

TRANSCENDENTAL MEDITATION - A RELIGION FOR
A POST-INDUSTRIAL WORLD?

By

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PREFACE

This research into Transcendental Meditation was undertaken in Durban, Natal between July 1975 and October 1977. My grateful thanks go to those teachers and members at the Centre who opened their doors (and sometimes their secrets) to me. Without their co-operation T.M. would have largely remained visible only from the outside. Within the text all names have been altered.

It is with some mixed feelings however, that I am not able to proffer the same set of definitions of the organisation as those held by the people involved. It may be an idiosyncrasy of science, (or even its major contribution) that it challenges the "taken-for-granted" of the conventional common-sense world, and where this comes into conflict with deeply held beliefs one is aware of violation. But if it is necessary, the scientist dare not eschew iconoclasm.

I owe much thanks to the sound advice and patient concern of my supervisor, Professor H.L.Watts, and to the interest, and time given to me by many others in the Sociology and associated Departments of Natal University. These have saved me from the worst of my follies as well as having made some useful suggestions. My thanks are also due to Rita Gerrish and to Diane Quarrie for making good typographical order out of disorder, and to Barbara De Wit for much willing help. Finally acknowledgement goes to the Human Sciences Research Council who made available the funds with which this research was undertaken. The views expressed in this essay do not necessarily reflect those of the Council however; the work is entirely my own, and has not been submitted for any purpose to any other University.

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ERRATA

- p.8 Lines 11 - 12 - "suppressio veritas" should read "suppressio veritatis".
- p.11 Line 21 - "as an act" should be inserted after "Meditating".
- p.52 Footnote - "kiya" should read "Khaya".
- p.64 Line 25 - Full stop should be replaced with a comma.
- p.65 Line 17 - The new sentence should read "The initiate however, is not required to bother with this connection".
- p.71 Lines 7-10 should be omitted.
- p.73 Line 32 - "c" should be inserted in "incense".
- p.76 Line 27 - "ecclesiatica" should read "ecclesiastics".
- .90 Line 26 - "loud" should read "long".
- 98 Line 14 - The fifth word should read "proselytisation".
- .101 Line 14 - Inverted commas after "language" should be omitted.
- p.122 Line 11 should read "among many of the....."
- p.132 Line 13 - "personal" should read "personnel"
- p.139 Footnote - "Tertulliani" should read "Tertullian".
- p.143 Line 6 - "White" should read "Whites".
- p.157 Line 11 - "transcient" should read "transient".
- p.172 Tables VIII and IX - headings should begin "Sample of membership....."
- p.173 "Table X" should read "Figure X"
- p.198 Line 17 - Omit quotation marks before "ordinary".

INTRODUCTION

The Problem

In August 1975 I stumbled upon T.M.⁽¹⁾ My own personal life had been difficult for several months following illness, job difficulties, academic problems and general depression. I went to learn to meditate because I felt I needed something to help me cope with a world that somehow seemed "out of control". A few months previously a friend of mine with a history of neurosis had told me that Transcendental Meditation had given her new strength to cope with herself and her social world. Through regular meditating the T.M. way she had gained in confidence and had felt she had uncovered new resources of energy to tackle her problems. At the time I had had no particular problems, but must have stored away this information in the recesses of consciousness, to be retrieved for a "rainy day". When my personal crisis arose not long after, I followed her example.

Part of my problems were concerned with my own academic work. I had embarked on a study of the Christian Science community in Durban, but when it came to seeking personal contacts I had drawn a blank. Faced with what I now realise is a fairly usual problem in sociological research into religious groups, I was despondent and felt a failure. Honesty of purpose had compelled me to state the nature of my interest in Christian Science while seeking interviews, and this had had the effect of closing the doors. Christian Scientists did not apparently want to be studied. Officials were suspicious of sociological motives, and would divulge nothing about their membership, not even their number.

One leader assured me that Christian Scientists were not a suitable object of study since they were "just ordinary people", thus implying an anonymity that belied their very deviant ideology. At Christian Science services I was frequently approached by people who recognised my strangeness to the group, and who offered hospitality, asking if I were perhaps "on holiday" from another city, but on acquaintance I found these individuals reluctant to talk about their own involvement in Christian Science, and even less forthcoming about their beliefs and the effects of such beliefs on their daily lives. Their religion seemed to them to be an area for private study - perhaps even an unsuitable topic for social discussion - intimate, personal, and, only when

(1) This abbreviation for Transcendental Meditation is in common usage among the group.

difficulties arose, for discussion with their Practitioners or other leaders. Each other's company was sought, but more for ease of society and the unspoken communality of belief than for frank discussion of experience and norms of the belief system itself.

I had come to Transcendental Meditation to acquire the technique of relaxation, as advertised in their literature; I was amazed, therefore, to find that it appeared on first acquaintance to have the characteristics of a religion. The enigmas of Christian Science were equalled here, though in considerably different form.

Here was an organisation which purported to be "not a religion, and not a philosophy"; that declared at its introductory meeting that it was "nothing but a technique for relaxing". But its rooms and offices were filled with the symbols of Hinduism, of incense and statuettes, and above all with pictures of the Founder, Maharishi Mohesh Yogi, looking beatific and benignly down from almost every wall. Maharishi (as he is popularly called) wears a white robe; his beard is white and as flowing as his hair, and clasping a flower, he looks out over every gathering in T.M.'s official rooms.

