra to drink. The all-beholding destroyer of Rakshasas has stepped upon his gold-smitten birthplace, united with the wooden cask. Be the lavish giver of wealth, most bounteous, the destroyer of enemies; bestow on us the riches of the affluent. Come with food to the sacrifice of the mighty gods, and bring us strength and sustenance. To thee we come, O***

*dropping (Soma); for thee only is this our worship day by day, our prayers are to thee, none other.*

From: <http://minet.org/mantras.html>

## **Puja Translation:**

**Path:** digex.net!ss1.digex.net!not-for-mail  
**From:** mike@ss1.digex.net (Mike Doughney)  
**Newsgroups:** alt.meditation.transcendental  
**Subject:** Re: Puja and TM (reformatted)  
**Date:** 12 Dec 1993 05:14:00 -0500  
**Organization:** Just me.  
**Lines:** 104  
**Message-ID:** <2eeqt8\$d1a@ss1.digex.net>  
**References:** <931211.56494.JK840@delphi.com>  
**NNTP-Posting-Host:** ss1.digex.net

In article <931211.56494.JK840@delphi.com>, Patrick Ryan <JK840@delphi.com> wrote:  
> The following is a translation of the TM initiation ceremony known as  
> the "puja."  
> A federal judge calls it religious, the movement claims it's not.

Reformatted to 80 columns, otherwise unedited. -- mike

.....

Invocation: Whether pure or impure, whether all places are permeated

**by purity or impurity, Whoever opens himself to the  
expanded vision of  
unbounded awareness gains inner and outer purity.**

**Invocation:**

**To Lord Narayana, to lotus-born Brahma the Creator, to  
Vasishtha, to  
SHAKTI and his son, Parashara, to Vyasa, to Shukadeva, to  
the great  
GaudaPada, to Govinda, ruler among yogis, from him to his  
disciple,  
Shri Shankaracharya, from him to his disciples, Padma Pada  
and  
Hastamalaka, to him, Trotakacharya and Vartika-Kara, to  
others, to the  
eternal tradition of our abode of the wisdom of the Shrutis,  
Smritis  
and Purana, to the abode of compassion, to the personified  
glory of  
the Lord, to Shankara, emancipator of the world, I bow down.**

**To Shankaracharya, the Emancipator, adored as Krishna and  
Badarayana,  
to the two authors of the commentary on the Brahma Sutras,  
I bow down  
To both expressions of the Divine, in Shankara, I bow down  
again and  
again At whose door the whole galaxy of gods pray for  
perfection day  
and night Adorned with immeasurable glory, preceptor of the  
whole  
world, having bowed to Him we gain complete fulfillment.**

**Skilled in dispelling the cloud of ignorance of the people, the  
bestower of happiness, the glorious emancipator,  
Brahmananda  
Sarasvati, full of brilliance, Him I bring to my awareness.**

**Offering the invocation to the lotus feet of Shri Guru Dev, I  
bow down.**

**Offering a seat to the lotus feet of Shri Guru Dev, I bow down.**

**Offering a ablution to the lotus feet of Shri Guru Dev, I bow  
down.**

**Offering cloth to the lotus feet of Shri Guru Dev, I bow down.**

**Offering sandalpaste to the lotus feet of Shri Guru Dev, I bow  
down.**

**Offereing full rice to the lotus feet of Shri Guru Dev, I bow  
down.**

**Offering a flower to the lotus feet of Shri Guru Dev, I bow  
down.**

**Offering incense to the lotus feet of Shri Guru Dev, I bow  
down.**

**Offering light to the lotus feet of Shri Guru Dev, I bow down.**

**Offering water to the lotus feet of Shri Guru Dev, I bow down.**

**Offering fruit to the lotus feet of Shri Guru Dev, I bow down.**

**Offering water to the lotus feet of Shri Guru Dev, I bow down.**

**Offering a betel leaf to the lotus feet of Shri Guru Dev, I bow  
down.**

**Offering a coconut to the lotus feet of Shri Guru Dev, I bow  
down**

**Offering camphor light.**

**White as camphor, the incarnation of kindness, the essence  
of creation**

**garlanded by the Serpent-King. Ever dwelling in the lotus of my heart, Lord Shiva with Mother Divine to Him I bow down.**

**Offering light to the lotus feet of Shri Guru Dev, I bow down.  
Offering water to the lotus feet of Shri Guru Dev, I bow down.**

**Offering a handful of flowers**

**Guru Dev is the glory of Brahma the Creator, Lord Vishnu the Maintainer, and the great Lord Shiva Guru is the glory of the Supreme Transcendent personified, to Him, to the glory of Shri Guru Dev, I bow down.**

**The Unbounded, like the endless canopy of the sky, the omnipresent in all creation, the sign of That has been revealed, to Him, to Shri Guru Dev, I bow down.**

**Guru Dev, Shri Brahmananda, Guru Dev, in the glory of the bliss of the Absolute, in the glory of transcendental joy, in the glory of Unity, the very embodiment of knowledge, who is beyond the universe like the sky, as the goal of "that thou art" and other (Shrutis which grant eternal unity of life).**



**The One, the Eternal, the Pure, the Immovable, the Witness of all intellects, whose status transcends thought-- the Transcendent along with the three gunas, the true preceptor, to Shri Guru Dev, I bow down.**

**The blinding darkness of ignorance has been removed by the application of the ointment of knowledge, the eye of knowledge has been opened by Him, therefore to Him, to Shri Guru Dev, bow down.**

**Offering a handful of flowers to the lotus feet of Shri Guru Dev, I bow down.**

**From: <http://minet.org/Documents/Puja-translation>**

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**Why would anyone pay maharishi \$1000 for a word. In his early writings he said "any word, even the word mike can be taken...we find that any sound can serve our purpose of training the mind to become sharp...we select only the suitable mantras of personal gods. Such mantras fetch to us the grace of personal gods."**

**If you want the grace of Maharishi 's personal gods here is the technique.**

**1) Pick a mantra from the following list used by \*some\* TM teachers:**

**age mantra**

**0-11 eng**

**12-13 em**

**14-15 enga**

**16-17 ema**

**18-19 ieng**

**20-21 iem**

**22-23 ienga**

**24-25 iema**

**26-29 shirim**

**30-34 shiring**

**35-39 kirim**

**40-44 kiring**

**45-49 hirim**

**50-54 hiring**

**55-59 hiring**

**55-59 sham**

## **60- shama**

**2) The technique is simple (it really is hypnosis): close your eyes - wait about half a minuet, then start thinking the mantra over and over again.**

**At the end of meditation stop thinking the mantra and wait about 2 minutes before opening the eyes.**

**Some notes on correct meditation ( from the TM Checking notes)**

**"In this meditation, we do not concentrate, we do not try to say the mantra clearly. Mental repetition is not a clear pronunciation, it is just a faint idea.**

**We don't try to make a rhythm of the mantra. We don't try to control thoughts. If a thought comes, we do not try to push it out. When we become aware that we are not thinking the mantra, then we quietly come back to the mantra.**

**Very easily we think the mantra and if at any moment we feel that we are forgetting it, we should not try to persist in repeating it or try to keep on remembering it. Only very easily we start and take it as it comes and do not hold the mantra if it tends to slip away. The mantra may change in different ways. It can get faster or slower, louder or softer, clearer or fainter. Its pronunciation may change, lengthen or shorten or even may appear to be distorted or it may not appear to change at all. In every case, ewe take it as it comes, neither anticipating nor resiting change, just simple innocence.**

**A word of warning: Many studies (the movement has tried to suppress) have found that approximately 40% of the people who practice TM develop adverse effects.**

**If it helps do it, if you have any problems S T O P. Because TM is a religion (The courts in the US have ruled it to be) for a TM teacher to admit that TM is not good for you would be like a Christian saying belief in Jesus is not good for you, it will never happen.**

**Well you just saved \$1000.**

**Most TM'ers get advanced techniques of TM about every 18 months. They also cost \$1000. The advanced techniques of TM are as follows.**

**1st Aing Namah**

**2nd Shri Aing Namah**

**3rd Shri Aing Namah Namah**

**4th Shri Shri Aing Namah Namah**

**5th Shri Shri Aing Aing Namah Namah**

**6th Shri Shri Aing Aing Namah Namah (The mantra is thought in the heart**

**area of the body).**

**Shri = oh most beautiful**

**Aing = Hindu goddess saraswati**

**Namah = I bow down**

**The TM-Sidhi program is posted under the topic (How much does the Siddhi's cost). \$4000**

**Happy trails or in TM speak JAI GURU DEV**

From: <http://www.caic.org.au/eastern/syddda/free-tm.htm>

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## **The meaning of the mantra.**

### **a. Number and description.**

**The following information is on file in the case of Malnak vs. Maharishi, civil action no. 76-341 in New Jersey Federal District Court:**

**(1) There are a total of only 16 mantras.**

**(2) Former TM teacher Greg Randolph has supplied the following complete list of mantras. Preceding each mantra is the age category of the initiate for which the mantra applies.**

#### **AGE MANTRA AGE MANTRA**

**0-11 Eng 26-29 Shirim**

**12-13 Em 30-34 Shiring**

**14-15 Enga 35-39 Kirim**

**16-17 Ema 40-44 Kiring**

**18-19 leng 45-49 Hrim**

**20-21 lem 50-54 Hring**

**22-23 lenga 55-59 Sham**

**24-25 lema 60 up Shama**

### **b. Mantras represent Hindu deities.**

**All of the mantras so far identified have traditionally been used to symbolize specific Hindu deities.**

**This information comes from a recognized authority in the field, Sir John Woodroffe, in his *The Garland of Letters* (Ganesh and Co., Madras, India, 4th ed., 1963), pp. 4-7 of Chapter XXVI.**

**(See also the testimony of Richard Scott below, 3.e.)**

**c.        The purpose of mantras.**

**"A mantra is not a mere formula or a magic spell or a prayer; it is an embodiment in sound of a particular deity. It is the deity itself. And so, when a mantra is repeated a hundred times, or a thousand times, or even more, and the worshiper makes an effort to identify himself with the worshiped, the power of the deity comes to his help. Human power is thus supplemented by divine power."**

***From essays by Hindu scholars in "The Religion of the Hindus" (edited by K. Morgan), in essay by D. S. Sharma, "The Nature and History of Hinduism," p. 24.***

**d.        Selection of *mantras*.**

**According to information obtained through the Spiritual Counterfeits Project of the Berkeley Christian Coalition, mantras are not "individually matched with an initiate's personality." They are picked simply according to the initiate's age. The *mantras* are given out according to age, with one mantra for all children under 12.**

**Compare these facts with the following claim by Maharishi:**

**Maharishi deceptively claims there are thousands of individually suited mantras.**

**"But one thing is important to know, and that is that there are thousands of *mantras* and all have their specific values, specific qualities and are suitable for specific types of people.**

**"We know that each man is a different individual . . . , Similarly, each man has his own type of energy impulses which constitute his personality. Therefore, if the qualities of the energy impulses created by the sound of the *mantra* rightly correspond to the energy impulses of the man, only then will it be of real value. Any wrong choice of the mantra is sure to create unbalance in the harmony of the man's life." Maharishi Mahesh Yogi, *Meditations of Maharishi Mahesh Yogi* (Bantam Books, Inc., New York, NY, 1968), pp. 185, 186.**

- e. On file in the civil action referred to above in 3.a are 98 pages of testimony from Richard D. Scott, a TM teacher for four years, who initiated more than 400 people into the practice of TM. He also was instrumental in setting up the early scientific experiments at the Institute of Living in Hartford, Connecticut, and worked closely with Dr. Bernard Glueck testing the effects of TM on psychiatric patients.**

**When Scott was first initiated in 1968, he was given the mantra Aaing. (Aaing is a variant spelling of mantra #5, leng. In Sanskrit the emphasis is on the**

sound of the word, and not the spelling.) He was told at that time that it was a "meaningless sound," an explanation which he (more or less) accepted until the spring of 1971. At that time he helped to teach a weekend residence course for meditators in Litchfield, Connecticut. The following are excerpts from Scott's testimony:

"Another one of the teachers residing in Litchfield had in his possession a book, entitled *Tantra Asana*. Late one evening during the course I was in my room glancing through the book and discovered on the first few pages of the book a dedication. The dedication was to someone named Acing, and the description of this particular individual was very similar to descriptions of a god or a Creator. The remarkable thing about this was that this name happened to be one in the same as my own personal mantra, which I had received in April of 1968 and which I had been told at the time was a meaningless sound.

"I didn't really give it all that much thought at the time because I knew, or, at least, had a strong inkling, that my mantra and others were not meaningless sounds. At that time, keep in mind, I was a teacher of TM and had completed the teacher training course as given by Maharishi Mahesh Yogi. However, I did find it of interest to see written confirmation in the form of this dedication that my mantra was not a meaningless sound but was, indeed, apparently, the name of a deity in the Hindu tradition" (pp. 48, 49).



**In June of that same year, Scott attended a one month residence course at Amherst, Massachusetts.**

**"Near the end of the course I had been meditating for approximately three years, and, if you remember, I had received my second technique, which was advanced technique, while at Estes Park in Colorado. I was eligible for my third technique and made an appointment to receive it from Maharishi himself.**

**"On the day of my appointment I went to Maharishi's quarters with fruit, flowers and handkerchief, answered some questions from one of the Maharishi's aides, was told to perform a puja by myself in a corner of the room, and then was ushered into Maharishi's suite.**

**"I knelt down by the side of his bed. He was sitting cross-legged on the middle of a double bed. He bowed his head over close to mine and said, 'What is your mantra?' I told him, 'Aaing.' I also mentioned that I had received night technique from him at Estes Park.**

**He then said - he asked me a few questions about my experiences with meditation and then said, 'Your mantra will now be aaing namah.'**

**"This came as a surprise, for although I knew that my third technique would probably involve an additional sound or word to my mantra, it was interesting to actually receive and to discover that this additional word also had a meaning.**

**"Remember that prior to this course I had seen the book Tantra Asana and had discovered that aaing seemed to have a meaning, and now having learned the word namah to mean 'I bow down,' which is used . . . approximately 26 times in the course of the puja, it was not difficult to realize that my mantra now was a devotional phrase which meant, Acing, whoever he was, I bow down to you.**

**"At that point I said, 'Maharishi, this is very interesting. It seems that my mantra does have a meaning.' I told him about the book Tantra Asana and pointed out that namah was from the puja and meant 'I bow down,' and he said - actually, he didn't say, he acted as if he didn't quite understand my question, indicated he was in a hurry, that there were many people in back of me waiting to come in and see him, and I never really received an answer to that question" (pp. 49, 51).**

**In the summer of 1972 Scott attended an SCI course in Canada, at which time he received his "fourth technique" from Maharishi.**

**"At that time I received my fourth technique, which was an additional word in front of acing namah; and this word was shri, which also was found in the puja and is translated as 'oh, most beautiful.' So at this point in my own personal experience in meditation my mantra could be translated as 'oh, most beautiful Acing, I bow down to you.' To my way of thinking, it would be difficult to misconstrue this as anything other than religious and of a devotional nature .... From this point on I began to**

develop increasing doubts as to the integrity of Maharishi's movement" (pp. 80, 81).

"I would like to just point out that the foregoing is to serve the purpose of simply bringing out two issues . . .

1. That the mantras do have a meaning and that that meaning is of a religious nature; and,
2. That the puja is also a highly religious ceremony and not, as publicly stated by the movement, a secular offering of thanks.

"I base this statement upon my own personal experience totaling some nine months of actual contact, personal contact, with Maharishi Mahesh Yogi and four years of in-the-field experience teaching the technique" (pp. 82, 83).

Quoted in *Spiritual Counterfeits Newsletter*, August, 1976.

From: <http://www.amcbryan.btinternet.co.uk/tm-info/tm-ch5.htm>

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If you want to meditate, here are the instructions for a simple mantra meditation practice that might be all you ever need (again, it's not TM<sup>®</sup>, but it's also not \$2,500):

Take a simple word or sound like "one," or "om", or "ah," or "amen" and toss it gently into your mind... The way you would throw a penny into a wishing well. And as the word starts to fade, gently do it again, tossing that sound or word or thought into your mind.

