Transcendental Meditation and Mormonism

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TRANSCENDENTAL MEDITATION AND MORMONISM

A Thesis
Presented to the
Department of Asian Studies
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Gregory C. Cherry
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This thesis, by Gregory C. Cherry, is accepted in its present form by the Department of Asian Studies of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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INTRODUCTION

Some time ago when the author, at that time an active instructor of Transcendental Meditation, was first investigating the Church of Jesus Christ of Latter-day Saints (Mormon Church), he was struck by the many parallels between areas of Mormon philosophy and the philosophy behind Transcendental Meditation as taught by Maharishi Mahesh Yogi. The idea arose in the author's mind of making a comparative study of the doctrines of these two movements, which is the purpose of this thesis.

The current mushrooming growth on a world-wide scale of the Transcendental Meditation (TM) movement and the Church of Jesus Christ of Latter-day Saints\(^1\) is bringing these two forces into contact. An average of 10,000 people per month are enrolling for the basic course to learn the technique of Transcendental Meditation, and the number of trained teachers of TM was expected to reach 5,000 by the end of May, 1973.\(^2\) Introductory lectures and courses on TM

\(^1\)See Figures 1 and 2, pp. 2 and 3.

\(^2\)From a Students' International Meditation Society-International Meditation Society newsletter to meditators by Mr. Jerry Jarvis, National Director, dated May 1, 1973. (Students' International Meditation Society and International Meditation Society may hereafter be abbreviated as SIMS and IMS, respectively.)
are offered regularly in almost every area of the United States and on about 500 college and university campuses throughout the country. As of October, 1973, Church leaders were reporting that the L.D.S. (Mormon) Church had reached the three million membership mark and that the Mormon Church was the fastest-growing Christian church in America. The Mormon community is no longer as isolated from the world as
Fig. 2.--Growth of Transcendental Meditation in the United States. From 1959, when Maharishi first came to the United States, to 1965 several thousand individuals began Transcendental Meditation in courses given periodically. The graph begins from 1965 because computerized records were kept from that year. Therefore, the actual number of individuals meditating today in the United States is several thousand greater than shown on the graph. Taken from Organizational Policies and Procedures (Published by the TM movement, 1972).

it once was in the early days of the Mormon colonies in the Rocky Mountain states. Non-Mormons have moved into the once exclusively Mormon towns and cities, and the Mormon
Church has spread out across the face of the world. Therefore, its members are now more in interaction with and exposed to other people and ideas. Inevitably, then, as the L.D.S. Church and the TM movement have expanded, a growing number of Mormons have been running across practitioners of TM, and a good many Church members in various parts of the country have begun the practice.\(^1\) And, of course, as Transcendental Meditation has reached the Mormons, many questions concerning TM have been generated. Should Mormons regard the TM movement as a threat to orthodox views of morality, revelation, and God?

As the L.D.S. Church continues to expand, not only will more and more Mormons be confronted with Transcendental Meditation, but also more and more transcendental meditators, as was the author, will find themselves in contact with Mormons and with the doctrines of the L.D.S. Church. Should transcendental meditators, especially those who adhere to Maharishi's thought, regard the Mormon Church as an ultraconservative fundamentalist organization? Or, on the other hand, are there parallels between the thought of Maharishi and Mormon philosophy?

This thesis will explore some of the parallels and

\(^1\) No accurate figures are available as yet concerning the number of Mormons who have begun TM, but just within his own immediate experience to the present time the author has given instruction in TM to thirty Mormons, talked with other instructors of TM who have taught TM to Mormons, and has heard from Church members of relatives and acquaintances of theirs within the Church who are practicing Transcendental Meditation.
differences between the philosophy of the Transcendental Meditation movement and the doctrines of the Church of Jesus Christ of Latter-day Saints. In the first section an introduction to the technique of Transcendental Meditation will be given, and the technique of Transcendental Meditation will be compared with classical Mormon meditation. Also, in this first section TM's origins will be described, and the technique will be compared with other Indian practices. The question of whether or not TM is a religion, vs. Mormonism, which definitely is a religion, will be raised and discussed. In the second section the physical changes produced by Transcendental Meditation and by the Gospel will be examined. Next, a comparison of teachings between Maharishi and Church authorities toward such subjects as appearance, drugs, alcohol, tobacco, civil law, and morality will follow. Another section will deal with the ideas of inner and outer morality in the two philosophies. Further, the concept of pure Intelligence in Transcendental Meditation philosophy will be compared with the Mormon doctrine of the Spirit of God. Then, the views of the purpose of life put forth in Transcendental Meditation philosophy will be compared with this same issue in Mormon doctrine. This will involve a comparison of views on evolution toward God and will lead to a comparison of concepts of God. After all these comparisons are made, an attempt will be ventured in the conclusion to highlight the specific and major ways in which Transcendental Meditation and Mormon doctrines and
perceptions are similar and different.

In developing these themes the author will rely heavily on the standard scriptures of the L.D.S. Church and the teachings of the General Authorities. It should be noted that the writer is an active member of the L.D.S. Church and that I have also been a regular practitioner of TM over the past five years. In this latter capacity I have participated in teacher-training courses with Maharishi, and have served as an instructor of Transcendental Meditation for the past two and a half years. It is my desire that this study may contribute to a better understanding of the similarities and differences between the Church of Jesus Christ of Latter-day Saints and the Transcendental Meditation movement.

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Brigham Young University
Provo, Utah
December 4, 1973
CHAPTER I

MEDITATION

The Need of the Times

For millions of people the advent of the jet age has been a mixed blessing. On the one hand, never before has man enjoyed so many conveniences and comforts. The general standard of living, especially in the U. S., has reached unprecedented heights. Wages are up, and for many work hours are down. But on the other hand, the jet age has carried with it a price on these benefits. In the modern era things move faster--cars, factories, schools, supermarkets, people. With the trends of urbanization, large sections of the population have been uprooted from their lives in quiet rural situations, surrounded by the stability and securities of being close to nature, family, and tradition, and have been transplanted into the turmoil of large, loud, noisy, teeming, and competitive cities. Accompanying the general trends of urbanization has come deterioration of family ties and of traditional values and morals. The loosening of these restrictions, augmented by widespread, easily available transportation, such as the automobile, has increased physical mobility, especially for adolescents. These changes have given modern men, women, and children
greater freedom in choosing what they will do and where they will go, but have also thrust upon them the burden of deciding and making these choices without so many of the guidelines formerly provided by family, social norms, religion, and other traditional values. So the transformation to modernity in the U. S. and other rapidly modernizing nations throughout the world has brought increased opportunity but also increased uncertainty and confusion.

Subjected to the fast pace and uncertainty of the times, man has been accumulating stress and tension. For all too many much of the charm of life has been lost in the maintenance of life in a changing and seemingly erratic and unpredictable world. Mental hospitals are filled to overflowing. Shelves in the drugstores are lined with tranquilizers for tension, aspirin and other pain relievers for headaches, and sleeping pills for insomnia. Ulcers and heart problems have been on the upswing. The general public seems plagued with stress and strain. Many complain of tension, others of tiredness, and still others express general dissatisfaction with life.

Two movements emerging with claims of meeting the need and challenge of the times are the Transcendental Meditation (TM) movement and the Church of Jesus Christ of Latter-day Saints. Transcendental Meditation as taught by Maharishi Mahesh Yogi offers the public a technique which its proponents claim expands the mind and brings out more of the latent creative intelligence and energy in each
individual to be used in meeting the demands of modern life. At the same time the technique gives a deep state of physical rest, reportedly eliminating stress and fatigue, and allows the individual to find more peace within. Among other things, the Church of Jesus Christ of Latter-day Saints (Mormon Church); according to its active members, provides a warm, collective security in active brotherhood and fellowship in the Church. It promises, through a system of teachings, laws, and ordinances, which Church leaders and ardent members say are revealed by God, to lead man closer to spiritual perfection and back into the presence of our Father in Heaven and His Firstborn Son, Jesus Christ. Both the TM movement and Mormonism claim to bring more peace, happiness, and stability to the individual even in the midst of these troubled times.

The Message of the TM Movement

At some point in any course on TM, one is likely to hear the instructor point out that it is frequently estimated by psychologists that man uses only 5-10 percent of his mind. Stresses and frustrations are then attributed

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1See, for instance, the sections entitled "Physical Effects" and "Mental Effects" in the pamphlet "Transcendental Meditation," printed and distributed by Students' International Meditation Society, Los Angeles, California.

2See pp. 35-39 for a discussion of the physical effects of Transcendental Meditation and reference to scientific studies on the physiology of meditation.

3The author does not know of any studies which prove the accuracy of this estimate.
to man's using such a small portion of his mind and potential in attempting to meet the demands of life.

Leaders of the Transcendental Meditation movement say the solution offered to this situation by TM is to expand the mind, that is, to take the conscious awareness deep within, and thereby begin to enliven and activate deeper and more powerful levels of the mind, which ordinarily are not used. In the instruction the beginning meditator reportedly learns to perceive deeper and more refined impulses of thought. According to Maharishi, current world preceptor of TM, each deeper and more refined level of thought offers the mind a more charming and fulfilling experience. He says that by using the simple system of TM, the mind is drawn deeper and deeper within very easily and naturally by its own natural tendency to want to experience more happiness and by the increasing degrees of happiness experienced deeper within. He holds that at each deeper level the mind finds a field of greater happiness, and also more energy, power, and silence. Transcending the limits of the object of perception—that is, going beyond the finest impulse of thought—the meditator arrives at what Maharishi calls the source of thought, an unbounded field of pure Intelligence within, an inexhaustible reservoir of energy, creative

intelligence, peace, power, and bliss.\textsuperscript{1}

The nature of pure Intelligence, which is contacted through Transcendental Meditation, Maharishi describes as being significantly different from our other fields of human experience. Ordinarily in either the waking or dreaming states of consciousness, we experience changing forms and phenomena within the boundaries of our perceptual abilities. We see people, colors, objects, movement, and a multitude of other things and perceive these phenomena through our other four senses as well. All these experiences of the changing, or relative, field of life are limited by the restrictions of the objects of experience, that is, by their forms, by time, and by space. In the field of pure Intelligence, as Maharishi portrays it, there are no boundaries, no forms or phenomena, and no change. It is an eternal, changeless, infinite field of Spirit underlying and pervading all the variety and multiplicity of relative existence. Pure Intelligence, Maharishi says, is the basis of life, the underlying essence of existence, and therefore he also calls it the pure Being.\textsuperscript{2}

Maharishi has continued over the years to elaborate on the nature of this field of pure Intelligence. Pure Intelligence, he says, though it can be found in its localized value within the individual, is everywhere present. In fact, it is because pure Intelligence is everywhere that it can be found within each individual and at every localized

\begin{flushright}
\textsuperscript{1}\textit{Ibid.}, p. 170. \quad \textsuperscript{2}\textit{Ibid.}, pp. 27-37.
\end{flushright}
point in creation. «The active role of pure Intelligence within the relative field of life is termed in Transcendental Meditation philosophy creative intelligence. According to Maharishi, there is intelligence functioning at all levels. Creative intelligence is active in DNA and RNA, the blueprints of life. It is active on a cosmic level in the shifting of huge galaxies.¹ Creative intelligence governs all the levels of creation, which were organized through it. Pure Intelligence, Maharishi proclaims, is the power of the Almighty,² the omnipresent Spirit of God.»

Maharishi holds that regular meditation, twice a day, improves the quality of life. He says that emerging from meditation, the individual mind retains some of the inner value of pure Intelligence, some of that peace, energy, and bliss, which is then used and enjoyed in the day's activities.³ Teachers of Transcendental Meditation emphasize that with this particular technique of meditation, an individual uses what he gains from meditation in daily life. Transcendental Meditation is presented as a practical preparation for more enjoyable and successful activity, not a

¹From the author's notes of Maharishi's discourses at the SIMS International Teacher Training Course, Fiuggi Fonte, Italy, Spring, 1972.

²Maharishi, Science of Being, op. cit., p. 104. A more comprehensive comparison of pure Intelligence with the Mormon doctrine of the Spirit of God is given on pp. ⁷⁷. ⁹⁹.

³Ibid., pp. 170-171.
running away from life and responsibilities.¹

In his lectures Maharishi often compares TM to going to the bank before proceeding on into the market. He argues that if a man never takes time to go to the bank before going to the market, he can only suffer in the market. But just a few minutes in the bank first are enough for a full day in the market. «Transcendental Meditation takes the mind to the inner treasury, the reservoir of energy, intelligence, peace, and happiness. Having taken a withdrawal from the inexhaustible inner treasury during meditation, the meditator then goes out into the marketplace of life.» As the individual continues to meditate regularly, alternating his meditation with periods of activity, Maharishi claims that the results of meditation grow and eventually become permanent, so that the inner consciousness of and attunement with unbounded pure Intelligence is naturally maintained at all times.» At that point, according to the analogy, the meditator takes the bank with him into the marketplace.²

Speaking on this growth which occurs through the rhythm of regular practice of TM alternated with activity, Maharishi has written:

¹"Transcendental Meditation," loc. cit.
²This analogy and explanation play leading roles in a pamphlet written by Maharishi Mahesh Yogi entitled The Treasury and the Market (London: International SRM Publications, n.d.).
This drawing of energy from the field of Being is the most striking aspect of the art of living, for it brings the active life of the day to day world into communion with the source of limitless life, energy, power, intelligence, creativity and bliss.¹

As a result of this contact or communion, TM supposedly enrichens all aspects of life.² Such is the basic message of the TM movement.