Anomalously, the walls are also papered with reports of scientific studies, conducted into the "physiological", the "psychological", "sociological" and "ecological"⁽¹⁾ benefits to be derived from T.M. Improved intellectual performance, psychological adjustment, academic achievement and general physical and mental well-being result, according to these studies, from regular meditating the T.M. way.

Can this phenomenon, this "collective behaviour", be described as science or religion? Is it a profit-making business enterprise? Is it based on belief or a technique? And if it should be categorised as a religion, then what kind, sociologically speaking? Denomination, sect, or cult? Or is it a new emergent religious type, arisen to meet new social needs? These and other questions arose at closer acquaintance with the T.M. community. What need was there in the local community that was apparently being met by T.M.? What sort of person came to learn to meditate the T.M. way? If their need was religious, then why did its followers elect to join T.M. rather than some other religious body? What

(1) T.M. has its own understanding of this term.

attraction did a Hindu-based organisation have in a predominantly Christian culture? Why in a race-prejudiced South African city did a Hindu, and originally Indian, ideology take hold?⁽¹⁾ And finally how mercenary were the organisation's aims, and how important was the profit motive for its organisers?

With these questions in mind I decided to attempt a sociological study of the group, abandoning my already abortive attempts with Christian Science.

Getting Accepted

Having decided to make the Transcendental Meditation community the focus of my research project my first problem was to obtain access to the group, not as a member, but as a sociologist. I naturally feared a repetition of the rejection that I had experienced from the Christian Scientists. Religious groups perhaps tend to be furtive, as with deviant or "criminal" groups. Although not usually beset by public opprobrium (as with many deviants) they may fear ridicule or persecution, and this may incline them towards reticence. Since religious behaviour and belief have a supra-rational basis, (although beliefs may be objectified) observation may not be readily welcomed. Moreover there is a tradition in some bourgeois Western Societies which regards religious discussion as outside the bounds of conversational conventions. Along with subjects like sex, and possibly political beliefs, some middle-class cultures abjure the subject of their own religious beliefs and practices. From the standpoint of privacy any group should have the right to resist or resent being researched, but religious groups as with deviants, may feel more sensitive in this regard than most. Douglas⁽²⁾ writes that the people who are to be studied can be expected to ask themselves what is in it for them. Questions like "Why is this outsider studying us?" "What is he up to?", indicate an insecurity and suspicion about objective searchlighting.

But the above takes for granted that the researcher approaches the group with a direct request to research them. An alternative method is that of covert study, which involves gaining access to the group by passing oneself off as something other than a researcher and therefore by

(1) See Appendix A for discussion on anti-Indian feelings among Durban's White group.

(2) Douglas, Jack D. (ed.) Research on Deviance. Random House New York (1972) p.

feigning personal involvement beyond one's academic purpose. Douglas says this may involve the researcher in what he considers to be a question of morality. He asks

"Is secret research immoral and if so, should it therefore be rejected by sociologists?... the field research developed by the Chicago sociologists... generally involves the assumption that secret methods are both ineffective and immoral." (1)

They may be ineffective says Douglas, because it sometimes happens that the researcher who has the group's confidence will be given access to information which would not be normally available to members. And if the methods are ineffective, the issue of morality is irrelevant. Douglas concludes that the Chicago school's

"argument seems to be that their long experience in the field has shown them that the definition of oneself as a researcher does not significantly affect the findings and it may lead to more useful information." (2)

although he adds that these two alternative methods themselves have not been researched, so their relative efficacy remains speculation.

In Doomsday Cult Lofland relates how he and two other researchers sought access to deviant religious groups in Northwest Town in the 1960s. They had previously had the door literally and metaphorically closed on them when they asked to be admitted, hoping to be taken as people with "genuine" interest in a new religious group. Lofland comments:

"The evening was dark and cold and we had turned up the collars of our trench coats, which apparently gave us police-type appearances. When we told God's Messenger that we had seen his ad. and had come to meet him, he stammered that he was unable to meet with us as he was leaving the country the next day, and he slammed the door." (3)

Later Lofland was quite readily admitted into another religious community after acknowledging his research purposes. But his two colleagues, feigning personal interest, were trapped by the pressures of the community

(1) ibid. p.5.

(2) ibid. p.7.

(3) Lofland, J. Doomsday Cult. Prentice-Hall Inc. New Jersey (1966) p.270.

to get them to convert, and could not endure the psychological tension of persistent subterfuge. Rather than confessing, they opted out of the group, and therefore out of the research altogether. For Lofland the reasons for his acceptance were unanticipated. Writing of the Leader's response to his request to do research among the group he says

"I was surprised... to find her not only receptive but enthusiastic about the project. In fact she cast me in the role of chronicler of the beginning of the New Age in America... she felt the need of a... detailed account of what happened in the early last days. People in the New Age would want to know what things had been like in these times." (1)

These examples serve to show that fears of non-acceptance by the self-confessed researcher may be unfounded for reasons he cannot always anticipate. Equally those who feign personal interest and suppress their research intentions, may be unexpectedly thwarted if only by their own fear of being found out. There is however, an element of gamble in the situation, and once the die is cast there can be no altering the stakes.