**Don't try to focus or concentrate on it as much as effortlessly introduce into your thoughts and mind... in the same way that you would watch the penny settle to the bottom of the fountain. Just notice the sound or word settling into your mind. And when it feels right, ideally before you gotten lost in some other thought, repeat the word.**

**If you "get lost" or have a problem, simply come back to the practice and start again.**

**(BTW, TM and Transcendental Meditation are licensed service marks owned by the Maharishi Foundation, Ltd. and, in case it's not obvious, I'm not a Transcendental Meditation teacher and neither I nor this site have anything to do with them.)**

**From: <http://www.meditationtruth.com/learn-transcendental-meditation-free-instructions/>**

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**Initially, (in the early 1960's) there were only two TM mantras, "Ram" for males, and "Shiriram" for females. There are now around 16 of them, as well as some "advanced" mantras, such as "shri shri aing namah namah." These mantras invoke the names of Hindu deities....**

**The origin of the TM Bija mantras (seed sounds) are to be found in the so called "Hoda Chakra" which is printed and reprinted in virtually all the published astrological almanacs in India. The Hoda Chakra lists 108 seed sounds, each one allotted to the 4 padas of the 27 star constellations (Nakshatras). All this is well known in India. Mostly it is used in the selection of Names, based on the Moon's position in a particular Nakshatra Pada. In an advanced version of the TM, this astrological information (position of the Moon at birth) is**

**used also for selecting the seed sounds. Actually, what is known and practiced as the TM is part of the a large and complex system. Perhaps less than 1% of this has filtered through the contemporary TM movement.**

**From: <http://www.wildmind.org/mantras/figures/tm>**

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**There are two main varieties of this chakra, one with 27 nakshatras and one with 28 nakshatras. This is the 27 nakshatra/108 sound chakra. For those wishing to use the 28 scheme the additional aksharas have been added in the center based on Vedic Remedies in Astrology by Sanjay Rath....**

26 40 - 30 00	chi	02 30 - 00 00	ka	02 30 - 00 00	to	00 00 - 03 20	pa	03 20 - 06 40
23 20 - 26 40	cha	07 20 - 06 40	ki	07 20 - 00 00	ti	03 20 - 06 40	pi	06 40 - 10 00
20 00 - 23 20	do	00 01 - 00 01	ku	00 01 - 06 40	ru	06 40 - 10 00	pu	10 00 - 13 20
16 40 - 20 00	de	02 30 - 00 01	gla	02 31 - 00 01	ra	10 00 - 13 20	sa	13 20 - 16 40
13 20 - 16 40	tha	04 01 - 00 01	na	04 01 - 00 01	re	13 20 - 16 40	na	16 40 - 20 00
10 00 - 13 20	jha	06 40 - 07 20	Cha	06 40 - 16 40	ro	16 40 - 20 00	tha	20 00 - 23 20
03 20 - 06 40	śa	00 02 - 07 20	ke	00 02 - 07 20	te	23 20 - 26 40	pe	23 20 - 26 40
06 40 - 10 00	du	02 30 - 26 40	ko	02 30 - 26 40	tu	26 40 - 30 00	po	26 40 - 30 00
00 00 - 03 20	di	07 20 - 06 40	ha	07 20 - 06 40	ta			
		00 01 - 07 20		00 01 - 06 40	ti			
		02 30 - 00 01		02 31 - 00 01	ru			
		04 01 - 00 01		04 01 - 00 01	ra			
		06 40 - 07 20		06 40 - 16 40	re			
		00 02 - 07 20		00 02 - 07 20	ro			
		02 30 - 26 40		02 30 - 26 40	te			
		07 20 - 06 40		07 20 - 06 40	tu			
		00 01 - 06 40		00 01 - 06 40	ta			
		02 30 - 00 01		02 31 - 00 01	ti			
		04 01 - 00 01		04 01 - 00 01	ru			
		06 40 - 07 20		06 40 - 16 40	ra			
		00 02 - 07 20		00 02 - 07 20	re			
		02 30 - 26 40		02 30 - 26 40	ro			
		07 20 - 06 40		07 20 - 06 40	te			
		00 01 - 06 40		00 01 - 06 40	tu			
		02 30 - 00 01		02 31 - 00 01	ta			
		04 01 - 00 01		04 01 - 00 01	ti			
		06 40 - 07 20		06 40 - 16 40	ru			
		00 02 - 07 20		00 02 - 07 20	ra			
		02 30 - 26 40		02 30 - 26 40	re			
		07 20 - 06 40		07 20 - 06 40	ro			
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		02 30 - 00 01		02 31 - 00 01	tu			
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		06 40 - 07 20		06 40 - 16 40	ti			
		00 02 - 07 20		00 02 - 07 20	ru			
		02 30 - 26 40		02 30 - 26 40	ra			
		07 20 - 06 40		07 20 - 06 40	re			
		00 01 - 06 40		00 01 - 06 40	ro			
		02 30 - 00 01		02 31 - 00 01	te			
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		06 40 - 07 20		06 40 - 16 40	ta			
		00 02 - 07 20		00 02 - 07 20	ti			
		02 30 - 26 40		02 30 - 26 40	ru			
		07 20 - 06 40		07 20 - 06 40	ra			
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		07 20 - 06 40		07 20 - 06 40	ru			
		00 01 - 06 40		00 01 - 06 40	ra			
		02 30 - 00 01		02 31 - 00 01	re			
		04 01 - 00 01		04 01 - 00 01	ro			
		06 40 - 07 20		06 40 - 16 40	te			
		00 02 - 07 20		00 02 - 07 20	tu			
		02 30 - 26 40		02 30 - 26 40	ta			
		07 20 - 06 40		07 20 - 06 40	ti			
		00 01 - 06 40		00 01 - 06 40	ru			
		02 30 - 00 01		02 31 - 00 01	ra			
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		02 30 - 26 40		02 30 - 26 40	tu			
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		00 01 - 06 40		00 01 - 06 40	ti			
		02 30 - 00 01		02 31 - 00 01	ru			
		04 01 - 00 01		04 01 - 00 01	ra			
		06 40 - 07 20		06 40 - 16 40	re			
		00 02 - 07 20		00 02 - 07 20	ro			
		02 30 - 26 40		02 30 - 26 40	te			
		07 20 - 06 40		07 20 - 06 40	tu			
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		04 01 - 00 01		04 01 - 00 01	ru			
		06 40 - 07 20		06 40 - 16 40	ra			
		00 02 - 07 20		00 02 - 07 20	re			
		02 30 - 26 40		02 30 - 26 40	ro			
		07 20 - 06 40		07 20 - 06 40	te			
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		06 40 - 07 20		06 40 - 16 40	ru			
		00 02 - 07 20		00 02 - 07 20	ra			
		02 30 - 26 40		02 30 - 26 40	re			
		07 20 - 06 40		07 20 - 06 40	ro			
		00 01 - 06 40		00 01 - 06 40	te			
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		04 01 - 00 01		04 01 - 00 01	ta			
		06 40 - 07 20		06 40 - 16 40	ti			
		00 02 - 07 20		00 02 - 07 20	ru			
		02 30 - 26 40		02 30 - 26 40	ra			
		07 20 - 06 40		07 20 - 06 40	re			
		00 01 - 06 40		00 01 - 06 40	ro			
		02 30 - 00 01		02 31 - 00 01	te			
		04 01 - 00 01		04 01 - 00 01	tu			
		06 40 - 07 20		06 40 - 16 40	ta			
		00 02 - 07 20		00 02 - 07 20	ti			
		02 30 - 26 40		02 30 - 26 40	ru			
		07 20 - 06 40		07 20 - 06 40	ra			
		00 01 - 06 40		00 01 - 06 40	re			
		02 30 - 00 01		02 31 - 00 01	ro			
		04 01 - 00 01		04 01 - 00 01	te			
		06 40 - 07 20		06 40 - 16 40	tu			
		00 02 - 07 20		00 02 - 07 20	ta			
		02 30 - 26 40		02 30 - 26 40	ti			
		07 20 - 06 40		07 20 - 06 40	ru			
		00 01 - 06 40		00 01 - 06 40	ra			
		02 30 - 00 01		02 31 - 00 01	re			
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		06 40 - 07 20		06 40 - 16 40	te			
		00 02 - 07 20		00 02 - 07 20	tu			
		02 30 - 26 40		02 30 - 26 40	ta			
		07 20 - 06 40		07 20 - 06 40	ti			
		00 01 - 06 40		00 01 - 06 40	ru			
		02 30 - 00 01		02 31 - 00 01	ra			
		04 01 - 00 01		04 01 - 00 01	re			
		06 40 - 07 20		06 40 - 16 40	ro			
		00 02 - 07 20		00 02 - 07 20	te			
		02 30 - 26 40		02 30 - 26 40	tu			
		07 20 - 06 40		07 20 - 06 40	ta			
		00 01 - 06 40		00 01 - 06 40	ti			
		02 30 - 00 01		02 31 - 00 01	ru			
		04 01 - 00 01		04 01 - 00 01	ra			
		06 40 - 07 20		06 40 - 16 40	re			
		00 02 - 07 20		00 02 - 07 20	ro			
		02 30 - 26 40		02 30 - 26 40	te			
		07 20 - 06 40		07 20 - 06 40	tu			
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		04 01 - 00 01		04 01 - 00 01	ru			
		06 40 - 07 20		06 40 - 16 40	ra			
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		02 30 - 26 40		02 30 - 26 40	ro			
		07 20 - 06 40		07 20 - 06 40	te			
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		06 40 - 07 20		06 40 - 16 40	ru			
		00 02 - 07 20		00 02 - 07 20	ra			
		02 30 - 26 40		02 30 - 26 40	re			
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		02 30 - 26 40		02 30 - 26 40	ru			
		07 20 - 06 40		07 20 - 06 40	ra			
		00 01 - 06 40		00 01 - 06 40	re			
		02 30 - 00 01		02 31 - 00 01	ro			
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		02 30 - 26 40		02 30 - 26 40	ti			
		07 20 - 06 40		07 20 - 06 40	ru			
		00 01 - 06 40		00 01 - 06 40	ra			
		02 30 - 00 01		02 31 - 00 01	re			
		04 01 - 00 01		04 01 - 00 01	ro			
		06 40 - 07 20		06 40 - 16 40	te			
		00 02 - 07 20		00 02 - 07 20	tu			
		02 30 - 26 40		02 30 - 26 40	ta			
		07 20 - 06 40		07 20 - 06 40	ti			
		00 01 - 06 40		00 01 - 06 40	ru			
		02 30 - 00 01		02 31 - 00 01	ra			
		04 01 - 00 01		04 01 - 00 01	re			
		06 40 - 07 20		06 40 - 16 40	ro			
		00 02 - 07 20		00 02 - 07 20	te			
		02 30 - 26 40		02 30 - 26 40	tu			
		07 20 - 06 40		07				

**From: [http://www.shrifreedom.org/mantra\\_hoDachakra.htm](http://www.shrifreedom.org/mantra_hoDachakra.htm)**

1. Pick a Mantra
2. Sit Down for 20 minutes a day
3. Repeat your Mantra verbally
4. Slowly soften the volume of your voice
5. Until only the mental reverberation and repetition is left
6. Don't try too hard to focus
7. Just place your attention on the mantra again and again, smoothly
8. Allow all sensations to come and go as they are

Just repeat these 20 minutes every day, preferably twice a day. Gradually you may elongate these 20 minutes, but it is not necessary.

Go with the flow and just place your attention gently on your mantra. If your mind wanders, remind yourself of your mantra again, don't be forceful.

From a page on this site: <http://www.yoga-mind-control.com/>

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## Full Age of Enlightenment Technique

After T[ranscendental]M[editation]S[idhi]P[rogram]:

Place attention on the following in sequence:

- Nostrils
- Lips
- Ears
- Eyes
- Between Brows
- Top of head
- Whole head
- Throat

- Chest
- Stomach
- Sides of the body
- Back
- Upper back
- Shoulder blades
- Upper arms
- Lower arms
- Palms
- Fingers
- Upper legs
- Ankles
- Feet
- Whole body

**Then have sequential and growing awareness of the following spaces, along with the mantras which follow:**

- City you are in
- Country you are in
- Continent (North/SouthAmerica)
- Africa
- Europe
- Austral-Asia
- Whole world
- Earth and the Sun together
- The Solar System
- The Galaxy
- Clusters of Galaxies
- Whole Universe
- The Absolute
- The Whole Body



**Lokas (done simultaneously with the above):**

- Om Bhu (mentally utter at level of clouds)
- Om Bhu Va (higher and higher)
- Om Sva
- Om Maha
- Om Jana
- Om Tapa
- Om Sat Yam (pron: Om Sut Yum)

**When you utter "Sat Yam" place attention on the top of your head.**

**Have an awareness of the Whole Body.**

**Sutra: Soma, soma, soma.**

**Rest 5-10 minutes.**

**From: <http://tmfree.blogspot.com/2007/01/reader-submission-full-age-of.html>**

# **Problems with Meditation: Different Viewpoints**

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**“... I began hearing voices,” she says. “I heard profound messages. The other people thought it was a sign of enlightenment. Some people at the temple told me that I had ‘contacted a spiritual guide.’ During my normal awake hours, I found myself feeling spacey sometimes.”**

**Unconvinced that aural hallucinations were a sign from God, Long quit meditating. The voices stopped.**

**Long’s experience isn’t unique. Researchers have known for 30 years that meditating can have adverse health effects on some people, inducing psychological and physical problems ranging from muscle spasms to hallucinations. But around the Bay Area, eyes seem closed to the data.**

**“A lot of people do experience negative side effects,” says Dr. Maggie Phillips, the director of the California Institute of Clinical Hypnosis and a licensed psychologist in Oakland who teaches workshops to colleagues around the world on the proper applications of relaxation therapies. “I’ve had people that went to these five- to eight-day-long retreats, and they were practically basket cases when they came out the other end. And they’re told, ‘You just have to be more patient.’ A lot of spiritual teachers don’t know how to look at the internal dynamics and how they interact with types of relaxation and meditation.”**

**Just as some people are allergic to penicillin, some people react badly to meditation. Billed as a “one size fits all” technique for self-improvement and even healing, meditation is packaged in a hundred different ways. Mantra meditators chant a phrase with numbing repetition. Others practice walking meditation, or empty-mind**

**meditation, sweeping the mind clean of thought. The harmful effects aren't limited to one specific technique or even long retreats.**

**Those effects can include facial tics, insomnia, spacing out, and even psychotic breakdowns. Dr. Margaret Singer, clinical psychologist emeritus at Berkeley, with research partner Dr. Janja Lalich, collected case histories from 70 clients seeking treatment for problems that began during meditation practice. Their research presents several examples of these symptoms and notes that prior to meditating, none of the patients had individual or family histories of mental disorders:**

- A 36-year-old business executive now lives off welfare as a result of the relentless anxiety attacks and blackouts he suffered after taking up meditation. "Everything gets in through my senses," he told Singer.**
- A young woman watched rooms fill with orange fog when she "spaced out" at random moments.**
- A 26-year-old man was overwhelmed by rage and sexual urges whenever he went out in public, driving him to stay home to avoid these episodes.**

**Singer and Lalich point out that most people never have problems with meditation. The danger for those who do is that many instructors call the problems a welcome sign of enlightenment, as in Long's case, or proof of the student's insincere effort. In either situation, teachers encourage the student to meditate longer. One former mantra meditator, who did not want his name used, called it "being strangled by concepts." After increasingly frequent panic attacks, he abandoned mantra meditation in favor of informal, unstructured contemplation and a Paxil prescription.**

**The tricks played by the meditating mind are based in physiology. Over the past year Dr. Andrew Newberg of the University of**

**Pennsylvania scanned the brains of eight longtime practitioners of Buddhist meditation, snapping images of blood flow within the brain while they were meditating and comparing them with images taken when they were not. The scans tracked increased blood flow to the frontal lobe — used for concentration and focusing — during meditation. But blood flow to the parietal lobe, which calculates the boundaries of your body in relation to its environment — “You are not the chair, you are sitting on the chair, the chair is on the floor” — decreased. Other parts of the brain also activate during meditation — the limbic system, which is the heart of emotion and memory, and core areas that control heart rate, blood pressure, and arousal.**

**These results support what other researchers have discovered about the side effects meditation can cause. Dr. Michael Persinger, a psychologist at Laurentian University in Canada, found in 1993 that meditation induces epilepsy-like brain seizures in some people. His study of 1,081 students showed that the 221 meditators among them had a higher rate of hallucinating floating spots of light, hearing voices, and even feeling the floor shake. Other studies reported that meditators complained of feeling emotionally dead and seeing the environment as unreal, two-dimensional, amorphous. Those results aren’t surprising if meditation reduces blood flow to the parietal lobe. In longtime meditators, unreality can strike spontaneously. Singer describes it as “involuntary meditation.” One of her patients took anti-seizure medication for 25 years after quitting meditative practice to regain control of his mind.**

**Other side effects fall under the paradoxical umbrella of “relaxation-induced anxiety,” or RIA. Instead of relaxing during meditation, RIA sufferers feel distressed. Psychologists at Virginia Commonwealth University monitored 30 chronically anxious people during guided meditation. Seventeen percent indicated that their anxiety got worse. A previous study led by Dr. Frederick Heide at Pennsylvania State University reported that the same happened to**

**54 percent of the subjects. Symptoms of RIA include panic attacks, sweating, a pounding heart, spasms, odd tingling sensations, and bursts of uncontrollable laughter or tears. RIA can also aggravate conditions, such as schizophrenia, depression, asthma, and bleeding ulcers, that were previously stable.**

**What physiological changes explain RIA? During meditation, the brain releases serotonin. People with mild depression might enjoy the increased levels of serotonin because the neurotransmitter can ease their mood. Drugs like Prozac mimic this effect. However, too much serotonin can cause all of the symptoms of RIA, according to Dr. Solomon Snyder, head of Neuroscience at Johns Hopkins University. In some cases of schizophrenia, an excess of serotonin coupled with meditation can drop-kick someone into psychosis.**

**Excerpted from: <http://www.openbuddha.com/2002/09/06/the-dangers-of-mediation/>**

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**... negative effects can take the form of lingering dissociation after meditation, or after coming home from a residence course. You may have trouble getting out of that "spacey" condition. In fact, as you increase your TM dosage and frequency you may reach a stage where you *never* get out of the "spacey" state at all, i.e. you may experience *chronic* dissociation. Chronic dissociation is the most dangerous effect of TM, and can become very *very* serious....**

**It was *very* common for people to acquire major tics of large muscle groups, most commonly in the form of very noticeable head jerks. I'm talking about sudden jerks of the head to right or left of about 45 degrees. In addition there were people with major emotional problems. Mahesh had to establish "heavy unstressing clinics." At**

**attempt was made to help people at these clinics by application of physical therapies including body massage and foot massage....**

**“Heavy unstressing” and the psychological casualties are a result of deliberately inducing chronic dissociation via excessive TM practice, which can also result in an extreme degree of suggestibility. This extreme suggestibility, combined with heavy exposure to advanced TM esoteric indoctrination, can in turn lead to induced psychosis ....**

**From: <http://www.suggestibility.org/surprise.php>**

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**Intensive meditation can make TMers seem lifeless or flat, their personalities crushed and buried, devoid of emotion. In some cases, the meditator may go into involuntary meditation, which could be devastating if driving a car or at many kinds of jobs. Stanford psychologist Leon S. Otis (who believed many people could benefit from the 20-minute relaxation) concluded that his data raise serious doubts about the innocuous nature of TM. In fact, they suggest that TM may be hazardous to the mental health of a sizable proportion of the people who take up TM. (Adverse Effects of Transcendental Meditation, Update: A Quarterly Journal of New Religious Movements, 9, 37-50 [1985]).**

**Maharishi has taught devotees that a TMer is healthfully "unstressing" when symptoms of distress accompany his meditation. Ex-TMers have sued TM, alleging severe harms. TM has generally settled out of court, including cases in Washington, D.C.**