The Mechanics of TM

As previously mentioned, during the practice of TM, as Maharishi explains it, the tendency of the mind to move to experience more happiness is exploited in order to take the awareness within. «The mind is given an object of perception, a special thought impulse, which can be refined. That is, deeper, more abstract impulses of the thought can be perceived. Each deeper impulse of the thought used as the vehicle for meditation, according to Maharishi, offers the mind a more charming experience, and thus, during the process, the mind is drawn within toward the Infinite, pure Intelligience, by its own natural tendency to want to experience increasing degrees of happiness.»

This inward stroke of meditation is conceptualized by Maharishi in terms of a simple model. (See Figure 3, ¹Maharishi, Science of Being, p. 170.

²"Mental Effects" in the pamphlet "Transcendental Meditation," loc. cit.

The waves at the top represent the surface level of the mind, where the individual, before he begins to expand his mind, has been going along through life thinking, acting, and perceiving. The bubbles, diminishing in size in the deeper levels of the model, are like gas bubbles arising from the bottom of a lake or ocean, and represent the levels of development, or impulses, of a thought as it arises from pure Intelligence at the basis of the mind. Ordinarily, if he is on the surface of the ocean, a person does not see the gas bubble until it reaches the surface. Similarly, if a man is operating only on the surface level of his mind, then he does not pick up a thought until it reaches the ordinary conscious thinking level of his mind. During TM, however, he learns to experience the deeper impulses of the thought and hence his mind moves within and is thereby expanded.

Maharishi further explains that when the conscious mind reaches the source of thought at the basis of the mind, the usual wave at the conscious thinking level with a depth $W_1$ gains a depth of $W_2$. Thus, as the mind goes within during TM, the power of the mind is increased enormously. A similar situation can be imagined with the waves on an ocean. When the waves are in contact with the deeper levels

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1 This model and its explanation, which follows, are taken from Maharishi, *Science of Being*, pp. 53-55.
of the ocean, they are more powerful.\footnote{Ibid., pp. 54-55.} Through regular meditation, the even deeper levels of the mind become enlivened, so that they begin to be used even during activity. Hence, the waves of thought are deeper and more powerful. Eventually the mind is completely expanded, so that even during activity outside of meditation, the mind will be in contact with its deepest level, every thought wave will have a depth $W_2$, and thereby every thought will have maximum power and effect in creation.\footnote{Ibid., pp. 144-145.}

The thought which is refined during Transcendental Meditation is a sound, supposedly meaningless, which Maharishi calls a mantra. The transcendental meditator learns to think this sound in a certain manner aimed at

\[
\begin{array}{c}
W_1 \\
W_2 \\
\end{array}
\]
carrying his awareness within. Maharishi claims that the mantra must be suited to the individual, and that the teachers of Transcendental Meditation have been trained to select the proper mantra for each individual to use as his vehicle of meditation.¹

Maharishi holds that in order for the mind to be expanded in the manner described with TM, the awareness must be allowed to move from the superficial level through progressively deeper levels of consciousness within. Therefore, during TM the tendency of the mind to move is used rather than resisted.² This is where the Transcendental Meditation movement says its technique differs from all techniques of meditation which use concentration.

By definition, concentration means directing and holding the awareness on something. Techniques of meditation which use concentration attempt to hold the awareness on some object, a candle, a certain thought or word, some part of the body, or they try to block out thoughts altogether. The effort is to stop the movement of the mind. But with TM, according to Maharishi and instructors of TM, the movement of the mind is not stopped, but used.³

During second introductory lectures on TM, instructors

¹Ibid., pp. 56-57.

²From "Maharishi at Harvard," a film of Maharishi delivering a lecture at the Harvard Law School.

³From standard points to be included in second introductory lectures on TM, delineated at the SIMS Teacher Training Course, Estes Park, Colorado, Fall, 1970.
trained by Maharishi point out that TM also differs completely from techniques of meditation using contemplation, where contemplation means thinking about things such as God or love or other metaphysical concepts. Thinking about things, they say, involves meaning, and the level of meaning is on the conscious thinking level at the surface of the mind. In terms of the model of the mind (Figure 3, p. 16), contemplation is explained as a horizontal activity of the mind, moving from meaning to meaning. It is contrasted to TM, which is explained as a vertical activity of the mind, reducible through levels of greater energy and power within.¹ The possibility, as is held with Mormon meditation, a type of contemplation, that the mind might be moved upon by the Spirit or by the Holy Ghost, an outer influence, and thereby experience a spiritual communion or revelation during contemplation usually is not raised in the TM movement's general explanation of the difference between techniques involving contemplation and TM. A pamphlet distributed by the Students' International Meditation Society (SIMS, hereafter) summarizes what the TM movement holds to be the general differences between TM and most forms of contemplation with the assertion, "Transcendental Meditation is a process of direct experience rather than one of intellectual analysis."²

¹Ibid.
²"Mental Effects" in "Transcendental Meditation," loc. cit.
In explaining, Transcendental Meditation instructors are told to emphasize the uniqueness of the technique.¹ However, in spite of differences which may exist between TM and other Indian practices, which will be discussed below, certain similarities between TM and other techniques of meditation or yoga from India also can be cited. First, TM, like many Indian techniques currently flooding the U. S., was brought out of the Indian Hindu tradition by a guru, in this case Maharishi. Secondly, the use of mantras is not restricted to TM alone, but is common to many forms of Indian meditation.² But perhaps the biggest parallel between Transcendental Meditation and other Indian practices for spiritual development is the goal they share--self-realization, union with underlying, all-pervasive Being, which in Hindu philosophy is termed Brahman.³

In spite of these aspects of Hinduism which surround Transcendental Meditation and its philosophy, Maharishi is quick to emphasize differences between his technique and

¹ From standard points to be included in second introductory lectures on TM, loc. cit.

² Instructors of TM claim, however, that their method of using the mantra differs from the methods of using mantras in other Indian techniques, in that in these other techniques the mantra is concentrated upon and repeated over and over in the same way mentally, while in TM no concentration is involved. Instead, they say, the mantra in TM is "refined" effortlessly towards its source. Ibid.

³ Maharishi says that the field of pure Intelligence, or pure Being, experienced during TM is Brahman, that ultimate Reality, which is described in the Upanishads and the Bhagavad Gita, two important Hindu scriptures. Maharishi, Science of Being, pp. 35-36.
other Indian practices. For instance, he continually speaks out against spiritual mood making, such as he claims has become common among seekers of spiritual enlightenment in India. According to Maharishi's explanations, Indian scriptures describe the state of enlightenment, but in the absence of an efficient technique to produce that state, the descriptions of the state of enlightenment have been mistakenly considered as the path to enlightenment. For instance, the enlightened man is described as peaceful, so many people in India, Maharishi says, have taken to making moods of being peaceful and passive, thinking this will make them more spiritual. As a result, he continues, the value of dynamic action has been overlooked for the most part, and the people remain in their superficial mood, devoid of true deep enlightenment and the peace that flows from it and lacking also in the fruits of action. This effect Maharishi also attributes to mistaken interpretations of the state of non-action enjoyed by the enlightened. The state of non-action is pure awareness, pure Intelligence, which is a profound Stillness. So, many people have tried to reach that state of non-action by withdrawing themselves from action in the relative world, renouncing the world, going into seclusion, making attempts to kill the senses, etc. But all of these attempts Maharishi denounces as misguided. He holds that the inner state of non-action in the Absolute is to be maintained even while the person is engaged in activity in the outer relative world. The mistake, he says,
has been to regard a description of the goal as a map to the goal. The two are not the same.¹

Not only does Maharishi criticize many of the misunderstandings which have arisen in India as contributing to the slothfulness and backwardness of the nation, but also he points out how Transcendental Meditation is fundamentally different from all other forms of meditation, systems of yoga, and myriads of bizarre practices by which people in India have attempted to experience pure Intelligence since the purity of Transcendental Meditation was last perverted and lost to them. It is not the author's purpose to go into detail of Maharishi's explanations on how TM differs from each practice in India. Basically they all seem to differ from TM on at least one of the following important assertions made about TM by Maharishi:

1. TM uses no concentration, forcing, or control, either physical or mental. It uses instead the natural tendency of the mind to seek a field of greater happiness and is simple and easy.

2. TM is systematic; it involves a step-by-step procedure.

3. TM is a technique of direct experience and not an intellectual exercise or form of contemplation.

4. There is no auto-suggestion or mood making involved in TM.

¹Maharishi, Bhagavad Gita, pp. 96-100, 108-109, 111-115.
5. The technique does not rely on faith or belief to work; it is automatic if one just follows the instructions, whether he is a skeptic or a believer.\textsuperscript{1}

**Classical Mormon Meditation—Comparisons with TM**

Meditation may be one of the most overlooked aspects of the Gospel. Indeed, it is so generally ignored in the L.D.S. Church today that many, though not all, Latter-day Saints think meditation has nothing to do with the Gospel or is even against the Gospel principles.\textsuperscript{2} It has been pointed out that often Mormons are too busy running to and fro in the hustle and bustle of the world and in Church activity to even think of drawing aside for quiet meditation.\textsuperscript{3} But Mormon Church leaders from the time of the Prophet Joseph Smith have occasionally spoken of meditation as a tool to broaden the awareness and to commune with oneself and with God.

\textsuperscript{1}\textit{From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Arcata, California, August, 1970.}

\textsuperscript{2}\textit{This is the author's subjective observation based upon witnessing Mormons' reactions to and discussions of the term "meditation."}

\textsuperscript{3}\textit{For instance, Spencer J. Palmer, Coordinator of the Department of Asian Studies at Brigham Young University, and Regional Representative to the Council of the Twelve for Asia, has very lucidly pointed out that meditation is a sorely neglected principle of the Gospel and suggests that we might have much to learn from Asia with regard to meditation in his pamphlet, "Why Study Asia?" (reprinted from Asia, Vol. IV, March, 1971).}
The principle of meditation is nothing new in India and nothing new in the Judeo-Christian tradition. In a conference message President David O. McKay pointed out that Jesus set the example for L.D.S. Church members with regard to drawing aside for meditation.

As soon as he (Jesus) was baptized and received the Father's approval—"This is my beloved Son, in whom I am well pleased" (Matt. 3:17)—Jesus repaired to what is now known as the Mount of Temptation where, during forty days of fasting, he communed with himself and his Father and contemplated the responsibility of his own great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10)

Before he gave the beautiful Sermon on the Mount, he was in solitude, in communion. He did the same thing after that busy Sabbath day, when he arose early in the morning after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when he and others sought Jesus, they found him alone.1

The scriptures are fraught with examples where prophets of old sought silent moments of meditation.2 The Prophet Joseph Smith in this dispensation was speaking of meditation when he said,

Thy mind, O man! if thou wilt lead a soul until salvation, must stretch as high as the utmost heavens and search into and contemplate the darkest abyss and the broad expanse of eternity—thou must commune with God.3


In more recent times the Prophet David O. McKay, one of the most beloved leaders of the Church, made the following statements concerning meditation:

I think we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is meditation.

Meditation is the language of the soul.

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord.¹

The principle and importance of drawing aside from the turmoil of the world for a period of meditation in order to commune with oneself and with God is evident, then, not only in Transcendental Meditation philosophy, but also in Mormonism.

Although the phrase expand the mind, so integral to Transcendental Meditation philosophy, is not emphasized in the Gospel to the extent that it is in TM philosophy, it is nonetheless to be found in the Gospel. The Prophet Joseph Smith at times spoke in terms of enlarging or expanding the mind as in the following instance:

He (God) will endow you with power, wisdom, might, and intelligence, and every qualification necessary; while your minds expand wider and wider, until you can circumscribe the earth and the heavens, reach forth into eternity, and contemplate the mighty acts of Jehovah in all their variety and glory.² (Emphasis mine.)

¹McKay, op. cit., p. 80.
²Smith, Teachings of the Prophet, p. 163.
So the idea of expanding the mind is a parallel shared by Transcendental Meditation philosophy and Mormonism.

The idea of communing with the Infinite, the all-pervasive Spirit, characteristic of Transcendental Meditation and of Eastern thought in general, can also be found in Mormonism. Allusions to the Infinite can be cited, for instance, in the speeches of David O. McKay as in the following instances:

Whether the place of meeting is a humble chapel or a "poem in architecture" built of white marble and inlaid with precious stones makes little or no difference in our approach and attitude toward the Infinite Presence.¹ (Emphasis mine.)

Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite.²

Although there are similarities between TM philosophy and Mormonism over the subject of meditation and aspects of spiritual growth such as expanding the mind and communing with the Infinite, there are also differences. The type of meditation mentioned by Church leaders in the past differs somewhat from Transcendental Meditation.

Examining these leaders' thoughts concerning meditation, it becomes evident that when they use the term "meditation," it has been for the practice of contemplation. President McKay made this very clear when he said, "It (meditation)"

¹President David O. McKay, Man May Know For Himself, comp. by Clare Middlemiss (Salt Lake City: Deseret Book Co., 1967), p. 27.

²Ibid., p. 72.
is defined as a form of private devotion or spiritual exercise, consisting in deep, continued reflection on some religious theme."¹ It has been explained that Transcendental Meditation does not involve contemplation or reflection.²

There is a further fundamental difference in approach to meditation, and, it might be added, spiritual growth in general, between Mormonism and Transcendental Meditation. During Mormon meditation and spiritual life in general, the aspirant seeks his communion with God, his revelations, and promptings mainly through the outer personal influence of the Holy Ghost, which after coming onto him, affects him inwardly through the medium of the Spirit.³ During Transcendental Meditation, by contrast, the experiences and growth are mainly through inner cultivation and contact with the Spirit from within, instead of through the intervention of an outer force.

So, both parallels and differences exist between Mormon meditation and Transcendental Meditation as taught by Maharishi. The importance of drawing aside for periods of quiet meditation can be found in the Gospel, as well as

²See pp. 17-18.
³Joseph Fielding Smith, Selections from Answers to Gospel Questions (Salt Lake City: The First Presidency of the Church of Jesus Christ of Latter-day Saints, 1972), pp. 303-304, 306.
in TM philosophy, though it is emphasized much more in TM philosophy. Other parallels can be found in the ideas of expanding the mind, communing with oneself and with God, and communing with the Infinite. There are differences, however, between the techniques of classical Mormon meditation and Transcendental Meditation. Transcendental Meditation seems to be a bit more of a "do-it-yourself" venture than Mormon meditation and Mormon spiritual life in general, which seeks personal intervention of the Godhead.

**TM a Religion?**

No one seems to doubt that Mormonism is a religion. The question of whether or not TM is a religion, however, is complicated by many factors, not the least of which is the staunch claim by leaders of the Transcendental Meditation movement, instructors of TM, and many practitioners of TM that Transcendental Meditation is not a religion. The issue would seem to hinge largely upon how one defines the term "religion," in itself no simple task. In approaching the problem here the views of the TM movement as to whether TM is a religion might be examined more closely. Then some definitions of religion might be examined, so that TM can be evaluated for qualities of religion in the light of those definitions.

Maharishi and the instructors of TM whom he has trained seem to want to present to the public an image of Transcendental Meditation as a scientific technique of self-
improvement rather than a religion. Ordinarily, religious terms are avoided in presenting Transcendental Meditation to the public because, to quote Maharishi, "If we teach in religious terms, we'll be labeled as a religion, one among dozens." Maharishi holds that TM can be used as a tool "to water the roots of every religion," so a man can "grow within the boundaries of his own religion." According to Maharishi, Transcendental Meditation deals with the basis, the Spirit, underlying religion and not with the laws and ordinances. Thus, he reasons, it has application to all the major religions, since the same Spirit underlies and originally gave rise to them all. But TM does not interfere with the individual structures, the do's and don'ts and ceremonies of each religion.¹ Maharishi would have people believe, therefore, that a Christian could apply TM in his life just as easily as could a Jew, a Moslem, a Hindu, or a Buddhist.

From an objective standpoint, apart from Maharishi's assertions that TM is not a religion, the question of whether TM is a religion depends upon what definition is used for "religion." Commenting on the concept "religion," the theologian Wilfred Cantwell Smith writes, "The term is notoriously difficult to define."² One statement, however,

¹From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Estes Park, Colorado, Fall, 1970.

that Wilfred Cantwell Smith makes about the nature of religion, which seems to fit Transcendental Meditation, is, "Religions deal with what is holy, transcendent, infinite."¹

Paul Tillich, another theologian, notes, "the term religion is open to both limiting and to enlarging definitions." After presenting a restrictive definition of religion, Tillich then ventures a broader definition:

Religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life.²

Insofar as some transcendental meditators might regard TM as a means to their ultimate concern, then according to Tillich's cited definition, TM might be functioning as their religion. If, on the other hand, as is the case with other transcendental meditators, they did not view their practice of meditation as an ultimate concern or a means to an ultimate concern, but more as a technique to gain relaxation, relief from stress and tension, more energy, or more clarity of mind for daily activity, then for them, according to Tillich's broad definition, TM would not seem to be functioning as their religion.

Frederick J. Streng, Charles L. Lloyd, Jr., and Jay T. Allen, authors of Ways of Being Religious, in an

¹Ibid., p. 6.

attempt to give a broad and inclusive definition of religion, say, "We understand religion as a means toward ultimate transformation." Insofar as Transcendental Meditation is a means toward ultimate transformation, which is certainly implied in TM philosophy, it fits this definition of religion.

However, when one begins to examine Transcendental Meditation by more restrictive definitions of religion, then it does not qualify in many respects as a religion. For instance, Tillich states, "One can narrow the meaning of religion to the cultus deorum (the cult of the gods)." Transcendental Meditation does not involve worship of any deity, so it does not qualify as a cult of gods, one limited meaning of religion. Further, if one designates belief and faith as essential ingredients of religion, as does Wilfred Cantwell Smith, then it is not clear that Transcendental Meditation is a religion. Belief and faith, according to instructors of TM, are not involved in the mechanical mental process of TM. It is true, of course, that many transcendental meditators probably have belief and faith that the technique will produce certain effects. However, instructors of TM emphasize that belief and faith

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2Tillich, op. cit., p. 3.

are neither necessary nor required to practice TM and derive benefits from it. They say what is necessary is just following a few simple instructions.¹

Transcendental Meditation would seem to contrast sharply to Mormonism, where belief and faith are required and regarded as essential to spiritual progress. Some of the basic doctrines of the Mormon Church are summarized in thirteen brief statements written by Joseph Smith, which are known as the Articles of Faith. Twelve out of the thirteen articles begin with the words "We believe." There is belief in a trinity of three personal gods, God the Father, Jesus Christ, and the Holy Ghost, belief in salvation through faith in the atoning sacrifice of Jesus Christ and through obedience to the laws of the Gospel, and so on.² There seems to be no real parallel with TM, where belief and faith are held to be unnecessary to practice the mechanical mental technique and derive its benefits. So, Transcendental Meditation and its philosophy does not seem to include the emphasis on worship, belief, faith, and ethical codes³ found in religions such as Mormonism. If these things are regarded as essential aspects of religion, then Transcendental Meditation is not a religion.

¹From standard points to be included in second introductory lectures on Transcendental Meditation, loc. cit.

²The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), p. 60.

³A comparison of Mormon and Maharishi's ideas of morality is developed later, pp. 58-69.
The question of whether TM is a religion is a complex one. Largely, the issue depends on how religion is defined. According to some broad and inclusive modern definitions, TM is a religion. On the other hand, according to more restrictive notions of religion, TM would not seem to be a religion. Whether TM is a religion or not, then, is largely a question of semantics. But at any rate, for the sake of comparison and to further the purposes of this study, it can be said that TM does not include the emphasis on worship of deities, belief, faith, and morality found in a religion such as Mormonism.

**Origins of TM and Origins of Mormonism**

The historical details of TM's origins are rather vague. Maharishi only states that the technique is as old as man and that it has its origins in the Vedic tradition of ancient India.¹ According to Maharishi, the technique was then passed along from master to master to Adi Shankara, a great Hindu reformer and philosopher, whom Maharishi, on the basis of the records of the Shankaracharya monasteries, says lived about 2,500 years ago.² The technique was then

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¹From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Estes Park, Colorado, Oct. 11, 1970. Some historians say that 1,028 religious hymns of the Aryan people were first collected in the Rig-Veda, the first and oldest Hindu text, around 900 B.C. See R. H. C. Davis, et al., Civilization (Del Mar, California, CMR Boobs, 1973), p. 427.

²Most modern scholars assign the life of Shankara to the ninth century A.D. Maharishi suggests they have
passed along through the Shankaracharya tradition founded by Adi Shankara until it reached Swami Brahmananda Saraswati, Maharishi's teacher, who was Shankaracharya of northeastern India. On December 31, 1957, at the Seminar of Spiritual Illuminaries in Benares, India, Maharishi first announced the idea of making the technique of Transcendental Meditation available to the world. Shortly thereafter, Maharishi began his world travels to spread TM. According to Maharishi, from time to time down through the ages, the technique and the wisdom of the Absolute, pure Intelligence, are restored to the masses. The present time, he says, is a period of revival of that wisdom.

Mormonism represents, like TM, a revival or restoration, but this time within the Christian tradition. Joseph Smith, the principle and most instrumental human in the establishment of the Mormon Church, was born in 1805 in Vermont. In his early teens he became concerned over which of the contending Protestant churches was right. When he was fifteen, according to his account, he knelt in prayer to inquire of God about the matter of which church was confused an illustrious successor with Shankara himself, because all Shankara's successors are also known as Shankaracharyas; the name has become a title. Maharishi, Bhagavad Gita, p. 186.

1From a transcript of a tape of one of Maharishi's lectures which was read at the SIMS Teacher Training Course, Arcata, California, August 6, 1970.

2From the author's notes of Maharishi's discourses, Arcata, California, August 27, 1970.
correct and which he should join, whereupon he received a vision of God the Father and Jesus Christ in their physical forms. These two celestial personages told him none of the existing churches was true. Then followed a series of events and revelations in the life of young Joseph Smith, leading to the official establishment of the Mormon Church in 1830.¹

The contrasting historical, cultural, and religious traditions, East and West, Hindu and Christian, from which Transcendental Meditation and Mormonism have emerged, may account for many of the differences between the two philosophies.

¹From "Explanatory Introduction," Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), p. iii.
CHAPTER II

PHYSICAL TRANSFORMATION

Physiology of Meditation

Research on the physiological effects of Transcendental Meditation began in 1966 at the University of California at Los Angeles. ¹ This study carried out at UCLA and a later study conducted through the Harvard Medical School, the results of which were published in Scientific American, February, 1972, ² showed that during TM the metabolism falls sharply, signifying that a deep state of rest is quickly gained. Oxygen consumption, the changes in which are the principle parameter of changes in metabolism, indicates the degree of rest in the body, with lower states of oxygen consumption indicating greater restfulness. The study published in Scientific American showed that oxygen consumption does not change significantly under hypnosis. (See Figure 4, p. 36.) It is reduced by about 8 percent after five hours' sleep. Oxygen consumption during TM drops much

¹The results of these studies conducted at UCLA received their first prestigious publication in Wallace, "Physiological Effects of Transcendental Meditation," Science, March 27, 1970.

Fig. 4.—Levels of rest and change in metabolic rate. Graph extracted from Scientific Research on Transcendental Meditation, a pamphlet published by Maharishi International University. Graph there copied from Benson and Wallace, loc. cit.

more quickly than during sleep, bringing twice the reduction in a fraction of the time, indicating a profound state of rest is quickly produced.

A whole complex of physical changes, a few of which will be mentioned, accompany the reduction of oxygen consumption during TM. Cardiac output, the workload of the heart, markedly declines,\(^1\) yet circulation improves. During stress or anxiety skin resistance evidently shows a

During TM, on the other hand, skin resistance increases dramatically, implying deep relaxation. Concentration of blood lactate, high concentrations of which are closely linked with anxiety neurosis and fatigue, drops precipitously during TM. On this change in blood lactate concentration, the Wallace-Benson article states, "Its concentration normally falls in a subject at rest, but the rate of decline during meditation proved to be more than three times faster than the normal rate." Such a change suggests reduction of fatigue and tension. Although the physical rest is so profound, even deeper than deep sleep, the activity of the brain, as measured by an electroencephalograph, indicates that the meditating subject is still alert and able to respond to stimuli. For the deeper physical levels of meditation, which may correspond to the subjective experience of transcendental consciousness, Dr. Wallace has coined the term "restful alertness." The objective scientific data on the physiology of meditation offer explanation for the subjective reports of many transcendental meditators who claim that when they emerge from TM, they feel more calm, refreshed, and relaxed.

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1 Incidentally, polygraph readings measuring skin resistance are the tests administered during lie detector tests.