In my own case, despite having made a direct approach to Christian Scientists and having suffered rejection, I nevertheless adopted the same strategy with the T.M. authorities. This time I was successful. Certainly I was now an initiated meditator which meant that I was "one of them". (A sine qua non for all association with this group.) Since T.M. is advertised as specifically "not a religion" but a scientifically validated technique, my request to research them fitted in to their own professed respect for science.

From the outset I admitted that I wished to look at T.M. from the perspective of the sociology of religion, but this too left them undaunted. I told them I was interested in religious groups and felt the T.M. community fell into this category. But their unshakable conviction that they were involved with science, not religion, triumphed, and my cause was now accepted without argument and apparently without suspicion.

Not only did it, and they, appear to have a different idea from myself about the status of T.M., but also, I suspect, some ambiguity prevailed over the definition of sociology. Laymen generally seem to

(1) ibid. p.272

have a garbled idea of the sociological task, and here was no exception.

The teacher whom I approached about my project had herself been previously employed as a market researcher and I suspect her expectations of sociology were more positivistic than are generally justified. But T.M.'s "scientific programme" in general allowed the idea of sociological research a natural acceptance. T.M. itself has "research institutes" in Europe and conducts many allegedly scientific investigations, "establishing" the benefits of the technique to body and mind. If physiological and psychological research had verified T.M.'s claims, then sociological research could only do likewise. Thus this naïve "scientism" formed the preconditions for the acceptance of my proposal to do research into their group. What Europe was doing, Durban could do as well. (1)

Through these misconceptions I gained acceptance, not merely as meditator (and therefore as part of the group) but as researcher. I was paraded with some pride on account of my status in the group as social researcher.

Despite Douglas's admonitions about "methodological puritanism" I must confess to some guilt feelings about my quasi-deception. My involvement with T.M., once I decided that they offered something other than "a technique for the releasing tension", would certainly not have survived long without my academic interest. In itself, my chance discovery of an alternative group to Christian Scientists relieved me of the stress and depression that had initially caused me to "go to" T.M.

The group's belief in their own scientific open-mindedness, together with their unswerving confidence in T.M.'s mission of universal salvation,

(1) In fact T.M. does have graphs and figures which purport to "validate" its technique "sociologically". These graphs and charts show figures relating, inter alia, to the rehabilitation of prisoners who had been taught T.M., to T.M.'s part in the "curing" of marijuana smokers, and to improved management/worker relations in factories. Generally their implicit definition of sociology makes no allowance for sociology's challenge to the presuppositions which are the common wisdom of our society; a challenge which must be essential to the sociological task.

provided an atmosphere of friendliness and invulnerable optimism within which I worked. They did not appear to feel threatened by my enquiries, no matter how far I penetrated, although I was aware of a degree of "inside" knowledge (which I could not reach) in the possession of the very top hierarchy, at the Centre. This did not inhibit me unduly, however, as the overt functioning of T.M. was sufficiently interesting to my research intentions. Nevertheless I was mindful that our divergent interpretations of the function of science and of sociology had given me an entrée to T.M. which was based on a situation of somewhat less than total honesty, and I did nothing to disabuse them of their expectations of my project. For this, the sin of suppressio veritas, I have to ask forgiveness in the name of science.

Methodology

The foregoing discussion implies participant observation as a research method. My introduction to T.M. being first as a participant and secondly as an observer made this method both obvious and natural. As a member of the group I spent many hours helping with initiation formalities, working with other T.M. members in the kitchen, attended lectures, residence weekends and other group meetings. From all this I gained insights and information about the group, its beliefs and its problems.

But my research did not end at this level. Since the teachers were willing to give me membership information, I asked for access to membership forms - those filled in by initiates - revealing demographic and more personal matters. This information had been collected confidentially, however, and the ethics of allowing it to pass beyond the properly accredited authorities was debated between the teachers. In the end I was allowed access to this information, but it was so arranged that no names were attached to the information divulged to me. In this manner I was able to "know" every apparently relevant fact about membership but without personal detail. The data were statistically analysed. I worked many hours with one or another of the teachers in the transference of this information from their files to mine, and this in itself exposed me very profoundly to the T.M. situation and meanings. From these teachers I learned their level of commitment, the inconsistencies in their beliefs and their manner of reconciling them. Other research methods

were also used; I made much use of literature and newspaper cuttings, as well as analysis of T.M. display and other publicity material.

Informal interviews were also conducted with many of the T.M. members - these form case-studies. I conducted these interviews without schedules, and without tape recordings. I had considered the advisability of asking members to allow the discussion to be tape-recorded, but in the end I decided that as much of the information sought and given was autobiographic, I could do harm by inhibiting spontaneity by this expedient, even if other methods involved loss of accurate detail. I therefore merely asked individual members if I could interview them about their experience of meditating. Usually I went to their homes but on a few occasions they came to mine, or else we met casually in the garden of the Centre. My first objective was to put the interviewee at his or her ease; this I attempted to do by making the interview as much like an ordinary conversation as possible. As soon as the interview was over, I resorted to paper and attempted to re-create not only the information I had gained, but also the idiom, the atmosphere of the interview, and to some extent the interviewee's personality.