**From: [http://cultmediation.com/bardin\\_david\\_meditation.asp](http://cultmediation.com/bardin_david_meditation.asp)**

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**Normalization or “unstressing.” A psychological mechanism for potential adverse effects that the author proposes is stated as**

**follows: “The mental variable relates to the possible release of repressed material during the meditation period,” p. 207. This raises the issue of normalization of physiological abnormalities in the system, often referred to as “unstressing.” In the terminology of Maharishi and Transcendental Meditation teachers, undue pressure of experience on either the mind (e.g., a psychological trauma or psychological stressors) or the body (e.g., a physical trauma or physical stressors) results in structural and biochemical abnormalities in the body—“stress” in the body. To repair and normalize these abnormalities, the body has innumerable self-repair mechanisms, which range from the self-repair systems of DNA on the molecular level to the homeostatic feedback loops on the systems level, such as the various sensors in arteries, set points, and feedback loops that attempt to restore blood pressure to normal levels.**

**Normalization or “unstressing” is a regular part of life, whether one is practicing any meditation technique or not. Sleep and dreaming are two major mechanisms for normalization. During waking activity, the physiological resources of the body are geared for interacting with the environment via dominance of the sympathetic nervous system (SNS). During rest and sleep, the SNS gives way to a dominance of the parasympathetic system (PNS), which functions to restore or normalize the body. During sleep we “unstress” physical fatigue, etc. During dreams we “unstress” the physical stresses associated with mental pressures of various kinds, and the activity in the nervous system that is associated with normalization gives rise to the illusory dream world.**

**Other common normal, natural techniques for unstressing include the following: vacations, from small ones like a trip to the office water cooler, to longer ones like a month vacation; naps; relaxed reading; walking; playing music; painting and drawing; sports of all kinds; “goofing off”; or just kicking back in any way whatsoever.**

**Recreation is re-creation of the body and mind. All of these activities, or non activities, allow the physiology to ease off from its goal-directed behavior, or to go into alternative activities, which relax the overused processes and allow their self-repair mechanisms to come into play to restore the systems to whatever extent these mechanisms can. Even ruminating, talking to oneself, discussing, arguing, psychotherapy, etc., are forms of unstressing in that they are attempts to normalize and resolve psychic and emotional stresses. In a word, in this context, life is a constant process of unstressing or normalizing stresses that block one's path as one evolves towards one's goals.**

**What the Transcendental Meditation technique adds to all this is that it produces a unique state of restful alertness, which sets the optimal conditions for normalizing stresses that other types of rest and recreation do not. The evidence that this is true is the broad scope of positive benefits shown by the research in all kinds of populations.**

**From:**

**<http://www.truthabouttm.org/truth/IndividualEffects/DoesTMDoAnyHarm/index.cfm>**

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**[Transcendental] Meditators who have decided to quit meditation and begin to experience these symptoms frequently jump to the conclusion that they are now “unstressing.” They may see these mild problems as proof that meditation “works” and they are now suffering because they are re-entering a state of ignorance. Very likely, they will re-begin the practice with renewed conviction.**

**Not all meditators experience these problems. And the good news is that those who do usually only experience them for a week or two.**

**My guess is that TMers become mildly addicted to increased endorphin levels — or some other naturally occurring hormonal**



change. Fortunately, it's an addiction that is relatively easy to overcome.

From: <http://www.knappfamilycounseling.com/trance.html>

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Maharishi Mahesh Yogi called “unstressing,” the nervous system’s purging itself of blockages caused by our past actions....

I’d had a first-hand experience of ... unstressing, and it cleared away my war trauma. I haven’t had a flashback in all the years since then, but I’ve had many experiences of the blissful unity that came afterwards.

From: <http://theuncarvedblog.com/2010/06/10/radical-peace-people-refusing-war-by-william-t-hathaway/>

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... to my knowledge, no TM critic has ever created a concise, one-page summation of what's wrong with TM.

Well, here's my stab at doing just that.

To be clear, I believe most people who meditate are pleased with their practice. I consider meditation [one of Nature's miracles](#). But having worked with over 2,000 cult members, I know a significant minority report serious side-effects.

Most symptoms below come from anecdotal reports in my counseling practice. There is some documentation of side-effects in the ["German Study"](#) — although the "snowball" methodology and small sample size essentially renders those findings anecdotal, as well. ("Snowball samples" have come far since the 1980s. [Professor Doug Heckathorn](#) has increased their statistical validity.) But a randomized study by [Otis](#) found as many as 70% of TMers suffered

from psychological problems — and the longer they meditated, the more likely they were to experience side-effects. And [Persinger](#) asks if Transcendental Meditation may be responsible for inducing epileptic-like signs....

No one experiences every symptom listed below. In fact, I'm not clear how many TM practitioners experience any. But I've dealt with hundreds of sufferers myself — and compared notes with other critics. It's clear to me a significant percent experience at least one negative side-effect.

If Transcendental Meditation were a drug, it would have long ago been yanked from the shelves.

### Possible Physical Side-Effects

- uncontrollable fatigue, sleeping during the day
- insomnia and hypersomnia
- [withdrawal-like symptoms](#) when stopping or missing meditation
- [sleep paralysis](#) (often understood as one form of "[witnessing sleep](#)")
- [night-time hallucinations](#) (hypnagogic and hypnopompic hallucinations, often understood as "visions")
- possibly [narcolepsy](#) (See Persinger's research, referenced [here](#))
- eating disorders, including anorexia, binge eating, morbid obesity
- stomach and bowel complaints
- chronic neck and back pain (especially among "Yogic Flyers")
- chronic headaches
- difficulty with the menstrual cycle
- involuntary body movements (twitching, spasms, head shaking, etc. in, and out, of meditation)
- serious health effects, including death, when TMers turn to Maharishi Ayurveda and ignore traditional medical treatment.

### Possible Emotional Side-Effects:

- anxiety or fear
- obsessive ideas
- pathological guilt
- dissociation (trancing out, spacing out, staring into space, forgetting what one is doing, losing a space of time, feeling as if one is not real, inability to remember events or periods in one's life, feeling separate from one's body or mind)
- pseudo-identity (possessing both cult and non-cult personalities, similar to multiple personality disorder)
- unusual difficulty remembering names or words, frequently forgetting in mid-sentence what one is saying, being aware that others are speaking but not understanding what they are saying
- suicidal ideation, gestures, or successful attempts
- "nervous breakdowns" (lay term for depression or other mental illness that results in inability to function normally — or hospitalization)
- identity confusion: rapid changes in core beliefs such as spirituality, sexuality, personal interests; inability to settle on a career; unstable interpersonal relations
- psychosis (most likely an already-present tendency to this disease is triggered by excessive meditation)
- depression
- unusual avoidance of difficult people, situations, memories — frequently resorting to meditation or sleep to deal with them
- derivative narcissism
- delusional thinking
- auditory and visual hallucinations
- divorce, frequently multiple (frequently attributed to rapid spiritual growth and "outgrowing" one's partner)

### Possible Cognitive Side-Effects:

- significant difficulty with memory and/or concentration
- incessant jumping from one thought or action to another, constant activity without accomplishing a goal, distractibility

### Possible Social Side-Effects:

- significantly decreased job or educational performance
- difficulty obtaining or maintaining a job, jumping from job to job
- relocating frequently, to the detriment of the individual

### Possible Spiritual Side-Effects:

- conflict with birth religion (Judaism/Christianity/Islam: puja, use of graven images, mantras are names of Hindu gods, yagyas to Hindu deities; Buddhism: conflict with tenets such as anatta or no-self)
- spiritual confusion
- replacing birth religion with TM/Hinduism or other spiritual practices

From: <http://www.knappfamilycounseling.com/tmdangers.html>

(Excerpts from an Article by John M. Knapp)

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Research indicates that the brain neurotransmitter, serotonin (5-HT), is increased from TM practice.[1] This is good news and bad news.

The good news is that those people who are experiencing abnormally low levels of serotonin may temporarily benefit from the increase. Chronically low levels of serotonin are associated with some forms of anxiety and depression, and have been successfully

**treated with a group of SSRI drugs designed to raise serotonin levels.[2]**

**The bad news is that too much serotonin has been shown to have a range of negative, sometimes devastating, effects.**

**The condition of elevated serotonin levels is referred to as "serotonin syndrome" or "hyperserotonemia." A significant number of negative TM side effects correspond to the negative effects of serotonin syndrome.[3]**

**Here are some of the reported negative effects of TM:**

- **Muscle twitches and convulsions**
- **Headaches**
- **Stomach and bowel complaints**
- **Fatigue**
- **Insomnia and other sleep disorders**
- **Inability to focus -- feeling "spacey"**
- **Anxiety and panic attacks**
- **Depression**
- **Dissociation and depersonalization**
- **Nervous breakdown and suicidal ideation**

**Below are excerpts from two different publications, citing symptoms of elevated levels of serotonin:**

**BOOK:** Snyder, Solomon Halbert. Drugs and the Brain. W H Freeman & Co, 1996.

The author is chair of Neuroscience at Johns Hopkins University in Baltimore, Maryland and one of the top three most cited scientists in the life science. Excerpt:

"...serious long-term adverse physical and psychiatric side effects produced by elevated levels of serotonin ...reported after effects: withdrawal, memory loss, sleep disorders, panic and anxiety attacks (adrenalin rushes), impaired concentration, bi-polar, diabetes, MS symptoms, mania, chronic fatigue, severe rebound depression, symptoms of Cushings Syndrome - moon face, looking or feeling pregnant, inability to handle stress, mood swings, etc. ...depression, manic-depression, panic, anxiety, OCD, psychosis, schizophrenia, etc."

**ARTICLE:** "The Serotonin Syndrome". American Journal of Psychiatry. June 1991.

"The symptoms of the serotonin syndrome are: euphoria, drowsiness, sustained rapid eye movement, overreaction of the reflexes, rapid muscle contraction and relaxation in the ankle causing abnormal movements of the foot, clumsiness, restlessness, feeling drunk and dizzy, muscle contraction and relaxation in the jaw, sweating, intoxication, muscle twitching, rigidity, high body temperature, mental status changes were frequent..."

**If the stimulated increase in serotonin, produced by TM, is compared with the serotonin increase produced by SSRI (Selective Serotonin Reuptake Inhibitor) drugs, these are the effects which may be seen:**

**"Unfortunately, SSRIs also affect other serotonin receptors, which account for their unwanted side effects. Stimulating the serotonin receptor called 5HT2 could lead to agitation, akathisia (motor restlessness), anxiety, panic attacks, insomnia, sexual dysfunction. Stimulating the serotonin receptor called 5HT3 could lead to nausea, gastrointestinal distress, diarrhea, and headache." [4]**

**This evidence suggests that TM practice(s) may be implicated in hyperserotonemia.**

**Notes to Text:**

**[1] Reference: Serotonin, noradrenaline, dopamine metabolites in transcendental meditation-technique. Bujatti M, Riederer P J: Neural Transm 1976; 39(3):257-67**

**[2] Reference: Schloss P. Williams, DC, Biochemistry Department, University of Dublin, Trinity College, Ireland**

**Reference: Lopez JF, Vazquez DM, Chalmers DT, Watson SJ, Department of Psychiatry, University of Michigan Medical Center**

**Reference: Major Depression and the Neurotransmitter Serotonin,  
S. Anderton**

**[3] Reported negative effects appear to intensify with increased time spent in TM practice(s). See Research Demonstrating Harmful Effects From TM and Personal Stories.**

**[4] Reference: Psychopharmacology of Antidepressants by Stephen M. Stahl, M.D., Martin Dunitz, Ltd., London, UK, 1997.**

**From: [http://www.behind-the-tm-facade.org/transcendental\\_meditation-tmresearch-serotonin.htm](http://www.behind-the-tm-facade.org/transcendental_meditation-tmresearch-serotonin.htm)**



## **Śankarācārya (Shankaracharya) Order and Movement**

**Shankaracharya, (IAST: Śaṅkarācārya, Shankara acharya) is a commonly used title of heads of maṭhas [maṭhas] (monasteries) in the Advaita tradition. The title derives from Adi Shankara [Ādi Śaṅkārā], a 9th century CE theologian of Hinduism [Hindūism]. He is honoured as Jagadguru [Jagadgurū], a title that was used earlier only to Lord Krishna [Kṛṣṇā]....**

**Like other religions and sects, some rivalry exists between some groups who claim to have been initiated into the Shankaracharya Order.**

**From:**

**<http://en.wikipedia.org/wiki/Shankaracharya>**

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Adi Shankara founded four [Mathas](#) (Sanskrit: ढठ) to guide the Hindu religion. These are at [Sringeri](#) in [Karnataka](#) in the south, [Dwaraka](#) in [Gujarat](#) in the west, [Puri](#) in [Orissa](#) in the east, and [Jyotirmath](#) (Joshimath) in [Uttarakhand](#) in the north. Hindu tradition states that he put in charge of these mathas his four main disciples: [Sureshwaracharya](#), [Hastamalakacharya](#), [Padmapadacharya](#), and [Totakacharya](#) respectively. The heads of the mathas trace their authority back to these figures. Each of the heads of these four mathas takes the title of [Shankaracharya](#) ("the learned Shankara") after the first [Shankaracharya](#). The table below gives an overview of the four *Amnaya Mathas* founded by Adi Shankara and their details.<sup>[28]</sup>

<a href="#">Śishya</a>	<a href="#">Matha</a>	<a href="#">Mahāvākya</a>	<a href="#">Veda</a>	<a href="#">Sampradaya</a>
<a href="#">Hastāmalakācārya</a>	<a href="#">Govardhana Pītham</a>	<a href="#">Prajñānam brahma</a> ( <i>Brahman is Knowledge</i> )	<a href="#">Rig Veda</a>	<a href="#">Bhogavala</a>
<a href="#">Sureśvarācārya</a>	<a href="#">Śārada Pītham</a>	<a href="#">Aham brahmāsmi</a> ( <i>I am Brahman</i> )	<a href="#">Yajur Veda</a>	<a href="#">Bhūrivala</a>
<a href="#">Padmapādācārya</a>	<a href="#">Dvāraka Pītham</a>	<a href="#">Tattvamasi</a> ( <i>That thou art</i> )	<a href="#">Sama Veda</a>	<a href="#">Kitavala</a>
<a href="#">Totakācārya</a>	<a href="#">Jyotirmatha Pītham</a>	<a href="#">Ayamātmā brahma</a> ( <i>This Atman is Brahman</i> )	<a href="#">Atharva Veda</a>	<a href="#">Nandavala</a>

According to the tradition in Kerala, after [Sankara's samadhi](#) at [Vadakkunnathan Temple](#) his disciples founded four mathas in [Thrissur](#), namely [Naduvil Madhom](#), [Thekke Madhom](#), [Idayil Madhom](#) and [Vadakke Madhom](#).

From: [http://en.wikipedia.org/wiki/Adi\\_Shankara#Mathas](http://en.wikipedia.org/wiki/Adi_Shankara#Mathas)

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He [Maharishi Mahesh Yogi] became a disciple and assistant of Swami Brahmananda Saraswati [a.k.a. Gurū Dev], who was the Shankaracharya [Śaṅkarācārya] (spiritual leader) of Jyotirmath [Jyotirmathā] in the Indian Himalayas. The Maharishi credits Brahmananda Saraswati with inspiring his teachings. Beginning in 1955, the Maharishi began to introduce the Transcendental Meditation (TM) technique and other related

**programmes and initiatives to the world. His first global tour began in 1958.[Oates, Robert M. (1976). Celebrating the Dawn: Maharishi Mahesh Yogi and the TM Technique. New York: G.P. Putnam's Sons. Page 40.]**

**From:**

**[http://en.wikipedia.org/wiki/Maharishi\\_Mahesh Yogi](http://en.wikipedia.org/wiki/Maharishi_Mahesh_Yogi)**

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**From TM-EX Newsletter, Volume 4, Number 1, Winter, 1992**

**INDIA**

**A Visit to the Shankaracharya**

**Introduction: Over a thousand years ago(1), Adi Shankara, renowned for his revival of the knowledge of Vedic Sanatan Dharma or the worship of God, according to the Vedic Scriptures, and also for his commentaries on several major Hindu Scriptures, established four major monasteries in India. These monasteries, or ``Maths'' were located in the North, South, East and Western parts of India. These Maths or**

**``Peeths'' (monasteries) were overseen by  
``Shankaracharyas'' according to the tradition  
and wishes prescribed by Adi Shankara.  
Shankara was also widely accepted in India as  
the descension of Lord Shiva, the Hindu deity  
responsible for the final dissolution of the  
universe. The primary responsibility of each of  
the four Shankaracharyas, while overseeing the  
four Maths, has been the preservation of the  
major systems of Hindu philosophy which form  
the basis of the Hindu religion. Within the  
monasteries, the Shankaracharyas took disciples,  
who in some cases, assumed the revered title of  
Shankaracharya upon the death of their Spiritual  
Master. Those Shankaracharyas travelled  
extensively throughout India preaching their  
particular sect's beliefs to all Hindus.**

**The title ``Shankaracharya'' is a traditional title  
handed down to that person, who according to  
Adi Shankara, the original Shankaracharya, is  
Brahmin by birth, established in Yoga, or in  
other words, whose soul is in union with God and  
who is thereby Divine. Having achieved this  
union through lifetimes of spiritual practice and  
renunciation, now, as living Divinity, he is**

**``pujapad," his feet are worthy of worship. His Scriptural understanding is so perfect that he can synthesize the Scriptures of all Religions. He is Vedanta Incarnate, the embodiment of Hindu Scripture, and further, he must be recognized as Shankaracharya by the other three Shankaracharyas, having received proper initiation by them according to Hindu Scriptural injunctions. Recognized also means that the other Shankaracharyas are willing to sit alongside him at major religious festivals.**