2 Benson and Wallace, op. cit., p. 89.

3 Ibid., pp. 87-88.

Maharishi explains this experience of meditators, claiming that the great degree of rest TM produces dissolves from the nervous system the deeply rooted stresses and tensions which have accumulated in life.¹

These stresses, Maharishi holds, are the brakes on evolution. They are the basis of weakness within individuals and restrict man from progressing in and enjoying life as he should. As more and more of these stresses from past experiences are removed from the body through regular meditation, according to Maharishi, the nervous system becomes stronger and more flexible, so that it does not gather stress as easily as before. The nervous system becomes free for greater efficiency and enjoyment in life.² Meditators frequently report that situations which previously would upset them do not bother them as much or as intensely as they continue with TM, and that gradually these same previously trying and traumatic experiences in daily life no longer cause them to lose their balance and their ability to deal effectively with the situation. Maharishi says meditators begin to feel more grounded in themselves and less at the mercy of all the winds of circumstances and change.³

¹From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Estes Park, Colorado, October 11, 1970.

²Ibid.

³Concerning this assertion, studies conducted by Dr. Orem-Johnson of TM's effects on the nervous system showed TM produced changes toward increased stability in
The implications of this process for stress-caused problems could be tremendous. So many of the heart disorders, anxiety neurosis, insomnia, hypertension, and ulcers rampant today are caused or complicated by mental and physical stress. If TM can eliminate much of the stress and tension prevalent today, as the scientific studies would suggest and as many of those who practice TM claim, then a solution to some of these stress-based difficulties may exist.

"According to Maharishi, the spiritual aspect of this process of stress dissolution, which he calls the refinement and purification of the nervous system, lies in the greater reflection of the inner light, pure Intelligence, which shines forth more and more in the individual's life as the stresses are dissolved through meditation."

Maharishi holds that every individual already has the tremendous resources of pure Intelligence within him, similar to the Gospel idea that every man is born with the light of Christ, but if stresses are there, they will muddle the reflection of this inner light. This idea can easily be understood through an analogy. The sun is always in the sky, but if clouds are there too, not all the light can get through, and thus the day is darkened. Stresses, the nervous system, changes frequently associated with increased emotional stability. Reference: Orem-Johnson, "Autonomic Stability and Transcendental Meditation," Journal of Psychosomatic Medicine, 1972.
Maharishi says, are like clouds in the nervous system, preventing the full value of the inner light from emerging into a man's life. Just as clouds blow away or are burned off, and the light of the sun shines forth, similarly, as stresses are dissolved through TM, more of the light of pure Intelligence shines peacefully through. "Eventually, when all the stresses are gone, Maharishi claims that the whole mind and body are flooded with this peaceful and powerful fullness."

Physical Changes Described in the Gospel

Some of the emphasis in TM philosophy on the physical body has been discussed, especially in reference to purifying the nervous system. In Gospel doctrine we will also find importance laid upon the body and on its physical transformation. In reviewing some of the Gospel doctrine on this subject it will be interesting to see if there are any parallels between Transcendental Meditation and the Gospel with regard to physical changes.

Mormon teachings, which we refer to in this work as the restored Gospel or simply as the Gospel, consider the body as sacred. The Apostle Paul was instrumental in shaping this attitude. He referred to the body as the temple of God as in the verse, "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16) Mormons have become well-known for

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1 From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Estes Park, Colorado, Oct. 11, and Nov. 5, 1970.
their prohibitions against coffee, tea (those types of drinks containing caffeine), tobacco, and alcohol. These precautions, known as the "Word of Wisdom," have been instituted to preserve health and keep the body pure.

"Sin is often said to defile the body,"¹ which implies that there may be some physical effect, some type of impurity left in the body as a result of sin.² It is believed in the Mormon Church that sinning will leave the nerves tormented and flaggelated.

This is particularly interesting, as Maharishi also says that sinning stresses the nervous system, and we might recall that in his thinking, deposits of stress constitute the impurity of the physical system.²️ Immediately following the speech of a professor of sociology at the First International Symposium on the Science of Creative Intelligence (August, 1970, in which the professor criticized religious morality, particularly with regard to conservative views toward sexual behavior, Maharishi, in a most uncondescending manner, made the following comment: "Fundamental do's and don'ts of religion are to protect the physiology." He explained further, "Religious rules are to save man from behaving in an ignorant manner; they are to keep man's nervous system pure and enable him through

¹See I Corinthians 3:17; 6:19 for other references of Paul to the body as the temple of God and to the idea of defiling that temple.

²This is implied especially strongly with regard to the effects of fornication. See I Corinthians 6:18.
every action to purify the nervous system further.  

Here we see a close parallel to the Gospel attitude toward the body as the temple of God and the importance of morality in keeping that temple, the body, pure.

The physical changes which take place with spiritual growth in the Gospel in this life (i.e., before death of the body and particularly before resurrection) are not emphasized so much in relation to the total Gospel plan as they are in Maharishi's thinking. But nonetheless, throughout the Gospel we can find scattered allusions to the physical transformation which accompanies spiritual transformation. For instance, consider the passage below:

For whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified unto the renewing of their bodies. (Doctrine and Covenants 84:33).

The term "renewing of their bodies" reminds one of the alleged juvenating effects of TM.

When bodily changes as a consequence of the Gospel are discussed, certainly the physical effect of the Holy

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1 Maharishi generally attributes the gathering of stress to an overload on the nervous system, but his idea of sin leaving stress, or impurity, is isolated and brought out here due to its connection to Gospel beliefs. Quotes from the author's notes, SIMS course, Arcata, California, August 30, 1970.

2 The two priesthoods mentioned here refer to the Aaronic and the Melchizadek Priesthoods, the Lesser Priesthood—which Aaron and his descendants, among others, held—and the Higher Priesthood after the Order of the Son of Man, which, according to Gospel doctrine, the early patriarchs from Adam to Noah, Abraham, Moses, and some of the great prophets and Christ himself held. Mormons believe the keys and authority of these priesthoods have been restored by
Ghost deserves mention. We can glean a good deal on this subject from some of Joseph Smith's comments.

It (the Holy Ghost) is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.\(^1\)

Joseph Smith's comments on the changes in blood chemistry illuminated here seem particularly interesting.

In perhaps one of the most beautiful treatments of the gift of the Holy Ghost, Parley P. Pratt, one of the early Apostles of the restored Church, notes some of the physical effects of the gift of the Holy Ghost:

It develops beauty of person, form and features. It tends to health, vigor, animation and social feeling.

\[\text{the Lord to earth in this age, after a long absence, through personal manifestations of the resurrected personages, John the Baptist, who delivered the Aaronic Priesthood; and Peter, James, and John, who conferred the Melchizadek Priesthood, through the laying on of hands, to Joseph Smith and Oliver Cowdery, who were to pass it on to other faithful and worthy male members of the Church when the time was appropriate. Most of the male members of the Church today hold one of these two priesthoods, first the Aaronic, then passing on into the Melchizadek as they meet the necessary requirements.} \]

\(^1\)Smith, *Teachings of the Prophet Joseph Smith*, pp. 149-150.
It invigorates all the faculties of the physical and intellectual man. It strengthens and gives tone to the nerves.\footnote{Parley P. Pratt, \textit{Key to the Science of Theology} (9th ed.; Salt Lake City: Deseret Book Co., 1965), p. 101.}

The effects described in this passage correspond remarkably with the type of results attributed to Transcendental Meditation. The statement, "It strengthens and gives tone to the nerves," especially could not be closer to the description of the physical effects of TM as Maharishi describes them.

But perhaps the most spectacular general physical change, illuminated as an important part of the Gospel plan, is the resurrection. Resurrection, according to Gospel writings, occurs some time after the death of the physical body here on earth, when the spirit has left and gone to the spirit world, there to remain until the time of resurrection. Brigham Young portrayed this dramatic event as follows:

Then the peculiar fundamental particles that organized our bodies here, if we do honor to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together again in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to dwell with the Father and the Son, and we never can be prepared to dwell with them until then. . . . This body must be changed, else it cannot be prepared to dwell in the glory of the Father.\footnote{Widtsoe, \textit{Discourses of Brigham Young}, p. 374.}

The resurrected body as described in the Gospel is an interesting specimen indeed. The resurrected body is
immortal. Its immortality is associated with the peculiar nature of its blood chemistry. Actually, there is no blood in the resurrected body, but some other type of fluid. Brigham Young describes this:

The blood he spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection; the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When that is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink, will be supplanted by another element; for flesh and blood cannot inherit the Kingdom of God.1

The resurrection has no counterpart in TM philosophy, since TM is presented as a technique to improve and uplift life here and now upon the earth, and its philosophy does not emphasize the aspects of individual life after death. But still a facet of Maharishi's thought bears a similarity to Gospel doctrine concerning the resurrection. Maharishi explains that the body is necessary to attain the highest consciousness. This is because the physical nervous system, as noted earlier, is the machinery of perception, closely connected with the mind, and this machinery is needed to develop the highest perceptions, greatest power, and fullest joy. Of course, the idea of the necessity of the body for fullness of joy is also a Gospel doctrine closely associated with the resurrection. "Spirit and element insep-}

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1Ibid.
ated, man cannot receive a fullness of joy." (Doctrine and Covenants 93:33-34)

In conclusion, we can find physical changes elaborated upon as a part of growth in both the Gospel and TM philosophy. Some difficulties arise in comparing these changes, in any scientific manner, however, since probably no objective scientific studies have been conducted with regard to the evolving man in the Gospel, and though studies have been conducted on the physiology during individual meditations, those transformations which occur in the body as a result of regular meditation through the years have only begun to be scientifically explored. Nevertheless, changes in blood chemistry and positive effects on the nerves, somewhat scientifically substantiated in the case of TM, are claimed both by the leaders of the Restored Church and by the TM movement. In both cases blood chemistry supposedly changes, but whether or not there are any common changes in this respect, we do not know. Certainly, TM proponents do not claim that TM makes a man literally of the seed of Abraham as far as blood goes, nor do they speak of any changes in blood as radical as that which occurs at resurrection. With regard to effects on the nervous system, however, there are more parallels. According to Mormon doctrine, the gift of the Holy Ghost, which is the Spirit of God bestowed from outside the individual by the Holy
Ghost,\textsuperscript{1} strengthens and calms the nerves. TM, through which it is claimed one can experience the Spirit of God from within, also reputedly strengthens and calms the nerves.

\textsuperscript{1}By the Holy Ghost here we mean the third member of the Godhead, who is said to be a personage of spirit. In the Gospel "Holy Ghost" is also sometimes used for the Spirit of God, which is the impersonal light of truth. For an elaboration on these two distinct meanings of the Holy Ghost, see James E. Talmage, Jesus the Christ (38th ed.; Salt Lake City: Deseret Book Co., 1971), p. 720.
CHAPTER III

TM AND REBELLION

Conservative Views of Maharishi

One area where most people would probably expect a wide schism between TM philosophy as expressed by Maharishi and Mormonism is over traditional conservative values. Mormonism would seem to represent the so-called Establishment, upholding as the L.D.S. Church does the values of patriotism, the laws of the land, social order, modest appearance, and strict morality. At first glance, it might seem that TM belongs on the other side of the fence—as something catering to and feeding the rebellious and "far out" factions of society.

It is true that Maharishi's appearance is that of an Indian monk, complete with long hair, beard, and flowing white silk robes, but at the same time immaculate in cleanliness. The values of society, morality, country, etc., are usually not brought out in introductory lectures on Transcendental Meditation as taught by Maharishi.¹ But should a person undertake a teacher-training course with

¹The only "don't" emphasized for those wishing to receive instruction in TM is that they do not take non-prescription drugs such as marijuana, LSD, amphetamines, or barbiturates for at least fifteen days before starting TM.
Maharishi in order to become an instructor of TM, he will probably be greatly surprised to find just how conservative Maharishi really is.

Maharishi upset some of the course participants at the August, 1970 SIMS Teacher-Training Course, which the author attended, by announcing that teachers of TM should have neat, conventional appearance in accordance with the contemporary standards of society. At that time that standard included short hair and no big beards. His own appearance, he explained, was expected of him according to the traditions of his country, his work and way in life being what they were. Here in America the teachers of TM would have to have a neat look in order not to cause unnecessary resentment and in order not to be associated with "life-styles" based on weakness and irresponsibility." As more and more hopeful teachers-to-be of TM accepted this view, locks and long hair began falling to the ground and floors all over the areas where the meditators were staying. The author was very amused one day as one of the younger course participants, a boy about fifteen, appeared with his hair cut, in the line of people standing respectfully as Maharishi walked from the lecture hall to an awaiting car. Prior to this day the lad had always worn bib overalls and his kinky blond hair had protruded straight out at least a foot and a half in every direction. As Maharishi passed, the lad, with his freshly cut hair, said, "How do you like my hair now, Maharishi?" Turning to him, Maharishi, in his
joyful, yet sincere, way, replied, "Oh, your mother will be very happy."

One might expect Maharishi to advocate conventional appearance for the instructors of TM, as this would be important in spreading the technique throughout society, especially among the older and conservative elements. But, as we shall see, his conservative views did not stop there.