The study thus has a multi-faceted methodology, although it is predominantly participant-observational. I have attempted to follow Becker's⁽¹⁾ formula for approaching a research subject which involves a community that is not well-known to the researcher in advance. Becker says the first involvement should suggest the "problems" (this had already come about). The second is to examine the community for the "incidence" of these problems while the third should be the incorporation of the individual findings into a model. The fourth and final stage involves the presentation of evidence and proof. I have taken these remarks as guide-lines for this essay.

A final word is necessary about my approach to the T.M. community. In writing up this essay I have been mindful that my perspective veers from that of T.M. as a total movement to the T.M. community in Durban. While one exercise focuses on the doings of Maharishi at Seélisberg, the next may consist of case studies of members of the Durban Centre. This has been necessary because of the close association of the two, and of the

(1)

Becker, H. Sociological Work, Method and Substance. Transaction Books N.Y. (1977).

dependence of the Durban community on Seëlisberg in ideological and other respects. The local community is essentially an offshoot of the central T.M. organisation. This itself is important for the understanding of T.M.'s expansionist ambitions, for a grasp of the meaning it has for its members especially for the core group, and for an understanding of its organisational structure.

S E C T I O N I

THE COMMUNITY AND ITS AIMS

CHAPTER 1

TRANSCENDENTAL MEDITATION

(i) Introducing T.M.

In common parlance, the term Transcendental Meditation refers both to the activity - (T.M. is that which one learns), and to the name customarily used for the organisation promoting that activity. Strictly speaking, however, the organisation should be called by a broader name, since meditating the T.M. way is only part of what it promotes. The official name for the organisation, in fact, is the International Meditation Society, but teachers, students, and the public in general know the organisation as Transcendental Meditation, or merely as T.M.

To make matters more complicated, the International Meditation Society (I.M.S.) incorporates two other affiliated societies, with identical objectives, namely the Student International Meditation Society, and the Spiritual Regeneration Society. But to the ordinary meditator, or even to the committed follower these ramifications are of no import, and are probably not even understood. Thus the organisation and its activity are both described as T.M.

Besides promoting T.M., or the activity of meditating, the I.M.S. exists for the promotion of the ideology and cosmology described by them as the Science of Creative Intelligence (S.C.I.)⁽¹⁾ This is taught as an adjunct to T.M. itself. Meditating is the first principle of the organisation since its teachings are based on the belief that action, or the practical, precedes the theoretical. The answer to all human problems begins at the level of learning, or teaching others, to meditate. In this thesis, the term "T.M." will be used to refer to both the organisation and to the activity of meditation as they teach it.

There is in fact a parallel between the tacit subsuming of the theoretical or belief system under the name for the activity of meditating, and the hypothesis that behind the pragmatic front of T.M. there is a quasi-religious ideology, despite official denials.⁽²⁾

(1) Later, in 1977, courses on Siddhis were introduced for "advanced" members. See pp 29-31.

(2) See p.65; also Appendix C p.185a-192h for statement of T.M.'s policy and beliefs.

Maharishi Mohesh Yogi - and the Early Days

T.M. was founded in 1958 by Maharishi Mohesh Yogi, who continues to be the leader of the organisation and to preside over it from a position of apparent total power from its headquarters at Seölisberg in Switzerland. The name Maharishi Mohesh Yogi means the "Blessed One"; it is a conventional name, and as such was bestowed on Maharishi at the time he took orders as a Hindu monk. It is therefore not the name that was given to the Leader and Founder of Transcendental Meditation at birth. This name, if anyone in the Western World knows it, is considered unimportant, as is all the personal history of a man like Maharishi who has, in a sense, been "re-born" in the tradition to which he is heir. Thus it is that little is known of Maharishi's early life, and where there is rumour or repute, myth is probably blended with history.

It seems that Maharishi was born in **Jangipur**, in Central India, in about 1913. He was undoubtedly reared as a Hindu, and steeped in the traditions of tolerance, eclecticism and certain asceticisms such as vegetarianism. As a young adult, Maharishi studied Physics at the University of Allahabad, where he obtained a degree in that discipline, but while still a student he met the man who was to be his teacher for thirteen years, Swami Bramananda Saraswati (this name, too, is descriptive rather than a means of personal identification). This man had spent most of his adult life as a solitary monk before he was persuaded to become the Shankachayara of the Monastery at Jyotir Math. Una Kroll quotes the late Dr. Radakrishna⁽¹⁾ as describing Swami Saraswati as the "Vedanta Incarnate",⁽²⁾ indicating that as a Holy Man, he had authority and respect in the finest and most respectable Hindu traditions. The story goes that Swami Saraswati was surrounded by eager pupils who came to sit at his feet and to learn from him. When Maharishi joined the throng of pupils who sought his wisdom, it was not to sit at his feet, but rather to sweep his room and to care for his physical needs, to offer a service rather than to receive his wisdom alone. One day, according to the story, Swami Saraswati, turning from the other students, said to Maharishi simply "You are the one!" This pronouncement was taken to mean that Maharishi was his chosen disciple and successor, and thus Maharishi became the favoured pupil, and Swami Saraswati trained and guided him in the path that he was to follow, thus becoming his guru.⁽³⁾

(1) Kroll, Una - T.M. a Signpost to the World. Dalton, Longman & Todd, London (1974) p.19

(2) See Glossary.