**According to the rules laid down by Shankara, the only possibility of removing a Shankaracharya is, if, during his lifetime he should become mentally infirm or prove by his actions or judgment that he is not qualified to hold the title which is held sacred by Hindus. If such a case exists, a new Shankaracharya is elected by a learned body of pundits, called ``Kashi Vidwat Parishad," according to the tradition. In this way, the title of Shankaracharya and these Maths or monasteries have been maintained and handed down from Master to Disciple for thousands of years. This lineage is**

**commonly known as the ``Shankaracharya Tradition."**

## **PART I**

**In October 1986, several months before my case against the Transcendental Meditation movement was to begin in Washington, D.C., I contacted Shree Shankaracharya Swaroopanand Saraswati. Shree Shankaracharya, reported and pictured in The Illustrated Weekly of India(2), has the unique distinction of holding the dual title, Jagadguru Shankaracharya of the Jyotir Math (Jyotish Peeth Monastery) of Northern India, as well as the Shankaracharya of the Dwarka Math in Western India.**

**Swami Swaroopanand Saraswati was a pre-eminent disciple of Swami Brahmananda Saraswati (Guru Dev). Brahmananda Saraswati, whose picture is customarily seen behind Mahesh Yogi, was also Mahesh Yogi's Spiritual Master. Guru Dev held the title of Shankaracharya of Jyotir Math, the monastery located in Northern India, until his death, by poisoning, in 1954.**

**My interest in contacting the Shankaracharya was to attempt to discern whether or not, from the Shankaracharya's understanding of Indian Scripture, I had been misled by Mahesh Yogi. Further, as a teacher of TM, I wanted to know if, in fact, I represented the Shankaracharya Tradition as I had been told by Mahesh Yogi. Most of all, it was an attempt to find out what had happened to my mind from the practice of TM and the TM Sidhi programs.**

**The Shankaracharya, Swaroopanand Saraswati, had been invited to attend a five day birthday celebration of Guru Dev's oldest living disciple, Swami Akandananda, at the Akandananda ashram in the town of Vrindaban, India. A great tent and stage had been erected to hold several thousand guests. These guests included Shantinand (seen pictured to the right of the Shankaracharya Swaroopanand) and Vishnu Devanand (not pictured with the Shankaracharya), both of whom had previously attempted to lay claim to the title of Shankaracharya of the Northern seat.**

**When I arrived in Vrindaban, I settled into a hotel, then made my way to Akandananda's ashram. There were several hundred people listening to a speech on the Vedas. After making some inquiries, I quickly learned that Shankaracharya had not yet arrived, but was given the address of the house at which he was staying. I visited with the family and left my name and hotel address, hoping that Shankaracharya would contact me when he arrived.**

**Early the next morning, one of Shankaracharya's devotees brought word that he had arrived in the middle of the night and I was to come at lunchtime. Arriving at the house, I was taken to a side courtyard. Having removed my shoes according to custom, my host requested that I bathe my hands and feet prior to being taken to Shankaracharya's bedroom. Finally, the moment had arrived. I was taken down a long corridor and ushered into a bedroom. Shankaracharya was sitting crosslegged on the bed. He spoke in Hindi, pointing to one of his disciples dressed in orange. As he spoke, his disciple began translating. Shankaracharya asked my name and**



**if I was the same gentleman who had contacted him. He asked if I had eaten and motioned to one of his disciples to serve me lunch, and we would talk again later. A traditional Indian lunch was served in the courtyard. By this time, about fifty people were at the house, including his disciples, dignitaries and local government officials who had come to receive his darshan and to welcome him to Vrindaban.**

**After resting in the afternoon, Shankaracharya once again summoned me to his room. There were about twenty people in the room sitting on the floor. After bowing in customary fashion to show my respect, I was asked to relate my questions to Shankaracharya. I began by telling him how I had started practicing TM, met Mahesh Yogi (as Shankaracharya called him), and had eventually become a teacher of TM. In particular, I read statements from TM literature saying TM came from the Shankaracharya tradition. I then read aloud the famous statement which was allegedly written by a Shankaracharya, which described Mahesh Yogi as the protector of the Shankaracharya Tradition, Rishi of Rishis and a descension of**

**Shankara himself. I explained that these kinds of statements were used on courses and during fundraisers by TM officials to garner financial and emotional support from TM members.**

**Further, I spoke aloud the sixteen mantras: eng, em, enga, ema, aing, aim, ainga, aima, shiring, shirim, hiring, hirim, kiring, kirim, shyam and shyama, and the method of giving them by age as I had been taught by Mahesh Yogi. Next came the advanced techniques. Finally, I described the TM Sidhi Program.**

**Shankaracharya looked physically distressed and his bowed head shook from side to side as the statements were translated. Then, after what seemed to be an eternal silence, he began to speak. He stated that his Master had left a will which clearly stated the names of those individuals who were to assume the title and responsibilities of Shankaracharya after his death. After the murder of his Master, the next in line was Shantinand. He said Mahesh immediately had him moved into the ashram to assume authority. Then, [Mahesh] used [Shantinand's] name after leaving India, to show**

**that he taught under the authority of Shankaracharya.**

**In the meantime, he (Swaroopanand) said he had been given the title of Shankaracharya of Dwarka Math and travelled extensively throughout India preaching. He recalled that Shantinand did not have the proper training or credentials to hold the title of Shankaracharya, and eventually, after proving himself unfit to hold the title, the same learned pundits who had elected Brahmananda Saraswati to the throne asked Swaroopanand to take the title and responsibilities of the Jyotir Math ashram, until such time as another qualified person could be appointed. He agreed, and was given initiation as Shankaracharya of Jyotir Math.**

**Shantinand, at the direction of Mahesh Yogi, refused to give up possession of the Jyotir Math ashram and forced the matter into litigation. Years later, Shantinand finally gave up the title and Mahesh had Vishnu Devanand assume the title and possession of the ashram. In so doing, they also clearly ignored the will of Guru Dev which had specified the name Dvarikeshanand**

**Saraswati as the second in line to receive the title. This was to occur, according to the will of Guru Dev, should Shantinand prove unqualified or leave the ashram. Swaroopanand continued, stating, it was written by my Lord (Guru Dev) that ``this is my will and command.'' He said that the scheme by Mahesh to appoint Vishnu Devanand was clearly gross disrespect of his own Master's desire. He said all of this was being done to delude Westerners. Mahesh needs a Shankaracharya to continue spreading his net of deception. He said, as Shankaracharya, it is my clear and absolute duty to uphold the true teaching of Shree Shankara.**

**Fact is fact, he stated, these things you have described to me have nothing to do with the Shankaracharya Tradition. The so-called mantras or meaningless sounds as you have described them are primarily used to gain material wealth and comfort, not for spiritual enlightenment. Further, my Master (Guru Dev) never gave the mantras you have described, his mantras were not mantras for material comfort, his were to uplift the soul, remove his material attachments and for realization of God.**

**He invited me to attend the meeting with him in the tent that evening. As he entered the tent, a loud voice announced the entrance of Shree Swaroopanand Saraswati, Shankaracharya of Jyotish Peeth and Shankaracharya of Dwarka Peeth. There were now about 2,000 people in attendance. All prostrated as he entered the tent, walked on stage and assumed the throne of Shree Shankaracharya.**

**He gave discourse on the special teaching responsibilities of Shankaracharya and those who claim they belong to the Tradition. He described how the world, particularly the West, had no understanding of Indian spiritual traditions or Scriptures. Further, he stated to mislead Westerners was a grave insult to India and to those Westerners who relied on such misrepresentations.**

**I returned that evening to Shankaracharya's house and was immediately taken to see him. He asked, did you see Shantinand on the stage? I replied yes. He said, word came to me that he (Shantinand) had requested to be allowed on the stage. I allowed him to be present only because he**

**has given up this nonsense of claiming title to Shankaracharya. He said Vishnu Devanand, Mahesh's so-called Shankaracharya, was also here in Vrindaban, he also requested to come onto the stage, but I refused. Then, he (Vishnu Devanand) stated he would sit on a lower, undecorated seat if I allowed him to attend. I refused him. Then, he again begged to simply sit on the floor of the stage at my feet, if I allowed him to be publicly present. Again I refused. He said, if I allow him to be seen with me, and all the while wrongfully claiming title as Shankaracharya, it will appear as if I approve of his activity, and I do not. Therefore, he said, I have ordered that he may not even come into the tent to sit in the audience.**

**He went on to describe how some mentally disturbed man in India had put on saffron robes and claimed to be a Shankaracharya. He said he travelled throughout India and gathered a few disciples who innocently were being deceived and who followed him. He said, anyone can build a throne, put on orange robes and claim the title of Shankaracharya--who would stop them? However, the true test of the title is whether the**

**other Shankaracharyas, who initiate the new Shankaracharya, will sit publicly with him. During special spiritual ceremonies, all Shankaracharyas must be present and sit together. He said no other Shankaracharya will publicly sit with Vishnu Devanand, nor would he.**

**Shankaracharya then warned me that Mahesh now knows you are here in Vrindaban with me. He has sent Nadikishor and his spies here with others to watch you, you must be very careful. He placed a guard outside of my bedroom door at night and had someone travel with me at all times. Much to my amazement, I discovered that, in fact, I was being followed.**

**The next time, we met with the local press present. There he wanted the world to bear witness against the gross misrepresentations and disrespect which was being perpetrated against the Shankaracharya Tradition. On a warm Autumn evening, in Vrindaban, India, he answered the following questions, which I and others asked him. Robert Kropinski~**

**-TO BE CONTINUED-**

**1--Shankara, 788-820, Encyclopedia of Eastern Philosophy and Religion, Schuhmacher, Woerner Editors, Shambhala, Boston**

**2--The Illustrated Weekly of India, September 13, 1987**

**From TM-EX Newsletter, Volume 4, Number 2, Spring, 1992**

**INDIA -- A Visit to the Shankaracharya, Part II**

**On a warm Autumn evening, in Vrindaban, India, he answered the following questions which I and others asked him:**

**[The following transcript is taken directly from the taped conversations. Translations were provided concurrently by an interpreter.]**

**Questioner: The religion that Guru Dev (Mahesh's teacher) preached was connected with five forms of God--Devatas--such as Pancha Devupasana and so what relation has it with Vedic Sanatan Dharma (worship of God) as well as in regard to the ``Varna'' (caste system) and ``Aashram'' (four stages of life) systems?**



**Shankaracharya: The Lord, Adi Shankara was a great exponent of Vedic Sanatan Dharma. God, he taught, is grouped into six forms. He preached six types--five based on forms of God like Shiva, Shakti, Vishnu, etc. and one, Nirakar, without form. However, the worship of God without form being extremely difficult was reserved for renunciates. That is what Adi Shankaracharya had instructed.**

**Bhagavan Shree Shankara revived Vedic Sanatan Dharma. He said God has six forms. So accordingly, Maharaji (Guru Dev) gave ``upadesh'' (initiation) to meditate upon those forms for the sake of our worship.**

**Questioner: My Lord, Shankaracharya Brahmananda Saraswatiji Maharaj (Guru Dev), who is our ``pujapaad'' (whose feet are worthy of our respect), who is ``brahmaleen'' (absorbed in Brahma, the omnipresent form of God) who is presiding over the Jyotish, who is the teacher of the entire universe--that he (Guru Dev) used to instruct mantras to his disciples. I would like to know which mantras were those?**

**Shankaracharya: The Lord, Shankaracharya Brahmananda Saraswatiji Maharaj (Guru Dev) strictly adhered to the ``Varna'' (caste) and ``Aashram'' (four stages of life) systems. He believed in one's Varna (caste) by birth.**

**Whosoever came to him to become a disciple, he used to ask him which form of God he was in love with. Whichever form the new disciple had an interest in, that form he would explain to the new disciple. [Guru Dev] used to explain, Either you should depend on your own inclination or else, he, after understanding your previous life and which form of God you worshipped then, would instruct the initiate accordingly.**

**Without having an ``IshTadevataa'' (a personal form of God), no one could have a ``Mantra'' (name of God) from him. The very meaning of Mantra is IshTadevataa (a personal form of God). Therefore, along with every mantra, thinking or reflecting over the form of the IshTadevataa is essential. Therefore, in all the modes of worship, one reflects over one's IshTadevataa before chanting or meditating with one's mantra.**

**Questioner (to interpreter): Can you explain to Maharaji (The Shankaracharya) that I was trained by Mahesh Yogi as a teacher of TM, and I can explain to him what I was taught. I don't understand whether or not what I was taught is correct. Explain to him that I was given 16 mantras, by Maharishi that I can pronounce to Maharaji. I will pronounce them one after the other as I was trained. They are to be given out by certain ages. I can read them to Maharaji and then he can comment whether they are correct or incorrect. If he can explain how they are supposed to be used, or whether they are supposed to be used or not. Eng, em, enga, ema, aing, aim, ainga, aima, hiring, hirim, kiring, kirim, shiring, shirim, shyam, shyama.**

**Shankaracharya: It's like this. Here we have each mantra connected with one god. There lies the bija mantra. That bija mantra is for that god.**

**Questioner: Mahesh Yogi's mantras are of one [sound] each, for instance, eng, em, enga, ema, aing, aim, etc. These are given by age or sex. This is not the teachings of the Vedas or Scriptures, what is your opinion?**

**Shankaracharya: We do join Bija Aksharas (single syllabled names/sounds) to the mantras. But, Bija Aksharas also mean IshTadevataas (names of the personal forms of god). The kind of process you just described is purely imaginary and it has no connection with our Scripture of the Shankaracharya tradition.**

**Bija Akshara is connected with IshTadevataas to make it a mantra. These have relevance with the Scriptures, a tradition. Whatever Mahesh does in this respect has no relevance to Shastra (Scriptures).**

**Robert Kropinski**

**-TO BE CONTINUED-**

**[Editor's note: The Author is a former teacher of TM. He filed a lawsuit against the TM movement on the grounds of fraud, which was settled out of court in 1991. After leaving the TM movement in 1983 he joined another Eastern group, International Society of Divine Love, ISDL. He has since left ISDL, and is no longer interested in pursuing his spiritual life under the control of a guru.]**

**From TM-EX Newsletter, Volume 4, Number 4,  
Summer, 1992**

**INDIA**

### **A Visit to the Shankaracharya, Part III**

**[Editor's Note: The following transcript is taken directly from the taped conversations between Robert Kropinski, a former TM teacher and follower of Maharishi Mahesh Yogi, and Shree Shankaracharya Swaroopanand Saraswati, a pre-eminent disciple of Swami Brahmananda Saraswati (Guru Dev), who is considered Mahesh Yogi's Spiritual Master.]**

**Q: So, in other words, explain to Shankaracharya, that what he (Mahesh) gives is, for example, my mantra was aing, and I paid \$400 and I received the word ``aing.'" So, mentally, I closed my eyes with aing, using that mantra, repeating it mentally, passively. In other words, passively, just saying it, repeating it like that. Mahesh claims these mantras came from Shankaracharya.**

**Shankaracharya: Shankaracharya (Guru Dev), whose disciple he (Mahesh) calls himself, I was also his disciple, Brahmand Saraswati's (Guru Dev). He (Brahmand Saraswati) was my Guru. He would not accept any offerings from his disciples.**

**Disciple should be such that he gives to his Guru everything. Then nothing belongs to the disciple, everything is Guru's. Guru should be such that he does not take anything from the disciple. He thinks only good of his disciple.**

**Q: Lord, we have heard that Mahesh Yogi instructs mantras himself, and some people believe him as their Guru. He is a kaaystha by birth (lower caste). Do you think it is appropriate for him to instruct like this?**

**Shankaracharya: My first information was that he used to place a picture of Guru Dev and had people worship the picture, and then he would give out the mantras. I have met many persons who, in reality, had their mantras from Mahesh, but they consider themselves to be disciples of Brahmaliin Jagadguru Shankaracharya (Guru**

**Dev).** But, no matter whom they consider their teacher, the fact of the matter is that a person who gives a mantra is to be considered the real Guru. If Mahesh thinks that he is backed by Shankaracharya, then what is proper on his part is to tell people to take initiation from Shankaracharya.

**Q:** Brahmananda Saraswati did not charge any fees when he used to initiate?

**Shankaracharya:** This is a principle. A quotation from Goswami Tulsidas: ``The guru who charges or takes money from his disciples in return for initiation, steals disciples property and goes to damnable hell.''