At the August 1970 SIMS Teacher-Training Course Maharishi spoke on several occasions of the choiceness of America, a view which incidentally is dear to the hearts of the Mormons. His praises approximated the prophecy from the Book of Mormon concerning the United States:

Nevertheless, thou beholdest that the Gentiles who have been lifted up by the power of God above all other nations upon the face of the land which is choice above all other lands. (1 Nephi 13:30)

Maharishi held that in no other nation (outside the U.S.) was so much creative intelligence manifest. When some of the listeners raised their voices to protest his views, Maharishi commented that youth all over the world complain against their countries, but the youth of America, he claimed, had far less to complain about than the youth of other countries.

In the presence of hundreds of youths who were skeptical of "the system," Maharishi spent several lectures explaining the need for structure, for systematized living, and for social order for the sake of maximum evolution in life. Having a system and structure to life, he said,
enables a man to channel his genius in the most productive way for his own benefit and the benefit of others in society. For maximum progress of society as a whole, he asserted, it was necessary for the people to abide by the decisions of the majority.¹

Maharishi portrayed the role of the individual in society as follows: Each individual through some work contributes his little share to the functioning of society and receives the fruit of the little shares contributed by the work of others. Every screw of the machine has to work in its place. If one screw leaves his place to tell another screw how to work or to try to take the place of another screw, the whole machine will rattle, chaos will erupt, and productivity will be lost.² This hardly sounds like a philosophy of rebellion.

Laws, Maharishi expounded, help to maintain structures and maintain existence. The laws of society are to safeguard the individual's evolution. These laws of society, he asserted, are the expression of nature.³ This expression of Maharishi of the deeper source of civil law reflects the view of the Church as expressed by President Marion G. Romney:

¹From the author's notes of Maharishi's discourses, SIMS Teacher-Training Course, Arcata, California, August 9, 1970.

²Ibid.

³Ibid., Estes Park, Colorado, October 24, 1970.
The law of Christ is all-inclusive. It concerns not only rules that shall govern beyond the grave, but also the law of nature here and now—local, national, and international.¹ (Emphasis mine.)

Not only civil laws but also religious laws have their importance in relation to the progress of men in Maharishi's view. Some of Maharishi's statements on the value of morality and religious rules in protecting the nervous system from gathering stresses have already been alluded to.² It should be noted, however, that Maharishi generally does not try to specify all these rules, but rather he leaves it to the individual to follow the rules of his own religion and his own society. He simply says, "Meditate regularly and avoid doing that which you know to be wrong." He warns meditators to not be like an elephant, who takes a bath in the river (analogous to cleaning oneself inwardly with TM), and then as soon as he is done, he climbs back out of the water onto the bank and starts throwing dirt all over himself again.³

Maharishi's attitudes toward society, laws, and religion cannot be labeled as rebellious or radical. He claims to be more interested in adding TM to the existing structures than in tearing down the old structures. His beliefs and perceptions seem to be in harmony with the

²See p. 41-42.
³Analogy from the author's notes of Maharishi's discourses, Arcata, California, August, 1971.
conservative values upheld by the Mormon Church. The primary reason he gives for upholding these values is the same as the motive offered by the L.D.S. Church in this respect—namely, the spiritual progress of man.

**TM and Drugs**

Not all or even a large proportion of those practicing Transcendental Meditation as taught by Maharishi have ever heard Maharishi speak on the subjects in the foregoing section. Thus, his views on these subjects may not be shared by many meditators. Also, his conservative views on morality, country, social, civil, and religious laws are not emphasized in the TM movement nearly to the extent that they are in Mormonism. But even without exposure to Maharishi's personal influence and outlook on life, individuals often report their values on life change as a result of regular meditation. One indication of TM's effects on rebellion are its effects on drug users.

Drs. Wallace and Benson conducted a systematic study of decreased drug abuse among 1,862 meditators, which has attracted attention at many official levels throughout the nation. Summarizing their findings with respect to this sample of meditators, Wallace and Benson wrote:

These subjects significantly decreased or stopped abusing drugs; decreased or stopped in drug selling activity; and changed their attitudes in the direction of discouraging others from abusing drugs after starting Transcendental Meditation. Further, the subjects decreased their use of "hard" alcoholic beverages and cigarette smoking. The magnitude of these changes
increased with the length of time that the subject practiced Transcendental Meditation.¹

Most often, meditators who were former drug users report they began using less and less drugs or gave them up altogether as soon as they started TM, because they preferred the experience of TM and its after-effects to those of drugs.²

Maharishi explains the preventative aspect of TM with regard to drugs as follows: If a man (or more appropriately, an adolescent) is weak, even though he has the knowledge of something as being bad, his weak mind may tempt him to try it. As well as telling him it is poison, you must strengthen his mind, so he will have a sense of inner well-being and a strong thought force and will power, so he will not be tempted to try the drugs.³ This is how Maharishi says TM strengthens the individual and prevents the problem before it arises.

Once drug abuse has started, however, the problem


³From the author's notes of Maharishi's discourses, Estes Park, Colorado, October 24, 1970.
may be largely in motivating the user to stop, when he may not be convinced that drugs are bad. There may be a resistance to any programs which openly oppose drugs. On this facet of the problem, Wallace and Benson have written:

Transcendental Meditation is acceptable among youthful drug abusers. It is offered as a program for personal development and is not specifically intended to be a treatment for drug abuse; the alleviation of the problems of drug abuse is merely a side effect of the practice. Thus, it may not threaten those beliefs of the committed abuser who condones the use of drugs.¹

And yet, even though TM, as it is presented for instance in an introductory lecture, does not at first openly appear especially threatening to drug use, use of drugs, it would appear from studies, decreases with regular meditation. Transcendental Meditation, then, may offer a subtle and powerful positive alternative to drug abuse.

As time goes on L.D.S. Church leaders are taking stronger stands against drugs, as they have against alcohol, tobacco, and caffeine in the past. To begin TM a person is required to refrain from drugs such as marijuana, LSD, amphetamines, and barbiturates. After he begins TM, there is no set rule against using these drugs, but he may be discouraged from using them by instructors of TM, and generally, as we have seen, the use of drugs tends to fall off if meditation is continued regularly. In the introductory lectures on TM and throughout the TM movement as a whole, little emphasis is placed on the negative effects of alcohol

¹Wallace and Benson, "Decreased Drug Abuse with Transcendental Meditation," p. 8.
Fig. 5.--Reduction in non-prescribed drug use with TM.  

and tobacco, and these things are not forbidden as they are to Mormons according to the Word of Wisdom. Nonetheless, Maharishi occasionally speaks of tobacco and especially

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1 This graph was copied from the pamphlet "Scientific Research on Transcendental Meditation," loc. cit. Data for the graph came from a study by L. S. Otis of Stanford Research Institute: Otis, "Changes in Drug Usage Patterns and Other Benefits Derived by Practitioners of Transcendental Meditation," 1972 (article in preparation for publication). Otis's findings were very similar to those of Wallace and Benson, cited previously.

2 See pp.41-42.
Fig. 6.--Reduction in use of tranquilizers, stimulants, and prescribed drugs with TM.\textsuperscript{1}

alcohol as debasing and weakening to the life of an individual.\textsuperscript{2}

So, although conservative values such as patriotism, adherence to the laws of the land, neat appearance, social order, and strict morality--all championed by the Mormon Church as expressions of truth--do not mark the general tone of the TM movement, these values, nonetheless, appear in Maharishi's thought, which forms the TM philosophy.

\textsuperscript{1}Otis, \textit{loc. cit.}

\textsuperscript{2}See, for instance, Maharishi, \textit{Science of Being}, pp. 76, 124.
CHAPTER IV

INNER AND OUTER MORALITY

One area where TM and the Gospel vary in emphasis and approach is that of morality. The Gospel stresses strict outer morality—that is, behavior in accordance with commandments and religious rules in order that man might obtain spiritual purity. Meditation, on the other hand, is claimed to first bring spiritual purity in the mind, thereby producing what we might call a sort of inner morality as the basis for right action in the outer field of life. Probably an individual deeply involved in either of the two philosophies might at first regard the other as having put the cart before the horse so far as morality and spirituality are concerned. Though the fundamental difference in emphasis remains, digging deeper into the two philosophies we can find mention of the value of both outer and inner morality as aspects of both Maharishi's thinking and of the Gospel.

Inner Morality in Transcendental Meditation

Inner morality might best be defined as righteous feelings, thoughts, and actions which are in accordance with the laws of nature and which spontaneously arise from a
state of inner purity. According to Maharishi, this situation grows through regular practice of Transcendental Meditation as follows: As stresses are removed from the nervous system, the field of thinking becomes clearer and negativity is erased from the mind and emotions. Thoughts and feelings, less influenced by negative stresses within the person, naturally become more right. Since all action springs from some emotions or thought, when the fields of thinking and feeling become more pure, actions also improve in quality. The inner fields of emotion and thinking are also upgraded through TM by establishing contact between the field of thinking and the underlying field of pure Intelligence, which is Spirit. With this contact the mind becomes more and more flooded with pure consciousness. Thoughts then arise increasingly from pure Intelligence instead of from stresses.

One with God's Mind and Will

Maharishi continues to develop this train of thought, saying that as contact of the individual mind with inner pure Intelligence, cosmic intelligence, is strengthened through regular practice of Transcendental Meditation, the individual's mind comes more and more under the sway of the Spirit. Accordingly, as we have seen, thoughts, the impulses to action, come more and more from the inner Spirit, pure Intelligence. When the individual's mind is finally

1 Maharishi, Science of Being, pp. 144-146, 149-156.
permanently established at that level of pure cosmic intelligence, then his mind and actions are naturally in tune with all the laws of nature, which operate at that deep and subtle level. According to Transcendental Meditation philosophy, to be in tune with the laws of nature and with the Spirit, pure Intelligence, is to be in tune with the will of God, since the laws of nature are the expressions of God's will, and His will is expressed through the Spirit.¹

Maharishi has pointed out that it is impossible when we are weak, incapable, and full of stresses to fulfill any promise to always do God's will.² But when a man has dissolved all the stresses through the deep rest of TM and has expanded his mind, then his individual intelligence, Maharishi holds, is functioning on the level of cosmic intelligence. Then, "he sleeps in the will of God; when he is awake, he is awake in the will of God. . . ." He flows in that state in the will of God. Every impulse of individual action is then an impulse of cosmic intelligence. Maharishi argues that only then can we truthfully say, "Let thy will be done."³

"Let Thy will be done," according to Maharishi, is a state of total surrender, not a superficial mood or

¹Maharishi, Science of Being, pp. 156-157; 277-278.
²From the author's notes of Maharishi's discourses, November 18, 1970, Estes Park, Colorado.
³From a SIMS tape of Maharishi's discourse delivered on the morning of August 15, 1970, Arcata, California.
attitude. It is a state possible only when the awareness is open to cosmic intelligence.¹ And Maharishi further maintains this state is gradually unfolded very easily by meditating regularly with TM and avoiding that which you know to be wrong.

Though the technique of attuning the mind to the inner Spirit through the specific means of Transcendental Meditation may be unknown to most Mormons today, the ideal of being one with God's will through attunement to His Spirit certainly is not unfamiliar to them.

Jesus himself is credited with saying, "I am in the Father, and He is in me," and on another occasion, "I and the Father are one."² Most commonly in Mormonism the unity of the Father and Son is taken to mean they are one in purpose. Logically, in order to be one in purpose, they must be one in mind, one in intelligence, in other words, one in Spirit, since it is through the Spirit that God's purpose is conveyed. Joseph Smith substantiates this interpretation in Lectures on Faith, a compilation of his discourses delivered in the Kirtland Temple, 1834 and 1835. There he equates the "mind of the Father" with the "Spirit of the Father,"³ and continues to say that the Father, Son, and

¹From the author's notes of Maharishi's discourse, November 18, 1970, Estes Park, Colorado.
²St. John 10:30.
Holy Ghost, though they have separate bodies, are one because they all share the mind, glory, and power of the Father—*in other words, the Spirit of the Father*.\(^1\)

This is the same Spirit which, according to Mormon doctrine, is shed forth upon man as he progresses spiritually, so it seems to be in tune with Mormonism to say that earthly man too can share in the mind of God, be one with Him, and partake of His fulness. Being one with the mind and Spirit of God, man would, of course, be doing the will of God automatically. So we see the concept of doing the will of God through the Spirit, which appears in TM philosophy, is also manifest in the Gospel.