(3) " " This story was told by a Meditator who had studied in Seölisberg

Maharishi claims that Swami Saraswati in this way declared that he should take the message of Hinduism, of India, and of the East, into the rest of the world in the form that was subsequently described as Transcendental Meditation.⁽¹⁾ The basis to this "message" was far from new, being contained in essence in the first chapters of the Bhagavad Gita, the sacred Hindu scripture which dates from the fifth century B.C.⁽²⁾

After the death in 1953 of Swami Saraswati, Maharishi is reputed to have taken up a hermit's life for two years, observing a vow of silence and isolating himself from human society. When he emerged from this state at the end of the 1950s, he declared that he was ready for his mission. This mission was to go out into the world and to preach his message in accordance with Swami Saraswati's dictates, and his interpretation of the Bhagavad Gita. Maharishi does not deny his debt to his Hindu tradition, wearing always the simple white robes and beads of the Hindu monk, and allowing his uncut hair to take its own course - as with his beard, around his face. But particularly he honours Swami Saraswati at all times, ensuring that his portrait is placed behind him as a back-drop when he lectures, or is televised or video-taped. T.M. followers repeat the words Jai Guru Dev with a reverence that is reminiscent of a religious formula, and these too refer to Swami Saraswati, meaning "thanks Guru Dev".

Maharishi first set up an organisation which he called the Spiritual Regeneration Movement, the aim of which was the spiritual regeneration of the world. To this end he founded a community in India at Rishikesh at the foot of the Himalayas on the Ganges which he called the Academy of Meditation.⁽³⁾

The repute of Maharishi first reached most Western ears through publicity accorded to him by the Beatles. During the 1960s this popular group of musicians had assumed something of a cult among the dissident youth and student political Left. The Beatles, by name John Lennon, Ringo Starr, Paul McCartney, and George Harrison, "discovered" Maharishi and went on a pilgrimage to join his Ashram in Rishikesh.

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- (1) This in itself is a departure from Hindu traditions, since as a religious group Hindus do not proselytise.
 - (2) Maharishi himself has since produced a translation of and commentary on these first chapters of the Bhagavad Gita.
 - (3) According to some stories Maharishi's method of meditating was not generally well received in India when he first launched it.

Una Kroll writes:

"When Maharishi had begun teaching his method to the Western world in 1957 he had burst on to the television screens at a time when the media were fascinated by the 'third world'. Esoteric movements were given publicity... much of the publicity was... focused on the personalities of those people who learned to meditate. Among these were the Beatles who departed with the Guru to Rishikesh when they were at the height of their popularity." (1)

Although the exercise was not a success for the Beatles (they allegedly did not like Indian food) the publicity it occasioned marked the beginnings of success for Maharishi.

After this, Maharishi started to travel about the West, spreading the "word", and using any available means of communication and publicity, adapting his message to the local conditions. This adaptability is generally characteristic of the T.M. movement, and has sometimes proved to be a source of suspicion to Westerners, reared in a more rigid religious tradition where the sacred and the secular are often distinct.

It is also told at the Centre how Maharishi and his followers were interviewed at their Ashram in Spain in the early 1960s, by a B.B.C. television team. At this time the people who gathered around Maharishi were mostly the Hippies and the Flower Children of that era. Disenchanted with Western Society and its values, these groups experimented with drugs and many explored other life-styles and values such as those offered by Hinduism or the Orient in general. Maharishi's group in Spain thus consisted largely of drop-outs; young people whose appearance was unconventional by traditional Western terms, often with long hair and bare feet and shabby clothes. They were disposed to sit about in groups, contemplative and unconcerned about conventional values relating to work and industry. Maharishi, seeing the resultant B.B.C. programme, saw himself depicted as the centre of a community of social outcasts and realised that his message to the world was probably not likely to gather momentum so long as his "spiritual regeneration" was identified with a community that was mostly distrusted or ridiculed by the Establishment. Maharishi thus decided on a change of image, and a

(1) op.cit. p.11.

change of approach. He declared that his followers should adopt the appearance and attributes of the Establishment, and he also inaugurated a system of advertising and publicity to promote his ideals in the idiom of a Western business enterprise. His justification for turning his attention to the higher socio-economic classes and away from the "dispossessed", was that any ambition for world-wide membership must concentrate on those in influential places in order to obtain the largest number of conversions.⁽¹⁾ This was a shrewd political move from any standpoint. It heralded the beginning of T.M. as we see it today - an organisation which makes no apologies for trying to convert businessmen, government leaders, students and others in privileged or influential positions. Thus T.M. adopted the image of affluent conservatism.⁽²⁾

It is officially argued that if T.M. enhances serenity, concentration and sociability etc., then the world could benefit most from those in positions of responsibility and authority learning to meditate the T.M. way. Those with influence in the world of men, self-evidently can spread more good, if they wish to, than social underlings or outcasts. While this decision heralded Maharishi's present publicity techniques, it was also the beginning of T.M.'s subjection to scientific scrutiny. This two-pronged approach of affluence, (both of image and of focus) and science is probably responsible for the fact that today T.M. speaks of a world membership of between one and a half and two million meditators in about 18,000 centres. It may thus be classed as a highly successful enterprise.