For that reason Guru Deva used to give `upadesha' (initiation) without any fees. He used to say ``If I accept any gift from the disciple (or fees), then his sins are transmitted to me.' In India, dharma, yoga, knowledge, specialized knowledge can never be sold for money. That is priceless. Anyone who puts a price on it insults it. So, a mantra is also never given for money. Knowledge cannot be sold for money. Therefore,

**the process that is being employed by Mahesh is merely for the sake of making money, and this is entirely against the canons of Indian culture and civilization.**

**Where money is involved that becomes a business.**

**I am telling you what is good for you without any vested interest. This is the rule followed here. We do not have a class of people as he (Mahesh) has created there...You don't need a class for giving a mantra.**

**Ashtanga Yoga--Yama, niyam, aasan, praanayaam, pratyahaar, dhaarnaa, dhyaan, samaadhi, theses are the eight limbs of yoga. A Guru takes a disciple into these one by one. In return, the Guru does not accept anything from his disciple. He does it out of kindness and out of a feeling for doing good to his disciple.**

**The second thing is, when one practices yoga, then he attains sidhis (supernatural powers). But, these powers are of no use. One who is asking for a price for a mantra, it shows, he did not have anything to give out to anyone else.**



**Q: My Lord, it is reported that he (Mahesh) is giving ``Sidhi initiation'' and is charging a minimum of RS 20,000 (\$10,000 US approx.) for what he teaches. His Sidhi mantras are Sanskrit verses of the Yoga Sutras and he has promised Sidhis (supernatural powers) as an achievement of the practice. To me it looks like cheating, what is your opinion?**

**Shankaracharya: So far as `Yoga Darshan' (the Yoga Sutras of Maharishi Patanjali) is concerned, the first step of the `Yoga Darshan' is `Chitta vritti nirodaha' or control of the fluctuations of the mind. Achievement of Yoga practice is the state of `Samadhi' and `Samadhi' is the goal of the practice. When the Sadhaka (practitioner) reaches the state of `Samadhi' then he may attain some Sidhis like travelling through space, seeing distant objects, etc. But these are obstacles and one should not be attached to these Sidhis, for they do positive disservice to the Sadhakas and their use can cause reversal of spiritual achievement. These Sidhis come of their own accord, naturally to anyone engaged in meditation. But, if the goal is to obtain and use Sidhis then it is a perversion. These are obstacles**

**in the way of samadhi and one should not have any sense of attachment with them, otherwise something undesirable may happen. Any attachment with them is not expected of any yogi.**

**Who disciplines himself and concentrates (dharana) on 'Surya'--'Surya Sanyama Bhubana Jnanam,' meaning who disciplines or contemplates on Surya, he attains the knowledge of the universe. To get this knowledge one has to concentrate on 'Surya.' But, prior to that stage of dharan (one pointed concentration) 'pratyahar' is necessary. Pratyahar, realization of Divine Truth in perfect form at all times, is necessary. That stage comes after yama, niyama, asana, and aprnayama. All these stages mean complete discipline of body, mind and emotions with no attachment or aversion of any kind in the world.**

**Whoever goes in straightaway for meditation for a little while without these preceding stages, cannot get 'pratyahar' which is an abstraction of worldly enjoyment and he cannot come to the stage of 'dharan' (one pointed concentration). And one who cannot concentrate or discipline himself, how can he attain Sidhis (supernormal**

**powers)? so all these talks are just cheating and an Indian yogi should not do that. This will tarnish India's image.**

**What Mahesh Yogi need is to show others how to fly. He should fly in the sky in front of everybody. It would be nice if he once flies from America to India without any airplane. Then perhaps what he says can be accepted. Otherwise, he will be like those who entrap people in their net of forgery.'"~**

**Robert Kropinski**

**----TO BE CONTINUED -----**

**From TM-EX Newsletter, Volume 4, Number 5,  
Fall, 1992**

**INDIA**

**A Visit to the Shankaracharya, Part IV**

**[Editor's Note: The following transcript is taken directly from the taped conversations between Robert Kropinski, a former TM teacher and follower of Maharishi Mahesh Yogi, and Shree Shankaracharya Swaroopanand Saraswati, a pre-eminent disciple of Swami Brahmananda**

**Saraswati (Guru Dev), who is considered Mahesh Yogi's Spiritual Master.]**

**Q: My Lord, it is reported by some that with this type of meditation many people have harmed themselves physically and mentally. I think people give huge amounts of money to buy some sickness for themselves?**

**Shankaracharya: For correct meditation it is necessary to control the emotions of the mind (Chitta). Mind should be free from `raga' and `dweshara' or attachment, likes and aversion, dislikes. So long as mind is not indifferent to outside objects, is not rid of its impurities, free from desires, material objects, etc., wavering mind continues to exist and mind does not stop thinking about them. This process that Mahesh Yogi teaches, there is not place for such a spiritual pursuit. Anyone who comes to him, whether he is a meat-eater, or an alcoholic, he is initiated into dhyaan [TM]. In minds, where attachment and aversion continue to be present, they try to concentrate on outside objects. Because, the process of his yoga is that you sit**

**quietly, let the mind wander wherever it goes, you just repeat the mantra I gave you.**

**For example, when mother-in-law and daughter-in-law quarrel with each other and after that sit for transcendental meditation (Vabatita) in transcendental meditation center, what will they meditate on? Mother-in-law will meditate on daughter-in-law and vice versa. The reason is simple, both of them are still full of hatred for each other. Without accomplishing the kind of ability needed for meditation, if one meditates, it can be fatal. This is true, however, making the people who are physically very tired, sit peacefully and make them do some yoga posture like shavvasan, etc. can provide temporary peace. But, such a process is not at all helpful in destroying our sins. This (TM) is a worldly Yoga. For people who are distressed by worldly objects, or by worldly problems, they can temporarily forget the world. However, even this much is not achieved if they sit without control over their minds.**

**One should be qualified for meditation or in other words show them the necessary prerequisites to do meditation.**

**Who comes to practice this so-called `yoga' (TM), and comes with all anxieties, worries and filled with all worldly thoughts.**

**Q: [The following paragraph was then read to Shankaracharya from a TM brochure]:**

**Furthermore, there is a specific set of mantras handed down for centuries in the Shankaracharya tradition that seems to have a special property of becoming increasingly pleasing as they are perceived a finer stages. These particular sounds are mantras in Sanskrit. The Shankaracharya tradition has preserved not only these sounds but also a system of rules or formulas by which they are to be assigned to individuals.**

**And this is what he (Mahesh) is saying in print. These are the mantras he gives to people.**

**Shankaracharya: He (Mahesh) made them up. These are not given by Guruji (Guru Dev). He (Mahesh) was an ordinary clerk.**

**People here in India are concerned. He (Mahesh) cheated millions of rupees from people like him (Kropinski). Because of his cheating practices, people might lose faith on Indian Spirituality. Swami Vivekanand and Swami RamTirth left a good impression in America. We wanted that impression to continue. It makes me sad that some people from here like Rajneesh and Mahesh went there (to America) and they destroyed those good feelings. Mahesh has caused a severe blow to Indian culture.**

**Q: [The following statement was then read to Shankaracharya from a TM brochure. It was explained that this brochure was allegedly spoken by Shankaracharya about Mahesh. Later, Bevan Morris, the President of MIU, read the statement to TM participants by when attempting to raise money from donations.]**

**He (Mahesh Yogi) comes from the tradition of Shree Shankaracharya. He (Mahesh) is a disciple just like the Master (Guru Dev). He is the bestower of light and is the incarnation of Shankaracharya, the (Mahesh) is the Rishi of the Rishis (Divine Seers), greatest of the great,**

**greater than greatness, he is the reason of the welfare of the tradition of Shankaracharya...**

**Shankaracharya: Only he can dispel darkness who does not want anything. Only such a person can drive people out of darkness to light. But he himself (Mahesh) is in darkness.**

**We want that people like you should tell others that he does not know anything about yoga. Neither he is serving American people nor Indian people.~**

**--TO BE CONTINUED--**

**From TM-EX Newsletter, Volume 5, Number 1, Winter, 1993**

**INDIA**

**A Visit to the Shankaracharya, Part V**

**[Editor's Note: The following transcript is taken directly from the taped conversations between Robert Kropinski, a former TM teacher and follower of Maharishi Mahesh Yogi, and Shree Shankaracharya Swaroopanand Saraswati, a pre-eminent disciple of Swami Brahmananda**



**Saraswati (Guru Dev), who is considered Mahesh Yogi's Spiritual Master.]**

**Q: We have heard that Mahesh Yogi instructs mantras himself, and some people believe in him as their teacher. He is a kaaystha (lower caste, not a Brahmin) by birth. Do you think it is appropriate for him to instruct like this?**

**Shankaracharya: My first information was that he used to place a picture of Guru Dev behind him, that during initiation he would have people worship it and then he would give out mantras. I have met many persons, who, in reality, had their mantras from Mahesh, but they consider themselves to be disciple of Brahmaleen Jagadguru Shankaracharya Brahmanand Saraswati (Guru Dev). But, no matter whom they consider their teacher, the fact of the matter is that a person who gives a mantra is to be considered the real Guru (dispeller of darkness, Spiritual Master). If Mahesh thinks that he is backed by Shankaracharya, then what is proper on his part is to tell people to take initiation from Shankaracharya.**

**Q: Lord, Mahesh Yogi considers Vishnu Devanand Saraswati as Shankaracharya of the Jyotish peeth. As far as I know he was not consecrated according to Vedic ritual. Also, Mahesh is reported to pay his monthly expenses?**

**Shankaracharya: I do not have any evidence of his giving money. This, however, is certain, that he, Vishnu Devanand does not have offerings which are enough for his living. Therefore, it seems that he gets income from outside.**

**Moreover, he calls Mahesh Yogi as puujya (revered), as Maharishi (great seer) and stands up on his arrival, these are all things which indicate that he is dependent on him for money. So far as the question of Shankaracharya is concerned, only he is made Shankaracharya who has all the qualities of Mahaanushasan (great discipline). According to Mahaanushasan, Shankaracharya is he who has conquered his senses, knows all the other scriptures. Only such a person, who has all these qualities should sit on the seat of Shankaracharya. In case a wrong person is found to be occupying that seat, he should be dethroned. As far as I know, the scholars from Baneras had held him unable for**

**this seat. Even after that statement, he has not acquired any competency.**

**Again, the so-called will of the deceased Guru Dev prescribes the name of Dvarikeshanand Saraswati as the second person, not him. It is written in that will (of Guru Dev) that this is clearly my order, that so far as Dvarikeshanand Shastri is alive, there is no one who has the right to make anyone else succeed to that seat unless Dvarkishanand becomes mentally incompetent or else relinquishes the seat himself. Depriving him of his seat is disobedience of the teacher's order. Therefore, neither according to the Mahaanushasan, nor according to the will of Shankaracharya (Guru Dev), is he (Vishnu Devanand) the rightful successor.**

**When a Sammelan (conference) of all the four seats was called, he (Vishnu Devanand) was not invited there as one presiding over the Jyotish Peeth. Moreover, no other Shankaracharya of any seat allows him to sit next to him.**

**He knows that in the days ahead he will be exposed. Before that moment arrives, he wants to**

**make sure that he will not have financial difficulty in life. He created on Shankaracharya here. There is Shantinand sitting there (pointing to Shantinand sitting on the stage). They, Shantinand and Vishnu Devanand have no influence on the public. They are raised by Mahesh's money. They just sing his glory.**

**Q: Mahesh Yogi claims that he preaches yoga according to the instruction of his Guru. The truth of the matter, however, is that Guru Dev never asked anyone who is not a Brahmin by birth to go and spread his teachings. What is your opinion?**

**Shankaracharya: This is true. In reality, preaching, initiating, guiding people engaged in spiritual pursuits, is the duty of those who are born in a Brahmin family. If he is a follower of Sanatan Dharma (the Hindu religion), he should not do what he is doing. This is against the orders of his Guru. Moreover, making others write puujya (revered), calling himself Maharishi (a great seer) is totally inappropriate. No assembly of saints has either conferred upon him a title of Maharishi nor has announced him puujya.**

**In the ashram he was doing the work of typing and writing and translation. Then he became a sadhu. However, he has never practiced yoga.**

**It is said that Guru Dev was given poison. Who gave that poison we don't know but we know that there was poison in his body. When Guru Dev's body became unwell, then we wanted him to go to Kashi to rest. But he (Mahesh) removed him from that trip forcibly and took him to speak in Calcutta. There he died.**

**After that, this man spread his net. He went abroad. First to Singapore. The expatriate Indians there, thinking that he is the disciple of Shankaracharya, received him well and got him a ticket for the United States. After going to America, he brought the Beatles back here. It was rumored that he did inappropriate things with them and that's why they left him and went away.**

**He later opened many camps and pretended that he could teach people to read minds and levitate. No one, however, succeeded in learning the things he promised. He himself does not know or**

**practice yoga. He does not know anything about those things. Robert Kropinski, 1985~**

**From: <http://minet.org/Documents/>**

# Transcendental Meditation

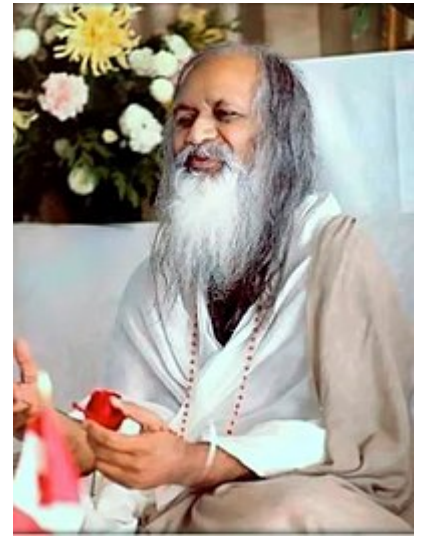
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**Transcendental Meditation**(**TM**) refers to a specific form of silent mantra meditation called the Transcendental Meditation technique,<sup>[1]</sup> and less commonly to the organizations that constitute the Transcendental Meditation movement.<sup>[1][2]</sup> Maharishi Mahesh Yogi introduced the TM technique and TM movement in India in the mid-1950s.

The Maharishi taught thousands of people during a series of world tours from 1958 to 1965, expressing his teachings in spiritual and religious terms.<sup>[3][4]</sup> TM became more popular in the 1960s and 1970s, as the Maharishi shifted to a more technical presentation, and his meditation technique was practiced by celebrities. At this time, he began training TM teachers and created specialized organizations to present TM to specific segments of the population such as business people and students. By the early 2000s, TM had been taught to millions of people, and the worldwide TM organization had grown to include educational programs, health products, and related services.

The TM technique involves the use of a sound called a mantra, and is practiced for 15–20 minutes twice per day. It is taught by certified teachers through a standard course of instruction, which costs a fee that varies by country. According to the Transcendental Meditation movement, it is a non-religious method for relaxation, stress reduction, and self-development. The technique has been seen as both religious and non-religious; sociologists, scholars, and a New Jersey judge and court are among those who have expressed views.<sup>[4][5][6]</sup> The United States Court of Appeals upheld the federal ruling that TM was essentially "religious in nature" and therefore could not be taught in public schools.<sup>[7][8]</sup>

TM is one of the most widely practiced and researched meditation techniques.<sup>[9][10][11]</sup> It is not possible to say whether it has any effect on health as the research, as of 2007, is of poor quality.<sup>[12][13]</sup>



Maharishi Mahesh Yogi

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## History

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Transcendental Meditation dates its origin back to the Vedic traditions of India.<sup>[14]</sup> The Transcendental Meditation program and the Transcendental Meditation movement originated with Maharishi Mahesh Yogi, founder of the organization, and continue beyond his death in 2008. In 1955,<sup>[15][16][17]</sup> "the Maharishi began publicly teaching a traditional meditation technique"<sup>[18]</sup> learned from his master Brahmananda Saraswati that he called Transcendental Deep Meditation<sup>[19]</sup> and later renamed Transcendental Meditation.<sup>[20]</sup>

The Maharishi initiated thousands of people, then developed a TM teacher training program as a way to accelerate the rate of bringing the technique to more people.<sup>[20][21]</sup> He also inaugurated a series of world tours which promoted Transcendental Meditation.<sup>[22]</sup> These factors, coupled with endorsements by celebrities who practiced TM and claims that scientific research had validated the technique, helped to popularize TM in the 1960s and 1970s. By the late 2000s, TM had been taught to millions of individuals and the Maharishi was overseeing a large multinational movement.<sup>[23]</sup> Despite organizational changes and the addition of advanced meditative techniques in the 1970s,<sup>[24]</sup> the Transcendental Meditation technique has remained relatively unchanged.

Among the first organizations to promote TM were the Spiritual Regeneration Movement and the International Meditation Society. In modern times, the movement has grown to encompass schools and universities that teach the practice,<sup>[25]</sup> and includes many associated programs based on the Maharishi's interpretation of the Vedic traditions. In the U.S., non-profit organizations included the Students International Meditation Society,<sup>[26]</sup> AFSCI,<sup>[27]</sup> World Plan Executive Council, Maharishi Vedic Education Development Corporation, Global Country of World Peace and Maharishi Foundation<sup>[28]</sup> The successor to Maharishi Mahesh Yogi, and leader of the Global Country of World Peace, is Tony Nader.<sup>[29][30]</sup>

## Technique

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The meditation practice involves the use of a mantra for 15–20 minutes twice per day while sitting with the eyes closed.<sup>[31][32]</sup> It is reported to be one of the most widely practiced,<sup>[33][34]</sup> and among the most widely researched, meditation techniques,<sup>[9][10][11][35]</sup> with hundreds of published research studies.<sup>[36][37][38]</sup> The technique is made available worldwide by certified TM teachers in a seven-step course,<sup>[39]</sup> and fees vary from country to country.<sup>[40][41]</sup> Beginning in 1965, the Transcendental Meditation technique has been incorporated into selected schools, universities, corporations, and prison programs in the US, Latin America, Europe, and India. In 1977 a US district court ruled that a curriculum in TM and the Science of Creative Intelligence (SCI) being taught in some New Jersey schools was religious in nature and in violation of the First Amendment of the United States Constitution.<sup>[5][42]</sup> The technique has since been included in a number of educational and social programs around the world.<sup>[43]</sup>

The Transcendental Meditation technique has been described as both religious and non-religious, as an aspect of a new religious movement, as rooted in Hinduism,<sup>[44][45]</sup> and as a non-religious practice for self-development.<sup>[46][47][48]</sup> The public presentation of the TM technique over its 50-year history has been praised for its high visibility in the mass media and effective global propagation, and criticized for using celebrity and scientific endorsements as a marketing tool. Also, advanced courses supplement the TM technique and include an advanced meditation program called the TM-Sidhi program.<sup>[49]</sup>

## Movement

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The Transcendental Meditation movement refers to the programs and organizations connected with the Transcendental Meditation technique and founded by Maharishi Mahesh Yogi. Transcendental Meditation was first taught in the 1950s in India and has continued since the Maharishi's death in 2008. The organization was estimated to have 900,000 participants worldwide in 1977,<sup>[50]</sup> a million by the 1980s,<sup>[51][52][53]</sup> and 5 million in more recent years,<sup>[54][55][56][57][58][59][60]</sup> including some notable practitioners

Programs include the Transcendental Meditation technique, an advanced meditation practice called the TM-Sidhi program ("Yogic Flying"), an alternative health care program called Maharishi Ayurveda,<sup>[61]</sup> and a system of building and architecture called Maharishi Sthapatya Ved.<sup>[62][63]</sup> The TM movement's past and present media endeavors include a publishing company (MUM Press), a television station (KSCI), a radio station (KHOE), and a satellite television channel (Maharishi Channel). During its 50-year history, its products and services have been offered through a variety of organizations, which are primarily nonprofit and educational. These include the Spiritual Regeneration Movement, the International Meditation Society, World Plan Executive Council, Maharishi Vedic Education Development Corporation, the Global Country of World Peace, and the David Lynch Foundation