**Response According to Situation**

Maharishi stresses that it is only possible to act right in every situation (i.e., in accordance with the laws of nature) when the individual intelligence is established permanently in cosmic intelligence. He explains that the results of an action are too far-reaching and complex for any individual to intellectually know what is right in every situation. The individual human intellect is just too narrow to know by itself all the conditions.\(^2\)

Maharishi comments that until the individual mind is one with universal Intelligence, the laws of society, and even better, the rules of scriptures, provide the best

\(^1\)Ibid., p. 40.

guidelines for right action. But even so, he points out, the same rule cannot adequately cover all the situations. What is right in one situation may be wrong in another. With time and place the values of actions change, and the results change. So he says rules in scriptures, though helpful and uplifting, do not suit all the changing circumstances.¹

Elaborating on the inability of the intellect to always choose the right on the basis of rules or study, Maharishi explains that an individual cannot always compute right action, because he cannot know all the subtle effects and circumstances, all the complications of relationship, involved with the action. Continuing, he says a small computer can take a certain amount of information, maybe a hundred factors, and compute a direction. A bigger computer can take into account maybe a million factors and compute a direction. The cosmic computer, cosmic intelligence, takes everything into account and computes a direction. By getting in tune with the Spirit, which is cosmic intelligence, all the complexities which are beyond human reason to know are computed automatically for the individual, and the impulse to action simply comes in the right direction and in accordance with all the laws of nature.²

So, according to Maharishi, the purpose of religion

¹Ibid., p. 172, and the author's notes of Maharishi's discourses, Arcata, California, August 26, 1970.
²From the author's notes of Maharishi's discourses, summer, 1971, Amherst, Massachusetts.
in leading an individual to always act in a righteous and uplifting manner in accordance with the will of God cannot be fulfilled from the intellectual level. Nor, according to Maharishi, can it be fulfilled from the level of intention, because the intention of an action has little to do with its results.\(^1\) In TM philosophy right action in every situation only occurs when the individual's mind is established in cosmic intelligence, pure Intelligence, and is therefore at all times under the force of evolution, which is the expression of God's will through pure Intelligence and through the automatic laws of nature.\(^2\)

The usual approach to ethics in the Gospel is more fundamentalist and absolute than situational. But nonetheless, the idea of response according to emphasized by Maharishi, has been given sporadic attention in Mormonism, as a quote from the Prophet Joseph Smith clearly shows:

That which is wrong under one circumstance, may be, and often is, right under another.

God said, "Thou shalt not kill," at another time He said, "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted--by revelation adapted to the circumstances in which the children of the kingdom are placed.\(^2\)

Recognizing the need for divine guidance in accordance with the changing times and circumstances, Mormons ideally rely not only on commandments set forth in scriptures but also on personal revelation, and on revelation

\(^1\)Ibid., August 26, 1970, Arcata, California.

\(^2\)Smith, Teachings, p. 256.
through a divinely appointed prophet, both types of revelation supposedly coming through the Spirit.¹

**Inner Morality vs. Outer Morality**

As mentioned earlier, a prominent feature of the Church is outer morality. By outer morality we mean strict adherence, often through personal control, to rules and commandments, with the promise of reward of the Spirit for good action and obedience. The value of this type of outer morality is recognized by Maharishi, who, as we have seen, speaks of religious rules as protecting the nervous system and safeguarding evolution. He has also spoken of systems of control, as contrasted to the spontaneity of TM, as a way to knowledge. A choice statement of Maharishi supportive of outer morality such as that called for in the Gospel is "Obedience is the key to freedom."²

The basic principle of outer morality can be summarized as follows: "Be good, and you shall have the Spirit to be with you." A basic principle of TM philosophy and inner morality, on the other hand, is "Have the inner Spirit with you first, then you will be good naturally."³ As previously commented, from the point of view of each philosophy, 

¹The Savior, the Priesthood, and You (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1973), pp. 85-91.


³Since right action comes from attunement to the Spirit.
it must look like the other has put the cart before the horse.

But, although the Gospel primarily operates on an opposite or converse principle of morality when compared to TM, many passages in the Gospel suggest the great worth of inner morality, such as that emphasized in Transcendental Meditation philosophy. «The priority of inner morality was expressed by the Savior during his earthly mission as in the following instance:

Woe unto you, scribes and Pharisees, hypocrits! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. (Matthew 23:25-26) »

The idea that virtue and righteous behavior gush forth from the Spirit within man (the reason why, according to TM philosophy, the Spirit is sought first in TM with improved virtue and behavior to follow as a consequence) is brought out by Paul: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." (Galatians 6:22) Many Mormons can relate to this idea, a basic tenet of TM, through their own experience. A few Mormons have related to the author that after receiving an influx of the Spirit through some experience such as a blessing, ordination, or something, they naturally feel

1 In the controversy over the Gentiles entering the early Church, Paul's use of such phrases as "circumcision of the heart" (Romans 3:29) and the "law written in their hearts" (Romans 3:15) may also involve reference to the idea of inner morality.
fuller, and in that happier mood, find themselves kinder and more loving without having to try.

This is similar to the natural effect claimed for Transcendental Meditation on social behavior. According to explanations offered by the TM movement, TM, in removing the stresses and putting the individual more in tune with himself and the inner Spirit, leaves the person feeling fuller and more positive. Naturally, TM teachers proclaim, more positive behavior toward others begins to follow. The refinement of perception through TM also supposedly leads to greater appreciation of the subtler positive qualities in others, which causes the heart to swell and melt in greater love. These improvements in social behavior as a result of TM are supposedly a manifestation of the growth of inner morality. Maharishi holds such changes which occur through TM are not contrived, nor are they superimposed upon the mind from the outside, from some rule or advice, but rather they arise spontaneously from within. The principle seems to be if the individual is feeling fuller within himself, then naturally he has more to give to others.¹ The cup runneth over, so to speak. Such is the idea of inner morality.

¹Maharishi, Science of Being, pp. 183-184; 186-187. Several studies dealing with improved psychology and social behavior through TM have been conducted. A study in Germany, comparing forty-nine TM teachers with the average German population, showed the following traits in the transcendental meditators: (1) reduced nervousness and correspondingly reduced psychosomatic disease; (2) reduced aggression, more harmony, more effectiveness; (3) reduced
Conclusions

Transcendental Meditation philosophy and Mormonism emphasize two aspects of morality, inner and outer. At first the principles seem opposed, but looking deeper into them, they may represent complementary ideals. Maharishi emphasizes inner morality, but says outer morality (i.e., rules of right and wrong action) can help keep the nervous system in balance.

depression, more self-assurance and contentment; (4) reduced inability, more tolerance in frustrating situations; (5) increased sociability, liveliness, and friendliness; (6) increased self-assuredness, more self-confidence, good humor; (7) decreased tendency to dominate, more respect and increased cordiality; (8) decreased inhibition, increased freedom; (9) decreased self-criticism, decreased self-doubt; (10) increased outgoingness; (11) decreased emotional instability; and (12) increased staying power and efficiency. Fehr, Nerstehimer, Tober, February, 1972 (an unpublished report of the University of Cologne, Germany).

In another study, this time in the U.S., a personality inventory test was administered to a group of students, some of whom were then taught TM. Later, the personality test was readministered, and the results showed that the meditators had progressed more toward self-actualization (such as that described by Maslow) than had the non-meditators. Seeman, "A Study of the Influence of Transcendental Meditation on a Measure of Self-Actualization," Journal of Counseling Psychology, Vol. 10, No. 3 (1972).

A third study worth noting substantiated the above-mentioned findings, and reported that compared to non-meditators, meditators: (1) are happier individuals, (2) are more relaxed, (3) are less sad, (4) experience the feeling of enjoyment more often, (5) seek arousal as much as do non-meditators--however, extreme forms are avoided, (6) seek social relationships as much as do non-meditators in spite of the fact they tend to spend more time alone (7) seem to develop deeper personal relationships, and (8) have more personal resources (they depend less on their external surroundings for happiness). Shelly, Dept. of Psychology, University of Kansas, Lawrence (published in Meaningful Leisure).

system pure and can aid in developing good habits. Mormonism emphasizes outer morality, but the Gospel also contains references to inner morality. Inner morality, according to the philosophies being discussed, influences outer morality, in that inner morality is a state where outer actions spring from and are in accordance with the Spirit and therefore are moral.
CHAPTER V

PURE INTELLIGENCE AND THE SPIRIT OF GOD

Pure Intelligence, as it appears in TM philosophy, and the Spirit of God, more commonly a Gospel term, have been used occasionally in this work for the same reality. As already mentioned, Maharishi sometimes calls pure Intelligence the Spirit. As we shall see, in the Gospel the Spirit of God is also in places referred to as pure Intelligence. But the fact that the two terms, "pure Intelligence" and "Spirit of God," are used interchangeably within each philosophy does not in itself completely justify the assertion that pure Intelligence, as it is used in TM philosophy, is the same thing as the Spirit of God in Mormonism. In order to gain a better insight into the question of whether or not the pure Intelligence spoken of by Maharishi is the same reality as the Spirit of God underlying the Gospel, the qualities of each should be compared.

The nature of pure Intelligence as it is used in TM philosophy has previously been discussed in Chapter I.¹ It is described as the infinite, eternal, omnipresent, all-pervasive, non-changing essence of life, pure Being. This absolute, non-changing field of life underlies and gives

¹See especially pp. 10-12.
rise to all the forms and phenomena of the changing material creation. As we have seen, Maharishi says this unbounded pure Intelligence is the power of the Almighty. A very basic principle of TM professes that this unbounded field of Spirit, or pure Intelligence, can be found within one's mind as the basis of consciousness, and contact with the field of pure Intelligence within one's mind brings enlightenment.¹ Does the Spirit of God in Gospel teachings bear any or all of these qualities of pure Intelligence as set forth in TM philosophy?

**Spirit of God Defined**

At various places in the restored Gospel doctrine, the Spirit of God has separate and distinct meanings. Before proceeding further, we must decide which of these usages of the term "Spirit" we will compare with "pure Intelligence."¹ Bruce R. McConkie in *Mormon Doctrine* distinguishes three different usages of the term "spirit" as follows:

1. It has reference to the spirit body of Christ our Lord, the body which he had from the time of his birth as the first born of the Father until he was born of Mary in mortality; 2. It is used to mean the Spirit of Jesus Christ, or the light of truth, or light of Christ--the Spirit which is impersonal and fills the immensity of space, the Spirit which is the agency by means of which God governs and controls all things; 3. It also is a synonym for the Holy Ghost, that

¹The whole of *The Science of Being and the Art of Living* by Maharishi elaborates the nature of pure Intelligence, the way to contact it through Transcendental Meditation, and the effects of bringing it into the conscious awareness.
Spirit entity or personage of Spirit who is a member of the godhead.

The second of the three meanings of the Spirit of God (i.e., "the Spirit which is impersonal and fills the immensity of space") bears the greatest similarities to the idea of pure Intelligence, and it is this second usage of the Spirit of God which will be considered and compared with pure Intelligence.

Perhaps one of the best scriptural definitions of the Spirit of God, or light of Christ as it is frequently co-termed, can be found in Doctrine and Covenants 88:11-13:

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space--The light which is in all things, which giveth life to all things, which is the law by which all things are governed.

Almost any good description of the Spirit of God in the Gospel carries with it similarities to pure Intelligence of TM philosophy, and the passages above are no exception. It is said that the Spirit of God "fills the immensity of space," implying that it, like pure Intelligence, is omnipresent and unbounded. Perhaps it was the Spirit of God that President McKay was referring to when he spoke of the "Infinite" and the "Infinite Presence." McConkie says the Spirit of God, in the sense we are using it, is impersonal.

1 Bruce R. McConkie, Mormon Doctrine (Salt Lake City: Bookcraft, 1966), p. 752.

2 See p. 25.
Pure Intelligence, according to Maharishi, is also impersonal; as discussed already, it is the impersonal aspect of God, just as the Spirit is said to be the impersonal aspect of God in Mormonism.

So both pure Intelligence, which Maharishi also calls Spirit, and the Spirit of God as used in the Gospel are impersonal truth. Maharishi also says pure Intelligence is the power of God. Is the same said for the Spirit of God in Mormonism? Yes, indeed, as the following sections from President Joseph F. Smith clearly show:

You may call it the Spirit of God, you may call it the influence of God's intelligence, you may call it the substance of his power; no matter what it is called, it is the spirit of intelligence that permeates the universe.