But Maharishi himself remains extraordinarily enigmatic. By contrast with the opulent and conventional image of T.M., he is ascetic, un-Western, reputedly keeping one day a week in silence and solitude, and sleeping only a few hours a night. His energy is legend, and he exerts a strong hold on his entourage despite the apparent incongruity between them and himself.

Campbell, a follower of Maharishi's, a meditator and a medical doctor, writes this of his impressions of Maharishi:

(1) This story is commonly told at the Centre.

(2) See pp.189a-190, 192a-193 Note especially photographs of T.M. personnel (p.192f,192g) and T.M.Academy in Britain (p.192h).

"... Maharishi himself was at first sight a disappointment. I do not quite know what I expected a great spiritual teacher to be like, but certainly I did not expect this tiny figure, constantly bubbling over with laughter. He was disconcerting; he made me think of a blob of mercury, bright and mobile, unpredictable, impossible to seize. The only thing I was sure of was that he was totally unlike anyone I had ever met. We soon realized however, that all these superficial impressions were beside the point. It was contrary to all my instinct and habits of mind to admit such a thing, but I saw the Maharishi was so original a teacher that my normal standards of judgement were quite inappropriate." (1)

Today's T.M. centre is in Seelisberg in Switzerland but the organisation operates in most "Western" and many Third World countries as well. Maharishi is said to divide his time between these, spending much of it in the United States where T.M. has a widespread and extensive following. Maharishi has not visited South Africa; deterred no doubt by the Apartheid system which would operate against his free movement in the country, probably preventing him from addressing his followers howsoever he wished, thus introducing a "political" element by forcing upon members the fact that T.M.'s leader is a "non-white". His tacit recognition of South Africa by visiting the country would possibly also focus attention on T.M. by outside political agencies, thus introducing it to an arena of controversy presently occupied by business investors, sportsmen and entertainers.

(1) Campbell, A. Seven States of Consciousness. Gollancz, London (1974) p.30.

(11) The T.M.Method

Although much has been written about Transcendental Meditation, its instructors insist that it cannot be learned from a book. The correct technique of meditating has to be, and can only be, taught personally by a teacher, and on an individual basis. This is in the Guru tradition. Thus while the personal instruction is preceded by group introductory lectures, the technique is actually handed on in the master-pupil tradition. Every teacher of the technique has in turn been taught at a properly accredited T.M.Teaching Centre, usually in Switzerland. So that, despite the claim that the technique is easy and simple, it may only be imparted by authorised teachers, in a face-to-face situation.

The person who wants to learn to meditate will find that he is asked to pay an approximation of one week's salary or wages for the tuition. Anyone may attend the two introductory lectures (which are usually well advertised) without payment, but initiation, which involves the individual instruction in the techniques of meditating, is undertaken only on payment. No doubt this payment has the latent function in the student's experience of assisting in positive results. A person who has parted with a fair amount of money for the privilege of learning to meditate must be serious in his intent in the first place, and thereafter is unlikely to admit readily that it has not lived up to its promise, nor is he likely to give the technique less than a fair trial.

Having attended the introductory lectures, people who wish to learn to meditate are asked to have a brief personal interview with the teacher. This interview consists of questions about health and other problems, and the teacher may ask the person confidentially whether he or she is "on drugs". Anybody learning to meditate is asked to give up drugs (only the illegal ones) for a fortnight before being initiated. The teacher establishes a degree of intimacy with the student at this time, especially by asking if he or she may call the student by her forename. The initiation ceremony requires that the initiate brings with her - as well as the fee - some fruit, some flowers, and a new white handkerchief. The latter is returned to her after the ceremony, but the others are taken by the teacher as a contribution to the livelihood of the community. Initiation is by means of a ceremony, attended by the teacher and student alone, at which the student is given her mantra. This is a

Sanskrit word which is chosen on the basis of a secret formula, and becomes the individual's secret and intimately private "possession". The mantra is especially chosen for the student by the teacher on the basis of information divulged to him at the private interview which preceded the initiation, and forms the "core" of the initiation ceremony, and of the meditation technique. Students often speculate about the basis on which the mantra is chosen, some suggesting that it is something to do with birthdate, name, or profession, since teachers maintain that if a student were to give the same information at another time, or to another Centre, the same mantra must necessarily be given to them. A sort of superstition surrounds the mantra engendered by this secrecy.

Meditation is to be practised twice a day, from henceforth, each time for an advertised "fifteen to twenty minutes",⁽¹⁾ and after the initiation ceremony the individual meditator is, theoretically at least, launched.⁽²⁾

Kroll writes the following of the initiation experience:

"It is certain that trust and obedience have been invoked before the student has ever reached the starting point. The surrender of money and initiative into the hands of a teacher creates a relationship of mutual responsibility, and initially, of dependence of pupil on guru. The pupil is encouraged to disclose his experiences as he goes along so that difficulties can be straightened out".⁽³⁾

What Happens in Meditation

The official explanation of what happens in meditation requires an exposition of the T.M. philosophy of mind, as well as a more general ontology.