The TM movement also operates a worldwide network of Transcendental Meditation teaching centers, schools, universities, health centers, herbal supplements, solar panel, and home financing companies, plus several TM-centered communities. The global organization is reported to have an estimated net worth of USD 3.5 billion.<sup>[64][65]</sup> The TM movement has been characterized in a variety of ways and has been called a spiritual movement, a new religious movement,<sup>[66][67]</sup> a millenarian movement, a world affirming movement,<sup>[68]</sup> a new social movement,<sup>[69]</sup> a guru-centered movement,<sup>[70]</sup> a personal growth movement,<sup>[71]</sup> a religion, and



a cult.<sup>[67][72][73]</sup> Additional sources contend that TM and its movement are not a cult.<sup>[74][75][76][77]</sup> Participants in TM programs are not required to adopt a belief system; it is practiced by atheists, agnostics and people from a variety of religious affiliations.<sup>[78][79][80][81]</sup> The organization has also been criticized as well as praised for its public presentation and marketing techniques throughout its 50-year history

## Health effects

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The first studies of the health effects of Transcendental Meditation appeared in the early 1970s.<sup>[82]</sup> Robert Keith Wallace, the founding president of Maharishi University of Management, published a study in *Science* in 1970 reporting that TM induced distinct physiologic changes and a novel state of consciousness in practitioners.<sup>[83]</sup> In contrast, a 1976 study by independent researchers found that TM was biochemically similar to sitting with one's eyes closed.<sup>[84]</sup> A second 1976 study of five subjects found that TM practitioners spent much of their meditation time napping rather than in the unique "wakeful hypometabolic state" described by Wallace.<sup>[85]</sup> By 2004 the US government had given more than \$20 million to Maharishi University of Management to study the effect of meditation on health.<sup>[86]</sup>

It is not possible to say whether meditation has any effect on health, as the research is of poor quality,<sup>[12][13]</sup> and is marred by a high risk for bias due to the connection of researchers to the TM organization and by the selection of subjects with a favorable opinion of TM.<sup>[87][88][89]</sup> Most independent systematic reviews have not found health benefits for TM exceeding those produced by other relaxation techniques or health education.<sup>[12][90][91]</sup> A 2013 statement from the American Heart Association said that TM could be considered as a treatment for hypertension, although other interventions such as exercise and device-guided breathing were more effective and better supported by clinical evidence.<sup>[92]</sup> A 2014 systematic review and meta-analysis funded by the U.S. Agency for Healthcare Research and Quality found no evidence that mantra meditation programs such as TM were effective in reducing psychological stress or improving well-being.<sup>[93][94]</sup> A 2015 systematic review and meta-analysis found that TM may effectively reduce blood pressure compared to a control groups, although the underlying studies may have been biased and further studies with better designs are needed to confirm these results.<sup>[95]</sup> A 2014 Cochrane review found that it was impossible to draw any conclusions about whether TM is effective in preventing cardiovascular disease as the scientific literature on TM was limited and at "serious risk of bias".<sup>[96]</sup>

## Maharishi Effect

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In the 1960s, Maharishi Mahesh Yogi described a paranormal effect claiming a significant number of individuals (1% of the people in a given area) practicing the Transcendental Meditation technique (TM) could have an effect on the local environment.<sup>[97]</sup> This hypothetical influence was later termed the Maharishi Effect. With the introduction of the TM-Sidhi program in 1976, the Maharishi proposed that the square root of one percent of the population practicing the TM-Sidhi program, together at the same time and in the same place, would increase "life-supporting trends". This was referred to as the "Extended Maharishi Effect".<sup>[98][99]</sup> Evidence, which TM practitioners<sup>[100]</sup> believe supports the existence of the effect, has been said to lack a causal basis.<sup>[101]</sup> The evidence was said to result from cherry-picked data<sup>[102]</sup> and the credulity of believers.<sup>[101][103]</sup>

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## External links

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- Official website
  - Transcendental Meditation at Curlie (based on DMOZ)
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# Transcendental Meditation technique

The **Transcendental Meditation technique** or **TM** is a form of silent mantra meditation,<sup>[1]</sup> developed by Maharishi Mahesh Yogi. The meditation practice involves the use of a mantra and is practiced for 15–20 minutes twice per day while sitting with one's eyes closed.<sup>[2][3]</sup> It is one of the most-widely practiced,<sup>[4][5][6]</sup> and among the most widely researched meditation techniques,<sup>[7]</sup> with over 340 peer-reviewed studies published.<sup>[8]:p 14</sup><sup>[9]</sup> Beginning in 1965, the Transcendental Meditation technique has been incorporated into schools, universities, corporations, and prison programs in the USA, Latin America, Europe, and India. In 1977, a U.S. district court ruled that a curriculum in TM and the Science of Creative Intelligence (SCI) being taught in some New Jersey schools was religious in nature and in violation of the First Amendment.<sup>[10]</sup> However, the technique has since been included in a number of educational and social programs around the world.<sup>[11]</sup>

The technique has been described as both religious and non-religious, as an aspect of a new religious movement, as rooted in Hinduism,<sup>[12]:p 188</sup><sup>[13]</sup> and as a non-religious practice for self-development.<sup>[8]:p 4</sup><sup>[14]</sup><sup>[15]</sup> Over its 50-year history the technique has had high visibility in the mass media and effective global propagation, and used celebrity and scientific endorsements as a marketing tool. Advanced courses supplement the TM technique and include an advanced meditation called the TM-Sidhi program. In 1970 the Science of Creative Intelligence, described as "modern science with ancient Vedic science",<sup>[16]</sup> became the theoretical basis for the Transcendental Meditation technique.<sup>[17]</sup> The Science of Creative Intelligence is pseudoscience.<sup>[18]</sup>

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- Maharishi Vedic Science (1981)

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# Practice

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The technique is recommended for 20 minutes twice per day.<sup>[19]</sup> According to the Maharishi, "bubbles of thought are produced in a stream one after the other", and the Transcendental Meditation technique consists of experiencing a "proper thought" in its more subtle states "until its subtlest state is experienced and transcended".<sup>[20][21]:pp 46–52</sup> Because it is mantra based, the technique "ostensibly meets the working definition of a concentration practice"; however, the TM organization says that "focused attention" is not prescribed, and that the "aim is an *[sic]* unified and open attentional stance".<sup>[22]</sup> Other authors describe the technique as an easy, natural technique or process,<sup>[23][24]:340–341[25]</sup> and a "wakeful hypometabolic physiologic state".<sup>[26]</sup> Practice of the technique includes a process called "unstressing" which combines "effortless relaxation with spontaneous imagery and emotion". TM teachers caution their students not to be alarmed by random thoughts and to "attend" to the mantra.<sup>[27]</sup> Scottish chess grandmaster Jonathan Rowson has said that his TM practice gives "a feeling of serenity, energy and balance", but does not provide "any powerful insight into your own mind". Laura Tenant, a reporter for *The Independent*, said that her TM experience includes going "to a place which was neither wakefulness, sleeping or dreaming", and becoming "detached from my physical self".<sup>[28]</sup> Worldwide, four to ten million people are reported to be practitioners.<sup>[29]</sup>

## Mantra

The TM technique consists of silently repeating a mantra with "gentle effortlessness" while sitting comfortably with eyes closed and without assuming any special yoga position.<sup>[24][30]</sup> The mantra is said to be a vehicle that allows the individual's attention to travel naturally to a less active, quieter style of mental functioning.<sup>[8]:pp 16–20[31][32]</sup> TM meditators are instructed to keep their mantra secret<sup>[24]</sup> to ensure maximum results ("speaking it aloud, apparently defeats the purpose"),<sup>[33]</sup> to avoid confusion in the mind of the meditators,<sup>[20]</sup> and as a "protection against inaccurate teaching".<sup>[34][35]</sup>

## Selection

The Maharishi is reported to have standardized and "mechanized" the mantra selection process by using a specific set of mantras and making the selection process "foolproof".<sup>[20][33]</sup> Professor of psychiatry Norman E. Rosenthal writes that during the training given by a certified TM teacher, "each student is assigned a specific mantra or sound, with instructions on its proper use".<sup>[8]</sup> The Maharishi said that the selection of a proper thought or mantra "becomes increasingly important when we consider that the power of thought increases when the thought is appreciated in its infant stages of development".<sup>[21]:p 51[36]</sup> He said that mantras chosen for initiates should "resonate to the pulse of his thought and as it resonates, create an increasingly soothing influence",<sup>[37]</sup> and that the chosen mantra's vibrations "harmonize" with the meditator, and suits their "nature and way of life".<sup>[38][39]</sup> TM students are therefore given a "specially suited mantra".<sup>[12]:p 188[40]</sup> Author George D. Chryssides writes that according to the Maharishi, "using just any mantra can be dangerous"; the mantras for "householders" and for recluses differ. The Transcendental Meditation mantras are appropriate mantras for householders, while most mantras commonly found in books, such as "Om", are mantras for recluses and "can cause a person to withdraw from life".<sup>[41][42][43]</sup>

Former TM teacher and author Lola Williamson reports that she told her TM students that their mantra was chosen for them based on their personal interview,<sup>[44]</sup> while sociologist Roy Wallis, religious scholar J. Gordon Melton and Bainbridge write that the mantras are assigned by age and gender.<sup>[12][45][46][47][48][49]</sup> In 1984, 16 mantras<sup>[12][50][51]</sup> were published in *Omni* magazine based on information from "disaffected TM teachers".<sup>[52][53]</sup> According to Chryssides, TM teachers say that the promised results are dependent on a trained Transcendental Meditation teacher choosing the mantra for their student.<sup>[41]</sup>

## Meaning and sound value

In his 1963 book *The Science of Being and Art of Living*, the Maharishi writes that words create waves of vibrations, and the quality of vibration of a mantra should correspond to the vibrational quality of the individual. Likewise, religious studies scholar Thomas Forsthoefer writes, "the theory of mantras is the theory of sound".<sup>[54]</sup> Author William Jefferson writes that the "euphonics" of mantras are important.<sup>[33]</sup> Sociologist Stephen J. Hunt and others say that the mantra used in the Transcendental Meditation

technique "has no meaning", but that "the sound itself" is sacred.<sup>[32][51]</sup> In Kerala, India, in 1955, the Maharishi spoke of mantras in terms of personal deities, and according to religious studies scholar Cynthia Ann Humes, similar references can be found in his later works.<sup>[54]:p 63[55]</sup>

According to authors Peter Russell and Norman Rosenthal, the sounds used in the technique are taken from the ancient Vedic tradition, have "no specific meaning",<sup>[8][56]:pp 49–50</sup> and are selected for their suitability for the individual.<sup>[57]</sup> Nevertheless, the Maharishi mentions that sometimes it is beneficial for the Mantra to be associated with a specific meaning in order to suit one's own private psychological background.<sup>[58]</sup> Author Lola Williamson writes that the bija, or seed mantras, used in TM come from the Tantric, rather than Vedic tradition, and that bija mantras are "traditionally associated with particular deities and used as a form of worship".<sup>[59][60]</sup> According to Needleman, many mantras come from the Vedas or Vedic hymns, which are "the root for all later Hindu scripture",<sup>[20]</sup> while the 1977 court case *Malnak vs. Yogi* accepted the TM mantras as meaningless sounds.<sup>[61]</sup> Likewise, philosophy of science scholar and former Maharishi International University professor Jonathan Shear writes in his book *The Experience of Meditation: Experts Introduce the Major Traditions* that the mantras used in the TM technique are independent of meaning associated with any language, and are used for their mental sound value alone.<sup>[62]</sup> Fred Travis of the Maharishi University of Management writes in a 2009 article published in the *International Journal of Psychophysiology* that "unlike most mantra meditations, any possible meaning of the mantra is not part of Transcendental Meditation practice".<sup>[63]</sup>

## Course descriptions

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The Transcendental Meditation technique is taught in a standardized seven-step course over six days by a certified TM teacher.<sup>[5]:148–149[24][56]:p 134[64][65][66]</sup> Except for a requirement to refrain from using non-prescription drugs for 15 days before learning TM,<sup>[20][67]</sup> all who want to learn are taught provided they can pay the course fee, which is \$960 for adults and \$480 for students.<sup>[68]</sup> The technique is taught via private and group instruction by a TM teacher trained to instruct students and provide follow up.<sup>[8]</sup> Instruction is given on separate days, beginning with a one-hour "introductory lecture" intended to prepare the student for subsequent steps.<sup>[24]</sup> The lecture discusses mind potential, social relationships, health, and "promoting inner and outer peace". The second step is a 45 minute "preparatory lecture", whose topic is the theory of the practice, its origins and its relationship to other types of meditation.<sup>[24][65][69]</sup> This is followed by the third step: a private, ten-minute, personal interview, allowing the TM teacher to get acquainted with the student and answer questions.<sup>[8][65][70]</sup>

According to the TM web site, the personal instruction session takes 1–2 hours,<sup>[69]</sup> and students are required to bring a clean handkerchief, some flowers and fruit, and their course fee.<sup>[12]</sup> The initiation begins with a short puja ceremony performed by the teacher. The stated purpose of the ceremony is to show honor and gratitude to the lineage of TM "masters",<sup>[12][71]</sup> or "Holy Tradition"<sup>[72]</sup> that is listed in the Maharishi's translation and commentary of the *Bhagavad-Gita*.<sup>[73]</sup> It is regarded as putting students in the right frame of mind to receive the mantra.<sup>[44]</sup> The ceremony is conducted in a private room with a "little" white altar containing incense, camphor, rice, flowers and a picture of Maharishi's teacher, Guru Dev.<sup>[44][74]</sup> The initiate observes passively as the teacher recites a text in Sanskrit.<sup>[72]</sup> After the ceremony, the "meditators" are "invited to bow", receive their mantra and begin to meditate.<sup>[39][44][74][75]</sup>

On the day after the personal instruction session, the student begins a series of three 90 to 120 minute "teaching sessions", held on three consecutive days, called "three days of checking".<sup>[5][8]</sup> Their stated purpose is to "verify the correctness of the practice" and to receive further instruction.<sup>[69]</sup> The first day's checking meeting takes place in a group on the day following personal instruction, and gives information about correct practice based on each student's own experience.<sup>[65]</sup> The second day of checking uses the same group format, and gives more details of the mechanics of the practice and potential results of the practice, based on student experiences.<sup>[65]</sup> The third day of checking focuses on subjective growth and the potential development of higher stages of human consciousness, and outlines the follow-up programs available as part of the course.<sup>[4][5][76][77]</sup> New meditators later return for private follow-up sessions to confirm that they are practicing the technique properly, a process called "personal checking".<sup>[20]</sup> The preferred schedule for follow up classes is 30 minutes, once per week for one month, and once per month thereafter. The purpose of the follow-up, or "checking sessions", is to verify the practice, give an opportunity for one-on-one contact with a TM teacher, and to address any problems or questions.<sup>[8][70]</sup> Course graduates may access a lifetime follow-up program which includes consultations, "refresher courses", advanced lectures and group meditations.<sup>[78][79]</sup> Advanced courses include weekend Residence Courses and the TM-Sidhi program.

According to the TM organization, TM course fees cover "initial training and the lifetime follow-up" program, while helping to "build and maintain TM centers" and schools in India and around the world.<sup>[8]:9[80]</sup> The fees also reportedly provide TM scholarships for special needs groups, as well as grants and scholarships through TM's Maharishi Foundation, a government approved 501(c)(3) non-profit, educational organization.<sup>[8]:p 9[69]</sup> The fees may "vary from country to country", depending on the cost of living,<sup>[8]:pp 9, 216</sup> and has changed periodically during the 50 year period it has been taught.