It is the power of God, the influence that he exerts throughout all his works, by which he can effect his purposes and execute his will, in consonance with the laws of free agency which he has conferred upon man. By means of his Spirit every man is enlightened.1

From this quote we see that not only is the Spirit of God God's power and intelligence, as alleged in TM philosophy, but also that it, like pure Intelligence, or Spirit, in TM philosophy, is all-pervasive. Furthermore, this same short quote states that "by means of his Spirit every man is enlightened." The same is alleged of pure Intelligence in TM philosophy.2

Maharishi continually emphasizes the practical

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1 Gospel Doctrine, 5th ed., pp. 61-62, as quoted in McConkie, Mormon Doctrine, pp. 752-753.
2 Maharishi, Bhagavad Gita, p. 5.
aspect of pure Intelligence, which he sometimes calls
Spirit, as an unbounded reservoir of creativity. He says
universal pure Intelligence is the source of all individual
intelligence and that it is active as creative intelligence
in man and gives rise to accomplishments, including the
discoveries and achievements of the modern technological
age.\(^1\) A corresponding idea, that the Spirit of God is the
source of individual intelligence and of great accomplish-
ments, can be found in the Gospel.\(\ll Brigh�m Young, for
instance, said:

There are men of talent, of thought, of reflection,
and knowledge in all cunning mechanism; they are expert
in that, though they do not know from whence they re-
ceive their intelligence. The Spirit of the Lord has
not yet entirely done striving with the people, offer-
ing them knowledge and intelligence; consequently, it
reveals unto them, instructs them, teaches them, and
guides them even in the way they like to travel. Men
know how to construct railroads and all manner of
machinery; they understand cunning workmanship, etc.;
but that is all revealed to them by the Spirit of the
Lord, though they know it not.\(^2\)

In spite of these parallels between the idea of
pure Intelligence in TM philosophy and the Mormon doctrine
of the Spirit of God, the main ways of coming into contact
with Spirit differ between Mormonism and Transcendental
Meditation. Most commonly, the Latter-day Saint attempts
to experience more Spirit, not by turning within as in TM,

\(^1\)From the author's notes of Maharishi's discourses,
SIMS Teacher Training Course, Arcata, California, August,
1970. See also "Transcendental Meditation," \textit{loc. cit.}

\(^2\)John A. Widtsoe, Ed., \textit{Discourses of Brigham Young}
but by going outward in service to the Lord and by keeping the commandments, and is thereby filled with more Spirit. Nonetheless, in Gospel doctrine we can find references to the Spirit as a basic and essential constituent of man's mind. Therefore, the Spirit could be found within man. Joseph F. Smith, for instance, said, "and this Spirit or influence which emanates from God may be said to constitute man's consciousness." As we have seen, according to other Church leaders the value of drawing aside from the hustle and bustle of the world in order to commune with oneself and with the Spirit is not to be overlooked.

- Pure Intelligence, or Being, in TM philosophy is the essential constituent, the underlying common denominator, of creation. The Spirit of God in the Gospel is not emphasized to be essence, but is usually thought of more in its dynamic role as the power of God and as the light which lighteth men's understandings. But in the Gospel the Spirit is also essence, as the following statement published by the First Presidency of the Church brings out:

> But the divine essence called the Spirit of God, or Holy Spirit, or Holy Ghost, by which God created or organized all things, and by which the prophets wrote and spoke, was bestowed in former ages, and inspired the apostles in their ministry long before the day of Pentecost. (Emphasis mine)

And this doctrine of divine essence, which is

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1 Gospel Doctrine, quoted in McConkie, Mormon Doctrine, op. cit., p 753.

described in TM philosophy as eternal, is also described in Gospel doctrine as eternal, as voiced by the Prophet Joseph Smith and by the ancient prophet Lehi:

«Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age and there is no creation about it.»

For the Spirit is the same, yesterday, today and forever.  

A Seeming Difference Between Pure Intelligence of TM Philosophy and the Spirit of God in the Gospel

Certainly many basic and essential attributes link pure Intelligence, as assertedly experienced through TM, with the Spirit of God defined in the Gospel and claimed to be manifest in the Mormon Church. But the independence of non-changing pure Intelligence is emphasized more in TM philosophy than in the Gospel. In TM philosophy the unbounded absolute reality of pure Intelligence is separate from the relative field of forms and phenomena, of which even the personal God over all creation is a part. The Absolute (pure Intelligence), in Maharishi's descriptions, stands silently behind this relative world, including even the celestial kingdom.  

In the Gospel there are a few allusions to the

1 Smith, Teachings, p. 354.
2 2 Nephi 2:4.
3 Maharishi, Science of Being, pp. 272-278.
independent and non-changing aspect of Spirit, which sets its characteristics a bit apart from creation. But usually the Spirit is portrayed in the Gospel as being active in the field of creation. Its very existence seems dependent on the personal God, himself a part of relative creation, in that the Spirit "proceedeth forth from the presence of God to fill the immensity of space."^2

Hence, there would seem to be a difference between pure Intelligence of TM philosophy and the Spirit of God in the Gospel, in that pure Intelligence is emphasized to be more separate from and independent of all forms, while the Spirit of God radiates forth from a form, God the Father. Are these aspects of pure Intelligence and the Spirit irreconcilable? Perhaps not.

Although Maharishi distinguishes the Absolute from the relative, the Absolute being unbounded, non-changing, etc., while the relative is bound by form, time, and space, and always changing, he nonetheless speaks of the radiation of the Absolute, pure Intelligence, into the relative:

The whole of creation is the field of consciousness in different forms and phenomena. Consciousness is the radiation from the centre of pure Being (pure Intelligence). For example, electric current reaches the bulb and radiates as a beam of light. As the beam proceeds further from its source, its intensity diminishes until it reaches a point where the light may be said to be nil. Likewise, from the inexhaustible battery of Being, bliss-consciousness radiates and as it proceeds further from its source its intensity dimin-

^1See Doctrine and Covenants 93:29-30, for instance.

^2Doctrine and Covenants 88:12.
ishes. In this way bliss-consciousness appears in all the subtle and gross forms of life.\(^1\)

In Transcendental Meditation philosophy the degree which an individual reflects pure Intelligence (i.e., reflects light) depends upon the purity of his reflector, his nervous system. A nervous system free of twists and knots of stress and strain is said to be more pure and is a better reflector of pure consciousness, while the reflector of a stressed and tense nervous system sends forth a rough and cloudy vibration into the atmosphere surrounding the individual.\(^2\) It is similar to the way a corroded, twisted, or broken filament in a light bulb sends forth no light or dim light, while a strong and clean filament radiates a brighter light.

The most pure nervous system would therefore reflect pure Intelligence, the Spirit, most brightly. And, also according to Maharishi's views, such an influence would not be restricted to the form of the being who was the reflector, but would radiate out into all creation. Maharishi says the most pure and refined nervous system belongs to God.\(^3\) So it would be in harmony with TM philosophy to speak of the Spirit as the "light which proceedeth forth from the presence of God to fill the immensity of space." Through TM

\(^1\)Maharishi, Science of Being, p. 29.

\(^2\)From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Estes Park, Colorado, October 11, 1970.

\(^3\)Ibid., p. 277.
philosophy the apparent contradiction between pure Intelligence and the Spirit of God can be reconciled, and the two concepts still seem to point to the same thing.

**Conclusion**

Perhaps not all the aspects of pure Intelligence discussed by Maharishi can be found in the Gospel, but then President Joseph Fielding Smith points out that in the Gospel what we know of intelligence is fragmentary.\(^1\) Nevertheless, the fragments concerning intelligence and the nature of the Spirit, found in the Gospel, correspond remarkably with the more elaborated descriptions of pure Intelligence given by Maharishi. And the descriptions of pure Intelligence in TM philosophy and the Spirit of God in the Gospel seem close enough to justify saying they might be describing the same thing, though at times in different terms.

The issue is not to be settled on the intellectual level, however, since pure Intelligence and the Spirit of God may not be known by just reading or thinking about them, but perhaps may be known only through direct experience and direct cognition.

\(^{1}\) *Answers to Gospel Questions, op. cit.*, p. 53.
CHAPTER VI

EVOLUTION, ETERNAL PROGRESSION, AND
CONCEPTS OF GOD

As we have seen, Maharishi says that during TM the natural tendency of the mind is used to take the mind within toward the Infinite. Maharishi defines the natural tendency of the mind as the tendency of the mind to move in order to experience more happiness and satisfaction. The author once heard one of Maharishi's principle representatives, the National Director of the Students' International Meditation Society, elaborate on the manifestation of the natural tendency of the mind as follows: If a man examines his life, he will see that almost every decision he has made was made in hopes of gaining more happiness. He chooses a certain profession thinking this will suit him best and bring him most happiness. At a certain point in his life he chooses to get married, feeling this relationship will offer him more fulfillment. He chooses to live here or to move there, always looking for something more. Even when he does something wrong which results in unhappiness, he does it thinking it will bring him more satisfaction or fulfillment. The desire for more happiness is one of the
most deeply ingrained and basic motivating forces in human behavior.¹

In bringing out this principle of the natural tendency of the mind to seek a field of greater happiness, Maharishi seems to be in tune with the early Mormon prophets. Consider for instance the following statements by Brigham Young:

What principle object have human beings in view? Happiness.
The whole world are after happiness. It is not found in gold and silver, but it is peace and love.²

Maharishi points out that not only is happiness what human beings are basically after, but he goes a step further and asserts that the expansion of happiness is the purpose of life and creation.³ Here again he appears to be in accordance with the Gospel, and these principles can be found in Mormonism. One of the most frequently cited phrases from the Book of Mormon is "men are that they might have joy."⁴ Joseph Smith elaborated on this principle when he said:

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, up-

¹From an introductory lecture on TM, delivered by Mr. Jerry Jarvis, National Director of SIMS, at the University of California at Santa Cruz, October, 1968.

²Widtsoe, Discourses of Brigham Young, p. 235.

³Maharishi, Science of Being, p. 80.

⁴2 Nephi 2:25.
rightness, faithfulness, holiness, and keeping the commandments of God.¹

Both TM philosophy and Mormonism, then, assert that the purpose of life is the attainment of happiness, and both say what they have to offer will fulfill that purpose. Maharishi claims that Transcendental Meditation will rob all men who practice it regularly of inertia and eventually will place them in a state free from suffering. The author has found that frequently Mormons become uneasy when they hear this notion, even though, as clearly shown in the above quotes, the purpose of the Gospel is to bring men happiness and joy. The reason for this seeming ambivalence, of course, lies in the value given to suffering in Mormonism. According to the doctrines of the restored Gospel, suffering is to serve as a necessary experience in the school of mortality and as a corrective force to bring men to repentance.² Maharishi also occasionally refers to suffering as a corrective force when he alludes to the "whip of suffering," which drives man on in evolution in order to escape suffering and find enduring happiness.³ But this aspect of suffering does not receive much emphasis in TM philosophy,

¹Smith, Teachings, pp. 255-256.
²See, for instance, Doctrine and Covenants 19:17 and 19:14.
³From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Estes Park, Colorado, October 14, 1970.
and the goal remains a life free from suffering.\footnote{Maharishi, \textit{Science of Being}, pp. 80-83.}

This does not mean, according to Maharishi, that in the state ultimately produced by TM the man cannot still experience physical pain, but rather, in spite of the possible pain or environmental conditions, the man still experiences deep within himself pure Intelligence with all the peace and bliss associated with it, and that inner awareness is not overshadowed by the changing circumstances of life. The idea of life free from suffering in TM philosophy has reference to the \textit{inner} state of freedom.\footnote{Maharishi, \textit{Bhagavad Gita}, p. 111.}

It should be observed that in the Gospel, suffering, though it serves to educate man, is ultimately to be overcome. The mental and spiritual states many Church members hold have been reached by some of the L.D.S. Prophets should serve to show that man can rise to a level where, in spite of pressures or adverse circumstances and mountainous responsibilities, inner peace and happiness remain. In the following statement Brigham Young makes it plain that in the progress of man happiness should eventually prevail over suffering:

\begin{quote}
The Lord wishes us to live that we may enjoy the fulness of the glory of the upper world, and bid farewell to that gloomy, dark, deathly feeling that is spread over the inhabitants of the earth.\footnote{Widtsoe, \textit{Discourses of Brigham Young}, p. 237.}
\end{quote}
In the end, then, both TM philosophy and Mormonism hold happiness as the basic purpose of life.

Evolution Toward God

The purpose of the system of laws and ordinances collectively called the Gospel is, according to Mormon doctrine, to enable man to progress spiritually until he can regain the presence of God the Father and Jesus Christ.\(^1\) This is viewed as the ultimate happiness in Mormon ideology. In Mormonism the perfection of man is not ignored as an impossibility, as with most of Christianity today, but is held as one of the highest ideals of the Church and the goal toward which all members are encouraged to strive. According to Mormon thought, 'in the course of eternal progression, a concept very closely paralleling Maharishi's idea of evolution, it is eventually possible for man through the restored Gospel to become a god himself, to dwell eternally in the celestial kingdom, and to rule over worlds.'\(^2\)

Meditators familiar with Maharishi's thinking will find these Mormon ideals and purposes strikingly in line with some aspects of Maharishi's ideas on the pure purpose of religion such as those given below:

Religion has a practical value in providing a direct way to God-realization. It is a direct means of enabling human beings to evolve to the level of the Divine. Religion dictates the do's and don'ts of life to guide the activity of the individual towards attaining the

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highest purpose of human existence. All these do's and don'ts of religion are meant to provide a direct way to the realization of the ultimate reality or freedom in God-consciousness. Religion serves a practical purpose.  

Meditators may be very surprised, as was the author, to find such teachings as these by Maharishi expressed as doctrine in a Christian Church today.

There are some differences between TM and Mormonism over these matters, however. Although Maharishi says man may evolve to the level of the divine and attain God-consciousness, he seldom, if ever, says that man may himself become a god, as is emphasized as the goal in Mormonism. Full salvation as it is defined in Mormonism (i.e., becoming a god and dwelling eternally in the highest level of celestial glory in the presence of God the Father and Jesus Christ) is not discussed by Maharishi, and L.D.S. Church authorities claim that full salvation in this sense is to be attained only through the L.D.S. Church.