At the introductory lectures, students are taught that the mind, before it learns T.M., knows only three states of consciousness, viz.,

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- (1) Actually the practice of meditating takes at least 25 mins. twice a day, because although everyone is initiated into the 20 minute "span", once initiated one is advised to "go into" and "come out of" meditation slowly, so that several extra minutes are obligatory either side of the actual meditation period.
 - (2) See pp.40-42 for detailed description of this ceremony.
 - (3) op cit. p.35.
 - (4) See

Waking, Dreaming and Sleeping. In meditation, a fourth state is encountered. The silent repetition of the mantra results in the mind "diving" from its superficial level of wakeful consciousness into a depth which is described as the level of "pure awareness". This reaching down into a deeper and new state of consciousness is referred to as "transcending". It is here that one reputedly encounters "pure thought", and in this state one supposedly loses thought altogether, so that the mind becomes a blank. At first this state is only rarely encountered but with practice, this "thoughtless depth" is more and more frequently touched upon.

This "diving", which is achieved merely through repetition of the mantra, is described as an encounter with the "subtler" levels of thought. In the diagrams which are presented to the classes, thoughts are represented as bubbles, arising in the area described as "pure awareness", and rising with increase in size and "grossness", until they reach the level of "normal" consciousness, at which stage they are described as "gross", as opposed to their "subtle" beginnings. Through the repetition of the mantra, the mind "dives" to this encounter with "subtle" thought.⁽¹⁾

With regular practice and employing the correct T.M. techniques, it is claimed that this state of Meditation Consciousness can be retained on a permanent basis. This condition is referred to as Cosmic Consciousness, and is the fifth of the allegedly seven states of consciousness that T.M. claims its student may achieve with perseverance.⁽²⁾

It must be repeated here that no effort is required in order that this ideal state may be acquired, save that of setting aside fifteen to twenty minutes, twice a day, for the purposes of meditation. Effort of concentration in the meditation experience is considered misplaced, and positively harmful to meditation. The student is repeatedly warned against "forcing" the mantra, or worrying that his mind tends to stray into other thoughts during meditation. "Gently bring the mind back to the mantra without forcing it", is the advice offered for apparent loss of concentration on the mantra in meditation.⁽³⁾

(1) See Appendix C, p.174 .

(2) See Campbell A. op.cit.

(3) This explanation of T.M. is given at the introductory lecture.

When this fifth state of consciousness is attained and the individual is said to have achieved Cosmic Consciousness, he or she is said to be given a new mantra and to undergo further initiation. Beyond Cosmic Consciousness is said to be God Consciousness, the sixth state, and finally is what Maharishi calls Unity, the seventh state; of all of this little or nothing is said to the beginner student save that it leads to the final state of Enlightenment.(1)

(1) These later stages of spiritual or "Consciousness" evolution in T.M. are not discussed in any detail by the teachers as there is a general reticence about personal experiences in meditation, and especially discussion of one's own level of achievement along this evolutionary path.

(iii) T.M.'s Claims and Aims

Transcendental Meditation describes itself in one of its leaflets as "a natural technique that everyone can learn easily and use effectively". It produces "a unique state of restful alertness that dissolves accumulated fatigue and restores normal physiological and psychological functioning... Measurable benefits... arise from the regular practice of T.M. twice daily for twenty minutes".⁽¹⁾ Results promised range from better all-round health and more energy, to more creativity, improved intelligence, increased self-confidence, sociability and job-satisfaction, and improved inter-personal relationships.⁽²⁾ These are the promised rewards at an individual level, but from these others on a social level are inferred.

One booklet,⁽³⁾ published by the organisation, cross-tabulates the qualities of Adaptability, Stability, Integration, Purification and Growth, with Physiological, Psychological, Sociological and Ecological⁽⁴⁾ benefits to be derived from the regular performance of T.M.

It can be seen that the claims for T.M. are far-reaching and all-inclusive; it claims to be effective in reducing a host of physical, psychological and social problems, and offers scientific evidence to validate these contentions.

Through improved "brain-wave synchrony" the individual's psychological and physical processes benefit, and this, it is claimed, results in his better integration and harmony with society.

T.M. purports to bring benefits to the world through resolving individual problems and securing their better social adjustment. Beginning with the self the movement reaches outward to its goal of universal salvation. Thus

"Research indicates that an individual meditator's influence upon his community is so profound that any community, city, province or nation can easily reach phase transition within a few months". (5)

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- (1) Fulfilment. MIU Publication No.G189. MIU Press, West Germany (unpaginated)
 - (2) ibid.
 - (3) Fundamentals of Progress. MIU Press, U.S.A.
 - (4) See footnote on p.3.
 - (5) One in a Hundred. Lithograph pamphlet distributed by T.M. Centre in Durban (unpaginated).

Phase transition is the name given to the moment when, according to Maharishi, enough individuals in a given community are meditating to make an appreciable difference to the quality of the life of the society, through the influence of their good psychological and social adjustment. For phase transition to occur it requires 1% of the community to be practitioners of T.M.