The Maharishi has drawn criticism from yogis and "stricter Hindus" who have accused him of selling "commercial mantras". At the same time, the Maharishi's "promises of better health, stress relief and spiritual enlightenment" have drawn "devotees from all over the world", despite the fees.<sup>[81][82][83]</sup> According to *The Complete Idiot's Guide to World Religions*, by Brandon Toropov and Father Luke Buckles, insistence on fees for TM instruction has caused critics to question the Maharishi's motives; however, "the movement is not, to all appearances, an exploitive one".<sup>[84]</sup>

## TM-Sidhi program

The TM-Sidhi program is a form of meditation introduced by Maharishi Mahesh Yogi in 1975. It is based on, and described as a natural extension of the Transcendental Meditation technique.<sup>[85][86]</sup> The goal of the TM-Sidhi program is to accelerate personal growth and improve mind-body coordination<sup>[87]</sup> by training the mind to think from what the Maharishi has described as a fourth major state of consciousness<sup>[88]</sup> called Transcendental Consciousness.<sup>[89]</sup>

Yogic Flying, a mental-physical exercise of hopping while cross-legged,<sup>[90][91]</sup> is a central aspect of the TM-Sidhi program. With the introduction of the TM-Sidhi program in 1976 it was postulated that the square root of one percent of the population - that is, at least 0.01% of people in an area - practicing the TM-Sidhi program, together at the same time and in the same place, would increase "life-supporting trends" in that given area. This was referred to as the "Extended Maharishi Effect".<sup>[92][93]</sup> These effects have been examined in 14 published studies, including a gathering of over 4,000 people in Washington DC in the summer of 1993.<sup>[92][94]</sup> While empirical studies have been published in peer-reviewed academic journals<sup>[95]</sup> this research remains controversial and has been characterized as pseudoscience by skeptic James Randi and others.<sup>[96][97]</sup>

## Teachers

The Maharishi began training TM teachers in the early 1960s,<sup>[98]</sup> and by 1978, there were 7,000 TM teachers in the U.S.<sup>[99]</sup> In 1985, there were an estimated 10,000 TM teachers worldwide,<sup>[100]</sup> and by 2003, there were 20,000 teachers,<sup>[101]</sup> and a reported 40,000 teachers in 2008.<sup>[102]</sup> Notable individuals trained to teach the Transcendental Meditation technique include Prudence Farrow,<sup>[103]</sup> John Gray,<sup>[104]</sup> Mitch Kapor,<sup>[105]</sup> and Mike Love.<sup>[106]</sup>

The first teacher training course was held in India with 30 participants in 1967 and 200 participants in 1970.<sup>[107]</sup> A four-month teacher training course was also held in the USA that year. The first part was four weeks long and was offered in both Poland, Maine and Humboldt, California with the final three months being held in Estes Park, Colorado. About 300 people completed the training.<sup>[108]</sup> In 1973, the TM teacher training course consisted of three months in-residence.<sup>[109]</sup> A 2007 TM web page and 2009 book, report that the TM teacher training course in more modern times consists of six-months in-residence,<sup>[23]</sup> and includes courses in Maharishi Vedic Science, extended meditation practice and becoming the "custodian" for an "ancient Vedic tradition". Additionally, TM teachers are trained to speak on the Transcendental Meditation program, teach it to others, provide "personal checking" of their student's meditation, create lectures on related topics, organize and lead advanced TM courses and programs.<sup>[110]</sup> The Maharishi trained his teachers to "make logical presentations in language suitable to their audiences", and teachers lead their students through a sequence of predetermined steps.<sup>[108]</sup>

A 2007 research study reported that details of the training and knowledge imparted to teachers are kept private.<sup>[70]</sup> In 1976, Janis Johnson wrote in *The Christian Century* that TM teachers sign a "loyalty-oath employment contract", saying "It is my fortune, Guru Dev, that I have been accepted to serve the Holy Tradition and spread the Light of God to all those who need it."<sup>[72]</sup> Author William Bainbridge writes that a section of a training bulletin for TM teachers called "Explanations of the Invocation" draws a "connection to Brahma, the Lord of Creation".<sup>[12]</sup> A 1993 article in the *Ottawa Citizen* reported a partial translation of the puja as "Whosoever

remembers the lotus-eyed Lord gains inner and outer purity. To Lord Naryan, to Lotus-born Brahman the creator, to Vaishistha, to Shakti, to Shankaracharya the emancipator, hailed as Krishna, to the Lord I bow down and down again. At whose door the whole galaxy of gods pray for perfection day and night"<sup>[111]</sup>

## Research

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Scientists have been conducting Transcendental Meditation (TM) research since the late 1960s and hundreds of studies have been published.<sup>[8]:14[112][113]</sup> The Transcendental Meditation technique is a specific form of mantra meditation<sup>[1]</sup> developed by Maharishi Mahesh Yogi and has become one of the most widely researched meditation techniques.<sup>[7][114]</sup> TM research has played a role in the history of mind-body medicine<sup>[115][116]</sup> and helped create a new field of neuroscience.<sup>[117]</sup>

Early studies examined the physiological parameters of the meditation technique. Subsequent research included clinical applications, cognitive effects, mental health, medical costs, and rehabilitation. Beginning in the 1990s, research focused on cardiovascular disease supported by grants from the National Institutes of Health.<sup>[118]</sup> Research reviews of the effects of the Transcendental Meditation technique have yielded results ranging from inconclusive<sup>[119][120][121][122]</sup> to clinically significant.<sup>[123][124][125][126][127]</sup> More research is needed to determine the therapeutic effects of meditation practices and sources vary regarding their assessment of the quality of research. Some cite design limitations and a lack of methodological rigor,<sup>[70][120][128]</sup> while others assert that the quality is improving and that when suitable assessment criteria are applied, scientific evidence supports the therapeutic value of meditation.<sup>[129][130][131]</sup> Reviewers Canter and Ernst assert that some studies have the potential for bias due to the connection of researchers to the TM organization<sup>[132][133]</sup> while TM researchers point to their collaboration with independent researchers and universities as signs of objectivity<sup>[134]</sup>

## Institutional programs

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### In schools and universities

Transcendental Meditation in education (also known as Consciousness-Based Education) is the application of the Transcendental Meditation technique in an educational setting or institution. These educational programs and institutions have been founded in the USA, United Kingdom, Australia, India, Africa and Japan. The Transcendental Meditation technique became popular with students in the 1960s and by the early 1970s centers for the Students International Meditation Society were established at a thousand campuses<sup>[135]</sup> in the USA with similar growth occurring in Germany, Canada and Britain.<sup>[12]:p 188</sup>



Maharishi Centre for Educational Excellence, Bhopal, India

The Maharishi International University was established in 1973 in the USA and began offering accredited, degree programs. In 1977 courses in Transcendental Meditation and the Science of Creative Intelligence (SCI) were legally prohibited from New Jersey (USA) public high schools on religious grounds by virtue of the Establishment Clause of the First Amendment.<sup>[136][137]</sup> This "dismantled" the TM program's use of government funding in U.S. public schools<sup>[54]:pp 63–66</sup> "but did not constitute a negative evaluation of the program itself".<sup>[138]</sup> Since 1979, schools that incorporate the Transcendental Meditation technique using private, non-governmental funding have been reported in the USA, South America, Southeast Asia, Northern Ireland, South Africa and Israel.<sup>[139][140][141]</sup>

A number of educational institutions have been founded by Maharishi Mahesh Yogi, the Transcendental Meditation movement and its supporters. These institutions include several schools offering public and private secondary education in the USA (Maharishi School of the Age of Enlightenment),<sup>[142]</sup> England (Maharishi School),<sup>[143][144]</sup> Australia,<sup>[145][146][147]</sup> South Africa (Maharishi Invincibility School of Management),<sup>[148]</sup> and India (Maharishi Vidya Mandir Schools). Likewise, Maharishi colleges and universities have been established including Maharishi European Research University (Netherlands), Maharishi Institute of Management (India), Maharishi University of Management and Technology (India), Maharishi Institute (South Africa)<sup>[149][150]</sup> and

Maharishi Mahesh Yogi Vedic University (India). According to an article in Newsweek, "critics believe that TM is a repackaged form of Eastern religious philosophy" and opposed its use in public schools<sup>[151][152]</sup> while a member of the Pacific Justice Institute says practicing Transcendental Meditation in public schools with private funding is constitutional.<sup>[153]</sup>

## Corporate programs

Transcendental Meditation has been utilized in corporations, both in the U.S.A and in India, under the auspices of the International Foundation for the Science of Creative Intelligence and the Maharishi Development Corporation. As of 2001, USA companies such as General Motors and IBM were subsidizing the TM course fee for their employees.<sup>[154]</sup> A number of Indian companies provide the TM technique to their managers. These companies include AirTel, Siemens, American Express, SRF Limited, Wipro, Hero Honda, Ranbaxy, Hewlett Packard, BHEL, BPL Group, ESPN Star Sports, Tisco, Eveready, Maruti, Godrej Group and Marico.<sup>[155]</sup> The Sunday Times Herald reports that there are "more than 100 Japanese companies where TM was introduced at induction."<sup>[156]</sup>

## Social programs

The TM technique has been incorporated in a variety of U.S. social programs for criminals, the homeless and war veterans. In 1979, the TM technique was offered to inmates at Folsom prison, San Quentin and the Deuel Vocational Institute. According to a TM representative, meditation has been included at "over 25 prisons and correctional institutions" in the U.S.<sup>[157]</sup>

In Senegal, "more than 11,000 prisoners and 900 correctional officers" in 34 prisons received instruction in the Transcendental Meditation technique between 1985 and 1987, and the wardens at 31 prisons signed a proclamation recommending that TM be offered throughout the entire system.<sup>[8]:pp 193–195</sup><sup>[158]</sup> More recently, the TM technique has been introduced to prisoners in the Oregon Correctional System and a research study is underway to record the effects of the program.<sup>[8]</sup> Since the late 1980s the TM technique has been offered as part of the programs at Fundacion Hogares Claret sanctuary for homeless and orphaned children in Medellin, Colombia.<sup>[159]</sup>

In 1996, several judges of the 22nd Judicial Circuit of St Louis, Missouri, began "ordering convicted felons" to attend the Transcendental Meditation course as one of their conditions for parole.<sup>[160]</sup> The program was administered by the non-profit, Enlightened Sentencing Project and received endorsements from Federal Judge Henry Edward Autrey, and other members of the Missouri District, Federal, and Supreme Courts.<sup>[161]</sup>

In 2010, the Doe Fund of New York City began offering the TM technique to its residents, and homeless men were given instruction in the TM technique through an organization called Ready, Willing and Able.<sup>[162][163][164][165]</sup> In 2010, the Superintendent of Prisons announced that the TM technique was being offered to inmates at the Dominica State Prison.<sup>[166]</sup> In 2011, the technique was taught to about 65 individuals at the Children of the Night shelter for teen prostitutes in Los Angeles.<sup>[167][168]</sup> Psychiatry professor Norman E. Rosenthal says that TM is compatible with most "drug treatment approaches" and could be incorporated "into an overall treatment program".<sup>[8]:p 171</sup>

## Military

The TM technique was first employed by the military in 1985, when the US Armed Forces conducted "a small pilot study" on Vietnam veterans.<sup>[169]</sup> The Transcendental Meditation technique was taught to military personnel with post traumatic stress syndrome (PTSD) as part of two research studies conducted at the University of Colorado and Georgetown University in 2010.<sup>[170][171][172][173][174][175]</sup> In 2012, the Department of Veterans Affairs announced that it was "studying the use of transcendental meditation to help returning veterans of the Iraq and Afghanistan wars"<sup>[176]</sup> and the Department of Defense funded a \$2.4 million grant to Maharishi University of Management Research Institute and the San Diego Veterans Administration Medical Center to further investigate the potential effect of the TM technique on PTSD.<sup>[169]</sup> Other initiatives to teach the TM technique to war veterans at risk for PTSD, were underway as of 2010.<sup>[177][178]</sup> The technique has been taught to students at Norwich University, a private military academy as "part of a long-term study" on meditation and military performance.<sup>[179][180]</sup>

# Theoretical concepts

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## Views on consciousness (1963)

In his 1963 book, *The Science Of Being and Art Of Living*, Maharishi Mahesh Yogi says that, over time, through the practice of the TM technique, the conscious mind gains familiarity with deeper levels of the mind, bringing the subconscious mind within the capacity of the conscious mind, resulting in expanded awareness in daily activity. He also teaches that the Transcendental Meditation practitioner transcends all mental activity and experiences the 'source of thought', which is said to be pure silence, 'pure awareness' or 'transcendental Being', 'the ultimate reality of life'.<sup>[21]:pp 44–53[24][31][181]</sup> TM is sometimes self described as a technology of consciousness.<sup>[32]</sup> Pathologist Vimal Patel, says TM has been shown to produce states that are physiologically different from waking, dreaming and sleeping.<sup>[182]</sup> According to author Michael Phelan "The fundamental premise of the psychology of fulfillment is that within every person exists a seemingly inexhaustible center of energy, intelligence, and satisfaction... To the extent that our behavior depends on the degree of energy and intelligence available to us, this center of pure creative intelligence may be described as that resource which gives direction to all that we experience, think and do."<sup>[183]</sup>

According to the Maharishi, there are seven levels of consciousness: (i) waking; (ii) dreaming; (iii) deep sleep; (iv) transcendental consciousness; (v) cosmic consciousness; (vi) God consciousness; and, (vii) unity consciousness.<sup>[184]</sup> The Maharishi says that transcendental consciousness can be experienced through Transcendental Meditation, and that those who meditate diligently could become aware of cosmic consciousness.<sup>[185]</sup> An indication of cosmic consciousness is "ever present wakefulness" that is present even during sleep.<sup>[186]</sup> Research on long-term TM practitioners experiencing what they describe as cosmic consciousness, has identified unique EEG profiles, muscle tone measurements, and REM indicators that suggest physiological parameters for this self described state of consciousness.<sup>[186][187]</sup> However, the Cambridge Handbook of Consciousness notes that it is premature to say that the EEG coherence found in TM is an indication of a higher state of consciousness.<sup>[188]</sup>

## TM and altered states of consciousness

Transcendental Meditation is linked with changes in the states of consciousness of the practitioners. For centuries, mystics and practitioners of meditation have held that people may attain 'higher' states of consciousness through meditation techniques. Transcendental Meditation is sometimes associated with what is called 'a fourth state of consciousness', which is gained through the practice of meditation, and is therefore termed 'higher' and more valuable because repeated experiences presumably enable a person with increased energy, intelligence and satisfaction.<sup>[58]</sup>

Studies involving the link between transcendental meditation and altered states of consciousness have existed since the beginning of the practice itself. Many early studies have reported brain wave patterns not seen in other states of consciousness. One, for instance, studied four Indian meditators who showed prominent alpha-wave activity in their normal resting periods, and a marked increase in the amplitude of their alpha waves during meditation.<sup>[189]</sup> In addition, the Japanese neuropsychiatrists Kasamatsu and Hirrai reported the appearance of waves other than alpha in zen meditators within fifty seconds after the beginning of the meditation period.<sup>[189]</sup>

Bloomfield (1975) links the continuous practice of TM with a 'fourth state of consciousness' which is different from the waking, sleeping, and dreaming states of consciousness. He claims that the psychophysiological state gained during the practice of TM is so unique that it qualified as a fourth major state of consciousness. He noted that the state had characteristic brain waves, level of Oxygen consumption and blood chemistry, suggesting that this state is distinctly different from waking, dreaming, and sleeping, as well as altered states such as hypnosis or autosuggestion.<sup>[58]</sup>

## Science of Creative Intelligence (1971)

In 1961, the Maharishi created the "International Meditation Society for the Science of Creative Intelligence".<sup>[190]</sup> In 1971 the Maharishi inaugurated "Maharishi's Year of Science of Creative Intelligence" and described SCI as the connection of "modern science with ancient Vedic science".<sup>[16]</sup> Author Philip Goldberg describes it as Vedanta philosophy that has been translated into scientific language.<sup>[191]</sup> A series of international symposiums on the Science of Creative Intelligence were held between 1970 and

1973 and were attended by scientists and "leading thinkers", including Buckminster Fuller, Melvin Calvin, a Nobel Prize winner in chemistry, Hans Selye, Marshall McLuhan and Jonas Salk.<sup>[191]</sup> These symposiums were held at universities such as Humboldt State University and University of Massachusetts.<sup>[192][193][194][195]</sup> The following year, the Maharishi developed a World Plan to spread his teaching of SCI around the world.<sup>[195][196]</sup>

The theoretical part of SCI is taught in a 33-lesson video course.<sup>[197]</sup> In the early 1970s the SCI course was offered at more than 25 American universities including Stanford University, Yale, the University of Colorado, the University of Wisconsin, and Oregon State University.<sup>[195][198]:p 125[199]</sup> Until 2009, Maharishi University of Management (MUM) required its undergraduate students to take SCI classes,<sup>[200][201][202][203]</sup> and both MUM and Maharishi European Research University (MERU) in Switzerland have awarded degrees in the field.<sup>[204]</sup> *The Independent* reports that children at Maharishi School learn SCI principles such as "the nature of life is to grow" and "order is present everywhere".<sup>[205]</sup> SCI is reported to be part of the curriculum of TM related lower schools in Iowa, Wheaton, Maryland<sup>[206]</sup> and Skelmersdale, UK.<sup>[207]</sup> In 1975 SCI was used as the call letters for a TM owned television station in San Bernardino, California.<sup>[208]</sup>

The Science of Creative Intelligence is not science.<sup>[18]</sup> Theologian Robert M. Price, writing in the *Creation/Evolution Journal* (the journal of the National Center for Science Education), compares the Science of Creative Intelligence to Creationism.<sup>[209]</sup> Price says instruction in the Transcendental Meditation technique is "never offered without indoctrination into the metaphysics of 'creative intelligence'".<sup>[209]</sup> Skeptic James Randi says SCI has "no scientific characteristics".<sup>[96]</sup> Astrophysicist and skeptic Carl Sagan writes that the "Hindu doctrine" of TM is a pseudoscience.<sup>[97]</sup> Irving Hexham, a professor of religious studies, describes the TM teachings as "pseudoscientific language that masks its religious nature by mythologizing science".<sup>[190]</sup> Sociologists Rodney Stark and William Sims Bainbridge describe the SCI videotapes as largely based on the Bhagavad Gita, and say that they are "laced with parables and metaphysical postulates, rather than anything that can be recognized as conventional science".<sup>[48]</sup> In 1979, the court case *Malnak v. Yogi* determined that although SCI/TM is not a theistic religion, it deals with issues of ultimate concern, truth, and other ideas analogous to those in well-recognized religions.<sup>[210]</sup> Maharishi biographer Paul Mason suggests that the scientific terminology used in SCI was developed by the Maharishi as part of a restructuring of his philosophies in terms that would gain greater acceptance and increase the number of people starting the TM technique. He says that this change toward a more academic language was welcomed by many of the Maharishi's American students.<sup>[211]</sup>

## Maharishi effect (1974)

Maharishi Mahesh Yogi claimed that the quality of life would noticeably improve if one percent of the population practiced the Transcendental Meditation technique. This is known as the "Maharishi effect" and according to the Maharishi, it was perceived in 1974 after an analysis of crime statistics in 16 cities.<sup>[21]:329[92][212]</sup> Author Ted Karam claims that there have been numerous studies on the Maharishi effect including a gathering of over 4,000 people in Washington, D.C. in the summer of 1993.<sup>[92]</sup> With the introduction of the TM-Sidhi program including Yogic Flying, the Maharishi proposed that the square root of 1 percent of the population practicing this advanced program together at the same time and in the same place would create benefits in society. This was referred to as the "Extended Maharishi Effect".<sup>[92][93]</sup> The TM organization has linked the fall of the Berlin Wall and a reduction in global terrorism, US inflation and crime rates to the Maharishi effect.<sup>[213]</sup>

The Maharishi effect has been endorsed by the former President of Mozambique Joaquim Chissano.<sup>[214]</sup>

The effect has been examined in 42 scientific studies.<sup>[215]</sup> Critics, such as James Randi have called this research pseudoscience.<sup>[216]</sup> Randi says that he investigated comments made by former Maharishi International University faculty member Robert Rabinoff in 1978. He spoke to the Fairfield Chief of Police who said local crime levels were the same and the regional Agriculture Department who reportedly deemed that farm yields for Jefferson County matched the state average.<sup>[217]</sup>

## Maharishi Vedic Science (1981)

The Maharishi proclaimed 1981 as the Year of Vedic Science.<sup>[21]: 336</sup> Maharishi Vedic Science (MVS) is defined by author Patrick Williams as "a practical, workable Vedic science that is integrated with modern science" and a "scientific approach to human development based on complete knowledge and systematic techniques".<sup>[218]</sup> It is based on the Maharishi's interpretation of ancient



Vedic texts and includes subjective technologies like the Transcendental Meditation technique and the TM-Sidhi program plus programs like Maharishi Sthapatya Veda (MSV) and Maharishi Vedic Astrology (MVA) services which apply Vedic science to day-to-day living.<sup>[219][220]</sup> Vedic science studies the various aspects of life and their relationship to the Veda.