Views of God

Not only can some parallels between the thoughts of Maharishi and Mormon doctrine be found as to the purpose of religion (i.e., to develop God-consciousness and raise the level of man to the Divine), but also the descriptions of the reality of God bear great resemblances in some respects. One of the principle tenets of Mormonism is that

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God is personal. He is a resurrected man with a body and dwells in the highest degree of glory in creation, the celestial kingdom.\(^1\) Also, according to Mormonism, God has an infinite impersonal aspect, His Spirit, which is the omnipresent power through which He exercises His will. In the *Science of Being* we read Maharishi's corresponding statement on the nature of God:

> God is found in two phases of reality as a supreme Being of absolute, eternal nature (pure Intelligence) and as a personal God at the highest level of phenomenal creation, the celestial level of creation. Thus God has two aspects; the personal and the impersonal. They are the two realities of the word God.\(^2\)

Maharishi speaks of personal God as a divine Person, with "form, qualities, features, likes and dislikes," which approximates the Mormon emphasis that God is a glorified man with body and personality.\(^3\) The impersonal nature of God, which Maharishi calls pure Intelligence or pure Being, seems to be the same as the pure and infinite Spirit of God.\(^4\) Thus, both Maharishi and Mormon doctrine treat of the personal and the impersonal aspects of God.

Another parallel on the nature of personal God between Maharishi's thought and Gospel doctrine is that both


\(^3\) *Ibid.*, pp. 276-279. Although Maharishi speaks of personal God as having form, he does not emphasize, as does Mormonism, that God's form, his body, is composed of flesh and bones.

\(^4\) See Chapter V, "Pure Intelligence and the Spirit of God," for a discussion of this assertion.
designate God as the highest individual intelligence in creation. On this matter of God being more intelligent and developed than other beings, Maharishi unfolds this idea:

"We find that there are grades in creation. Some forms, some beings, are less powerful, intelligent, creative and joyful; others have these attributes to a higher degree. The whole of creation is composed of the different strata of intelligence, peace, and energy . . . .

The progressive scale of evolution continues through the different species of the vegetable and animal kingdoms and rises to the world of angels. Ultimately, on the highest level of evolution, is He whose power, joyfulness, intelligence and energy are unlimited. All-knowing is He, all-powerful is He, all-blissful is He, almighty is He who dwells on the highest level of evolution."

The corresponding thought in the Gospel, that there are gradations of intelligence and that God is at the pinnacle of this order of intelligence, is expressed in the Book of Abraham, one of the standard works of the L.D.S. Church:

And the Lord said unto me (Abraham): These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I the Lord thy God am more intelligent than they all.

Maharishi's use of the word "celestial" for the highest plane of relative material creation, in which God lives, may be startling to many Mormons, since the same word, "celestial," is used in Gospel doctrine for the highest level of existence. It is also interesting that both the philosophy expounded by Maharishi and Mormonism hold that man cannot endure the glory of celestial perception

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3See the quote from Science of Being given on p. 86 of this work.
without being completely overwhelmed unless he has some special preparation. In Mormonism it is taught that man must be "quickened" by the Holy Ghost, which amounts to being temporarily filled with the Spirit, in order to withstand celestial vision.\(^1\) Likewise, Maharishi holds that man must be established in the Self, unbounded pure Intelligence, which he says is Spirit, in order to endure celestial perception without being overshadowed by the experience. According to Maharishi, once a man has completely purified his nervous system of stresses through regular practice of Transcendental Meditation, so that he is immersed in pure Intelligence at all times, it is possible for him to further refine his senses of perception so that his vision is dominated by celestial value at all times.\(^2\)

In spite of these similarities, some differences exist between Mormonism and Transcendental Meditation philosophy over what aspect of God is emphasized. Perhaps these differences reflect the differing traditions, East and West, Hindu and Christian, from which Transcendental Meditation and Mormonism have emerged.

Though the details of TM's ancient origins are vague, clearly it comes out of the Hindu tradition. In Hinduism ultimate reality is seen as "Brahman," the One, the

\(^1\)McConkie, *op. cit.*, p. 116.

\(^2\)From the author's notes of Maharishi's discourses, SIMS Teacher Training Course, Arcata, California, August, 1970.
all-pervasive Being, pure Intelligence. Often when Hindus speak of God, they mean this infinite and all-pervasive essence, "Brahman." Personal gods are recognized, as is a head God, whom some Hindus, including both Gandhi and Maharishi, say is the personal God over all creation, God the Father of Judeo-Christian tradition, the Allah of Islam.¹ So when a Hindu uses the word God, he may mean the impersonal, unbounded essence Brahman, or he may mean the personal God with form and personality. In line with these general characteristics of Hinduism, when Maharishi uses the term "God" in his writings, it is usually for impersonal Brahman.² Nonetheless, as we have seen, he also uses the word "God" for another meaning, that of the personal God with form, features, etc., similar to Mormon descriptions of God.

Mormonism, on the other hand, has emerged from the Christian tradition. Most of the early L.D.S. Church leaders had Protestant Christian backgrounds. Small wonder, considering the Christian background of the early Church leaders, including Joseph Smith, and considering Joseph Smith's visions of God,³ that in Mormonism the term "God" is used

¹ Maharishi revealed this belief of his concerning the personal God over all in a statement during a lecture at the SIMS Teacher Training Course, Fiuggi Fonte, Italy, Spring, 1972.

² A survey of Maharishi's Science of Being and his commentary on the Bhagavad Gita show this clearly.

³ See p. 34.
for a divine personal being, the Father of Christianity, rather than for impersonal spirit essence.

Some differences exist in what aspect of God is emphasized in Mormonism and Transcendental Meditation philosophy, reflecting the differing traditions from which they come. But the common ground noted earlier in this chapter between Mormon doctrine and Maharishi's philosophy on the purpose of religion, the nature of God, and the cognition of the celestial is truly remarkable. It leaves one to wonder if they do not ultimately get their information from a common source or from the direct perception of the same realities of life.
CHAPTER VII

GENERAL CONCLUSIONS

A great number of both similarities and differences can be cited between Transcendental Meditation philosophy and Mormonism. Making the matter more complex, where there are strong parallels or overlapping of ideas, there are usually differences of emphasis between the two. These may be summarized as follows:

First, both Transcendental Meditation and Mormonism are held by their leaders to be "revivals," or restorations, of something essential to life, ways of human development and spiritual fulfillment which had been missing for many centuries. In order to fulfill the announced purposes of life, both aim at "bringing happiness" to man. Both aim at filling the individual with more of the "universal Spirit." Mormonism affirms the possibility for an individual to enjoy union with the Infinite Presence, but Mormonism's highest goal is expressed in terms of making it possible for the individual to become a god himself and to dwell eternally in the celestial kingdom with God the Father and Jesus Christ in their physical forms. In Mormonism this goal is the key to ultimate happiness. Transcendental Meditation, on the other hand, recognizes, but does not emphasize the
existence of gods and a personal main God over all creation. Mormonism is theistic; Transcendental Meditation, for the most part, is not. With TM philosophy ultimate happiness is viewed as union with the "unbounded field of pure Spirit," pure Intelligence, and appreciation of the rest of creation in that ultimate value of the Unbounded. These differing conceptions of ultimate happiness between Mormonism and TM philosophy may in part reflect the general differences in the ideas of ultimate reality and happiness between Western Christianity and many of the Asian spiritual traditions.

Mormonism bases itself more upon ideology, faith, belief, worship, and ethics, while the TM movement is based primarily upon an allegedly simple, easy, mechanical mental technique, rather than on faith, belief, or worship. If faith, belief, worship, and moral codes are aspects of religion, then Mormonism is more fully a religion than Transcendental Meditation.

Although the Mormon tradition does not center itself around meditation, as does the Transcendental Meditation movement, nevertheless, the principle of meditation, as well as the ideas of expanding the mind and communing with the Infinite, essential to TM philosophy, are contained within Mormonism. Classical Mormon meditation, however, differs in technique from TM, in that Mormon meditation is a form of contemplation, while TM is not.

A basic difference between Transcendental Meditation and Mormonism exists in the primary means of obtaining
spiritual growth. The primary means of seeking spiritual growth in Mormonism is through devotion, outward service, and obedience to the Lord, in order to be rewarded and uplifted by the Lord through an influence from the outside, the Holy Ghost. TM, by contrast, seeks growth from within through contact with the unbounded field of pure Intelligence underlying consciousness. Perhaps this is a difference between most Christian approaches to spiritual growth and Eastern schools of meditation.

Both TM philosophy and Mormonism claim a physical transformation occurs along with spiritual transformation. Some common changes claimed by both movements are positive effects on the nerves, such as soothing and strengthening, and changes in blood chemistry. These parallels with regard to specific physical effects are rather loose, however, lacking substantial grounds for comparison, since objective scientific studies are not yet completed on the long-term effects of TM, and probably no objective studies have yet been conducted on physical changes of a progressing man in the Gospel. TM philosophy emphasizes, as an important part of its message, objectively verified physical changes produced by TM. Mormonism, on the other hand, does not emphasize to the same degree as TM philosophy the physical changes in this life. However, an integral part of the Gospel plan is resurrection of the physical body in the future, a physical change and event which is not covered in TM philosophy, which emphasizes changes and growth
during this earthly life rather than in the more distant future. TM is fundamentally concerned with spiritual life and growth here and now; Mormonism is concerned with spiritual life and growth throughout time and eternity.

There seems to be quite a concurrence of opinion between Maharishi and L.D.S. Church leaders in their conservative views toward America, the laws of the land, social order, modest appearance, drugs, and strict morality. However, these values play a much bigger role in Mormonism than they do overall in the TM philosophy. The basic message and general tone of the TM movement do not specify what particular habits or life style a person should have, although those things, as in the case of drug abuse, seem to be altered as a result of the practice of TM.

The differences of emphasis over these particular subjects noted in the foregoing paragraph lead one to a more general difference of emphasis and approach toward morality. Both TM philosophy and Mormonism contain references to both inner morality (i.e., good behavior, thoughts, and emotions issuing spontaneously from the Spirit) and outer morality (i.e., controlled thoughts and outer behavior according to rules imposed from the outside). However, inner morality is emphasized more than outer morality in TM philosophy. With Mormonism, on the other hand, outer morality seems to be emphasized more than inner morality. Commonly it is noted that Eastern traditions are characterized more by situational ethics than are those of the West.
The differences of emphasis with regard to morality between TM and Mormonism may be a reflection of this general difference between the East's situational ethics and the West's typically more absolute and fundamentalist approach to morality.

One of the broadest parallels between TM philosophy and Mormonism is over what is most commonly described as pure Intelligence in TM philosophy and as the Spirit of God in Mormonism. Both these doctrines describe an all-pervasive essence, which in both cases is said to be the power of God, the source of inspiration, intelligence, and accomplishment, and is characterized as eternal, unchanging, and infinite. Mormonism, however, associates the Spirit of God more closely with the personal God than does TM philosophy, which emphasizes more the independence of the field of Spirit, or pure Intelligence.

In Maharishi's writings sometimes he refers to the field of Spirit as God, since in his thinking the field of pure Spirit, the Absolute, constitutes ultimate reality. At the same time, however, he notes that there is a Creator, a personal God with form, features, and personality, which in his thinking is an aspect of God different from formless Spirit essence. Maharishi uses the same word, "God," to refer to the unbounded Spirit and to the personal God over creation. In Mormonism, on the other hand, the Spirit of God is never called God, as the term "God" is reserved for the personal God with form Who rules over
all creation and Who is the supreme ultimate of the universe.

Further study could be done to explore more fully the possible reasons for the parallels and differences between the Transcendental Meditation philosophy and Mormonism. The differences in emphasis between TM philosophy and Mormonism may be attributable to the different historical, cultural, and religious traditions, East and West, from which they have emerged. It is possible that their parallels and common principles they share may have been ultimately influenced by a common source.
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TRANSCENDENTAL MEDITATION AND MORMONISM

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ABSTRACT

This thesis cites many of the parallels and differences between Mormonism and Transcendental Meditation (TM) philosophy as it is expounded by Maharishi Mahesh Yogi. Areas explored include the following: (1) the technique of Transcendental Meditation as compared with notions of meditation within the Mormon tradition; (2) the issue of whether Transcendental Meditation is a religion; (3) reports of physical transformation as a result of TM and Mormonism; (4) a comparison of L.D.S. Church leaders' and Maharishi's views of America, the laws of the land, social order, modesty, drugs, and strict morality; (5) the ideas of inner and outer morality; (6) the idea of pure Intelligence in TM philosophy as compared with the doctrine of the Spirit of God in Mormonism; and (7) teachings concerning the purpose of life, evolution, and concepts of God.

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