## Characterizations

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Characterizations of the TM technique vary amongst scholars, clergy, practitioners and governments. According to the Maharishi his technique requires no preparation, is simple to do, and can be learned by anyone.<sup>[21]</sup> The technique is described as effortless<sup>[221]</sup> and without contemplation or concentration<sup>[56]:pp 40–42</sup> Author Peter Russell says trying to control the mind is like trying to go to sleep at night, it won't work.<sup>[56]</sup> He says instead, the TM technique utilizes the tendency of the mind to move towards greater satisfaction.<sup>[32][62][63][222]</sup> According to TM advocates, the technique is "purely a mechanical, physiological process", the "two-minute ceremony" invokes no deities, the mantras are "sounds without meaning" and the technique "pre-dates Hinduism by 5,000 years".<sup>[153]</sup> Anthony Campbell, author of the book *Seven States of Consciousness*, writes that TM requires no "special circumstances or preparations" and does "not depend upon belief".<sup>[223][224]</sup> A 2011 article in *Details* characterizes the TM technique as a "Hindu meditation practice ["stripped"] of its religious baggage" offered "as a systematic, stress-reducing, creativity-building technique".<sup>[225]</sup> Martin Gardner, a mathematician, has referred to TM as "the Hindu cult".<sup>[226]</sup> According to author R.S. Bajpai, the Maharishi "secularized the TM [sic] by purging it of all the religious rites and rituals and spiritual mysticism".<sup>[227]</sup>

## Religious leaders

Some religious leaders and clergy find TM to be compatible with their religious teachings and beliefs, while others do not.<sup>[228][229][230]</sup> Wayne Teasdale, a Catholic monk, said that TM "is what is called an open or receptive method" that can be described as giving up control and remaining open in an inner sense.<sup>[231]</sup> In 1968, the Archbishop of Canterbury, Michael Ramsey, "came to the support of Maharishi's theory".<sup>[33]</sup> William Jefferson wrote in 1976 that a Jewish Revivalist had called TM "an insidious form of worship" while Trappist monks in Spencer, Massachusetts, had found it useful.<sup>[33]</sup> In 1984, Cardinal Jaime Sin, the Archbishop of Manila, wrote a pastoral statement after Ferdinand Marcos, then president of the Philippines, invited more than 1,000 members of the TM movement to Manila, saying that neither the doctrine nor the practice of TM is acceptable to Christians.<sup>[232]</sup> In 2003, the Roman Curia published a warning against mixing eastern meditations, such as TM, with Christian prayer.<sup>[233]</sup> though a 2013 statement suggests that eastern meditations can be useful.<sup>[234]</sup> Clergy who practice the TM technique and find it compatible with their religious beliefs include: Catholic priest Len Dubi;<sup>[235]</sup> Orthodox rabbi Abe Shainberg;<sup>[236]</sup> Irish Jesuit William Johnston;<sup>[237]</sup> Donald Craig Drummon, a Presbyterian minister; Raphael Levine, the emeritus rabbi of Temple De Hirsh Sinai; Placide Gaboury, a Jesuit priest who teaches at the University of Sudbury.<sup>[198]:pp 182–185</sup> Kevin Joyce, a Catholic priest; and Keith Wollard, a United Church minister.<sup>[238]</sup>

## Laypersons

Lay celebrities who have practiced the technique include David Lynch, who was raised a Presbyterian, and Clint Eastwood who says he found "there were no religious aspects",<sup>[33][239]</sup> comedian Andy Kaufman, political commentator and Roman Catholic Andrew Sullivan,<sup>[240][241]</sup> Jerry Seinfeld, who has been practicing the technique for 40 years,<sup>[242]</sup> and Pulitzer Prize winning music critic Tim Page.<sup>[243]</sup> Once asked if TM could substitute for religion, musician George Harrison replied that "It's not a substitute for religion. It is a religion."<sup>[244]</sup> According to John Lennon, "You can make it with meditation if you're a Christian, a Mohammedan or a Jew. You just add meditation to whatever religion you've got."<sup>[245]</sup>

## Scholars

The technique has been variously described by sociologists and religious scholars as religious and non-religious.<sup>[246]</sup> Its adherents says it is a non-religious, "scientific strategy", yet it appears to have "spiritual elements" such as the puja ceremony performed during the TM instruction.<sup>[32]</sup> Religious studies scholar Eugene V. Gallagher writes that, "practitioners describe TM as a science rather than a religious discipline", but its "principles were clearly derived from Hindu practice".<sup>[247]</sup>

In the book *Cults and new religious movements*, author Roy Wallis characterizes TM as a "world affirming new religion" that "lacks most of the features traditionally associated with religion".<sup>[248]</sup> Liebler and Moss write that "unlike some forms of meditation, the TM technique does not require adherence to any belief system".<sup>[249]</sup> Religious studies scholars Michael Phelan, James R. Lewis and Tamar Gablinger say that TM participants "may meditate for relaxation, but otherwise have no contact with TM", and that TM "attracts a large number of people with low levels of commitment around a much smaller group of highly committed followers."<sup>[31]</sup><sup>[160]</sup><sup>[250]</sup> Moreover, Phelan writes that TM is "being opposed by many religious groups who believe that it is a religious practice", and that "the TM objectives and methods are congruous with the criteria of revitalization movements [as] defined by Anthony F.C. Wallace ... whose goal is to create a better culture."<sup>[31]</sup> Charles H. Lippy writes that earlier spiritual interest in the technique faded in the 1970s, and "it became a practical technique ... that anyone could employ without abandoning their religious identification."<sup>[251]</sup>

On the other hand, Bainbridge finds TM to be a "... highly simplified form of Hinduism, adapted for Westerners who did not possess the cultural background to accept the full panoply of Hindu beliefs, symbols, and practices",<sup>[12]</sup><sup>[252]</sup> and describes the TM puja ceremony as "... in essence, a religious initiation ceremony".<sup>[12]</sup> Metropolitan Maximos of Pittsburgh of the Greek Orthodox Church describes TM as "a new version of Hindu Yoga" based on "pagan pseudo-worship and deification of a common mortal, Guru Dev".<sup>[13]</sup>

In the book *Cults and new religions*, Cowan and Bromley write that TM is presented to the public as a meditation practice that has been validated by science, but is not a religious practice nor is it affiliated with a religious tradition. They say that "although there are some dedicated followers of TM who devote most or all of their time to furthering the practice of Transcendental Meditation in late modern society, the vast majority of those who practice do so on their own, often as part of what has been loosely described as the New Age Movement."<sup>[253]</sup> They say that most scholars view TM as having elements of both therapy and religion, but that it "has no designated scripture, no set of doctrinal requirements, no ongoing worship activity, and no discernible community of believers." They also say that Maharishi did not claim to have special divine revelation or supernatural personal qualities.<sup>[254]</sup><sup>[255]</sup>

George D. Chryssides and Margaret Z. Wilkins write in *A reader in new religious movements* that TM and other new religious movements have been criticized for "surreptitiously smuggling in forms of Eastern religion under the guise of some seemingly innocuous technique of self improvement or health promotion".<sup>[256]</sup> Chryssides went on to say in *Exploring new religions* that although one can identify the yogi's Hindu background, Hindu lineage, mantras and initiation ceremony, TM is unlike religion in its "key elements": "there is no public worship, no code of ethics, no scriptures to be studied, and no rites of passage that are observed, such as dietary laws, giving to the poor, or pilgrimages."<sup>[14]</sup> Psychiatry professor Norman E. Rosenthal, author of *Transcendence: Healing and Transformation Through Transcendental Meditation*, wrote that "Maharishi extracted the TM technique from its religious context and distilled it to its essence, which he believed could be of value to people of all creeds."<sup>[8]</sup><sup>p 4</sup>

## Government

In 1968, the yogi conducted a one-hour meeting with Secretary General of the United Nations U Thant. In the 1970s, courses in the TM technique were conducted at 47 military installations around the world (including eight in the U.S.), with 150 enrolling in the course at the West Point military academy. The TM technique was also taught at five U.S. federal prisons, and three in Germany and Canada. During this period, ten U.S. senators and more than 100 Congressional staff members learned the technique.<sup>[33]</sup> In 1972, the Maharishi met with the Governor of Illinois (Daniel Walker) and received a standing ovation when he addressed the Illinois state legislature before they passed a resolution characterizing Maharishi's Science of Creative Intelligence as useful for Illinois public schools.<sup>[257]</sup><sup>[258]</sup> In 1974, TM was cited in two Congressional records regarding the SCI course being offered at 30 American universities and the technique being "in use" in some American prisons, mental institutions and drug rehabilitation centers.<sup>[198]</sup>

In 1975, the yogi met with Pierre Trudeau to discuss "the possibility of structuring an ideal society" through TM,<sup>[259]</sup><sup>[260]</sup><sup>[261]</sup> In 1977 a U.S. district court in New Jersey held that a curriculum comprising the Science of Creative Intelligence and TM was religious in nature (*Malnak v Yogi*). The decision was appealed and in 1979 the 3rd Circuit opinion affirmed the decision and held that although SCI/TM is not a theistic religion, it deals with issues of ultimate concern, truth, and other ideas analogous to those of well-recognized religions and it therefore violated the Establishment Clause. Beginning in 1979 the German government released a number of booklets about problems arising for seven new religious movements in Germany, with the German term for these organizations variously translated as "psychogroups" and "psychotherapy groups". These organizations, including TM, filed

lawsuits trying to block the reports. The courts ruled that the booklets must only include factual information and exclude speculation, rumors, and matters that are unclear, and the booklets were re-released primarily containing quotations from materials of the organizations themselves.<sup>[262][263][264]</sup> In 1996 a commission appointed by the German government concluded that new religious movements and "psychotherapy groups" did not present any danger to the state or to society.<sup>[264]</sup> In 1987, an Israeli government report defined TM as a "cult group ... targeted by anti-cult activists".<sup>[265][266]</sup> The 1995 report of the Parliamentary Commission on Cults in France included Transcendental Meditation in its list of cults.<sup>[267]</sup> The U.S. government has characterized the Transcendental Meditation technique as worthy of research and has awarded more than \$25 million in funding from different branches of the National Institutes of Health for scientific analysis of the effects of TM on high blood pressure.<sup>[22][268][269]</sup> The U.S. United States Department of Veterans Affairs sees it as a potential tool for the treatment of post traumatic stress disorder (PTSD) in veterans of the Iraq and Afghanistan wars, and commenced research on the technique (and two other meditation systems) in 2012.<sup>[270][271]</sup> According to Patrick Gresham Williams, "the government will pay" for any U.S. veteran to learn TM if it is prescribed by a Veterans Administration medical doctor.<sup>[218]</sup>

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## External links

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## [How do I perform Transcendental Meditation?](#)



[Wadigzon Diaz-Wong](#), long time meditator and seeker  
[Updated August 7, 2018](#)

This will probably upset some TMers, but here we go:

1. Find a comfortable place, doesn't have to be in lotus position, whatever comfy works for you is just fine.
2. Pick a mantra or pay somebody (from TM.org) to give you a mantra (probably in Sanskrit). But any word (in any language) that has a great meaning to you (or no meaning at all - ask your buddy who speaks a language unknown to you) should work.
3. Close your eyes
4. Start repeating the mantra in your mind, in a relaxed manner, the cadence should not be long or quick, just whatever feels comfortable to you.
5. Do not forget to breath as slowly and long as possible as time passes, the rhythm of your breath and your mantra should not necessarily match. Don't fret much about this.

6. At some point, if for 10 seconds, the only thing you feel, is impressed in your mind is the mantra. Then you're in the right path.
7. Do this for as long as you want, start with 10 minutes the limit is yours.

### **Disclaimer:**

I used to belong to a 'spiritual' group (I won't say the name), they had their own 'secret' meditation technique, but I started reading other meditation techniques from other older Eastern traditions, and found there was nothing new or unique about this 'secret' formula, so I left the group and I can say there's nothing special/unique about any 'modern' meditation technique, it has been said and done in the past. With that said, I do not believe any meditation technique is superior to another one, it all depends on the context, some are good in the morning, some are good at night, some are good when you're energized, some are good when you feel weak. After all, the true gist of meditation is to be fully present, with whatever the existence is throwing at you, sitting down and closing your eyes is just the tip of the iceberg. If you can be fully present while interacting with the world. Then you actually know what meditation is all about.

Enjoy the journey!

<https://www.quora.com/How-do-I-perform-Transcendental-Meditation/answer/Wadigzon-Diaz-Wong>

digex.net!ssl.digex.net!not-for-mail  
From: mike@ssl.digex.net (Mike Doughney)  
Newsgroups: alt.meditation.transcendental  
Subject: Re: Puja and TM (reformatted)  
Date: 12 Dec 1993 05:14:00 -0500  
Organization: Just me.  
Lines: 104  
Message-ID: <2eeqt88dla@ssl.digex.net>  
References: <931211.56494.JK8408delphi.com>  
NNTP-Posting-Host: ssl.digex.net

In article <931211.56494.JK8408delphi.com>,  
Patrick Ryan <JK8408delphi.com> wrote:  
> The following is a translation of the TM initiation ceremony known as  
> the "puja."  
> A federal judge calls it religious, the movement claims it's not.

Reformatted to 80 columns, otherwise unedited. -- mike

.....

Invocation: Whether pure or impure, whether all places are permeated  
by purity or impurity, Whoever opens himself to the expanded vision of  
unbounded awareness gains inner and outer purity.

Invocation:

To Lord Narayana, to lotus-born Brahma the Creator, to Vasishtha, to  
SHAKTI and his son, Parashara, to Vyasa, to Shukadeva, to the great  
GaudaPada, to Govinda, ruler among yogis, from him to his disciple,  
Shri Shankaracharya, from him to his disciples, Padma Pada and  
Hastamalaka, to him, Trotakacharya and Vartika-Kara, to others, to the  
eternal tradition of our abode of the wisdom of the Shrutis, Smritis  
and Purana, to the abode of compassion, to the personified glory of  
the Lord, to Shankara, emancipator of the world, I bow down.

To Shankaracharya, the Emancipator, adored as Krishna and Badarayana,  
to the two authors of the commentary on the Brahma Sutras, I bow down  
To both expressions of the Divine, in Shankara, I bow down again and  
again At whose door the whole galaxy of gods pray for perfection day  
and night Adorned with immeasurable glory, preceptor of the whole  
world, having bowed to Him we gain complete fulfillment.

Skilled in dispelling the cloud of ignorance of the people, the  
bestower of happiness, the glorious emancipator, Brahmananda  
Sarasvati, full of brilliance, Him I bring to my awareness.

Offering the invocation to the lotus feet of Shri Guru Dev, I bow down.  
Offering a seat to the lotus feet of Shri Guru Dev, I bow down.  
Offering an ablution to the lotus feet of Shri Guru Dev, I bow down.  
Offering cloth to the lotus feet of Shri Guru Dev, I bow down.  
Offering sandalpaste to the lotus feet of Shri Guru Dev, I bow down.  
Offering full rice to the lotus feet of Shri Guru Dev, I bow down.  
Offering a flower to the lotus feet of Shri Guru Dev, I bow down.  
Offering incense to the lotus feet of Shri Guru Dev, I bow down.  
Offering light to the lotus feet of Shri Guru Dev, I bow down.  
Offering water to the lotus feet of Shri Guru Dev, I bow down.  
Offering fruit to the lotus feet of Shri Guru Dev, I bow down.  
Offering water to the lotus feet of Shri Guru Dev, I bow down.  
Offering a betel leaf to the lotus feet of Shri Guru Dev, I bow down.  
Offering a coconut to the lotus feet of Shri Guru Dev, I bow down

Offering camphor light.

White as camphor, the incarnation of kindness, the essence of creation  
garlanded by the Serpent-King. Ever dwelling in the lotus of my  
heart, Lord Shiva with Mother Divine to Him I bow down.

Offering light to the lotus feet of Shri Guru Dev, I bow down.  
Offering water to the lotus feet of Shri Guru Dev, I bow down.

Offering a handful of flowers

Guru Dev is the glory of Brahma the Creator, Lord Vishnu the  
Maintainer, and the great Lord Shiva Guru is the glory of the Supreme  
Transcendent personified, to Him, to the glory of Shri Guru Dev, I bow  
down.

The Unbounded, like the endless canopy of the sky, the omnipresent in  
all creation, the sign of That has been revealed, to Him, to Shri Guru  
Dev, I bow down.

Guru Dev, Shri Brahmananda, Guru Dev, in the glory of the bliss of the  
Absolute, in the glory of transcendental joy, in the glory of Unity,  
the very embodiment of knowledge, who is beyond the universe like the  
sky, as the goal of "that thou art" and other (Shrutis which grant  
eternal unity of life).

The One, the Eternal, the Pure, the Immovable, the Witness of all  
intellects, whose status transcends thought-- the Transcendent along  
with the three gunas, the true preceptor, to Shri Guru Dev, I bow  
down.

The blinding darkness of ignorance has been removed by the application  
of the ointment of knowledge, the eye of knowledge has been opened by  
Him, therefore to Him, to Shri Guru Dev, bow down.

Offering a handful of flowers to the lotus feet of Shri Guru Dev, I  
bow down.

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