"When 1% of a nation is living in accordance with the laws of nature by practising the technique of Transcendental Meditation for 15 minutes morning and evening, an ideal society will automatically be developed - a society without illness, suffering, lack of productivity, reduced inflation, no mistakes, no problems".(1)

This condition is also referred to as the Maharishi Effect.

This technique which promises so much reputedly brings benefits to the individual almost immediately, so that he or she does not have to endure years of practice or learning before there are practical benefits from meditation, as with most other forms of meditation. These benefits also increase as they accumulate in the form of a stress-free mind and body.

Elsewhere the T.M. is said to function:

- * "To develop the full potential of the individual
- * To improve Governmental achievement
- * To realise the highest ideal of education
- * To eliminate the age-old problems of crime and all behaviour that brings unhappiness to the family of man
- * To maximise the intelligent use of the environment
- * To bring fulfilment to the economic aspirations of individuals and society.
- * To achieve the spiritual goals of mankind in this generation." (2)

Science of Creative Intelligence

The organisation's April-May 1977 Newsletter⁽³⁾ offers the following definition of the Science of Creative Intelligence:-

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- (1) ibid. (unpaginated).
 - (2) ibid. (unpaginated).
 - (3) See Appendix C p.181c.

"SCIENCE - A science is a systematic investigation by means of a repeatable experiment to gain useful and testable knowledge.

CREATIVE - Creative means having and displaying creativity. Creativity is the cause of change present everywhere at all times. When active it generates new expressions enriching to life, progressive and evolutionary in nature.

INTELLIGENCE - Intelligence is a basic quality of existence exemplified in the purpose and order of change.

CREATIVE INTELLIGENCE - the single and branching flow of energy (creativity) and directedness (intelligence) is called creative intelligence.

SCIENCE OF CREATIVE INTELLIGENCE - the Science of Creative Intelligence includes the experience and knowledge of the nature, origin, range, growth and application of creative intelligence."

The Newsletter goes on to add that the science "arose from the major discovery that there exists in every human being the constant source of intelligence, energy and happiness and that this source can easily be drawn upon by everyone for spontaneous use in everyday life through the practice known as Transcendental Meditation". Thus Transcendental Meditation is the means whereby Creative Intelligence is tapped, and this may be scientifically validated.

In fact the courses of SCI conducted at the Centre are reputedly not so much descriptions, or analyses of experiments in this line, but are the explanations and reaffirmations of the beneficial effects of T.M. Thus the Science of Creative Intelligence is something different from the reputedly scientific research that has been conducted into effects of T.M.⁽¹⁾

SCI will be examined briefly. In the same way that it is claimed that T.M. can only be taught through live contact, so SCI is only accessible to those who wish to study it through the "live" word of the master, Maharishi. Courses which are conducted at the Centre, comprise 33 one hour lectures over approximately 2 months. The price (1975) for the course was R70 per adult, with reduction for students.⁽²⁾ The lectures are in the form of colour videotape recordings. Maharishi has also

(1) See Appendix C pp.175-180 for illustration of T.M.'s "Scientific" analysis of the effects of meditation on the brain and other physiological functions. See also pp.192d-e for "scientific" analysis.

(2) See Appendix C p.185a.

written a book entitled the Being and the Act of Living⁽¹⁾ which is available at the Centre for the sum of R15, but it is emphasised that this in no way duplicated the experience of the lecture course. The Centre does not run courses of SCI on a regular basis, but only if it is justified by the number of students who are interested. Much emphasis is given to the value of doing the course during the introductory lectures, and enrolment forms are distributed. The Centre also conducts other lecture courses, for which SCI is a prerequisite. These are described as "SCI and Western Philosophy", and "SCI and Physics", both of which are 10-lecture courses, and cost R25 each. These two courses, in addition to 5/6 weeks of lectures on a twice weekly basis, also involve a weekend in residence for which extra payment is charged. Thus to undertake all the courses offered at the Centre costs an adult member some hundreds of rand.

Maharishi speaks of SCI in other lectures and publications, (such as those given at residence weekends), besides his lectures in SCI courses. He refers to Creative Intelligence as "The impelling life force which expresses itself in the evolutionary process creating and ordering all forms and relationships in the universe".⁽²⁾ This force has its own "Unmanifest Nature", which is described as "Pure Intelligence, Pure Existence, Pure Consciousness, the Source and Substance of all Creation, External and Non-changing". Maharishi also asserts that "the whole range of creative intelligence, Manifest and Unmanifest is open to experience"⁽³⁾ and the means for experiencing the Unmanifest aspects of Creative Intelligence is the T.M. technique. Through the "state of least excitation" - the goal that may be reached through meditation, the individual mind makes contact with this Creative Intelligence. This contact is restorative, revitalising, activating the individual to greater productivity and self-realisation. At no time is the objective of T.M. given as contemplation, or the ultimate goal as inactivity or withdrawal. Meditation itself is described as a state of restful alertness, and the same paradox is repeated in the idea that the retreat into meditation has greater activity and better worldly performance as its objective.

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- (1) International S.R.M. Publication, Offizini Chr.Schentele Stuttgart (196 Germany, also published in paperback as Transcendental Meditation George Allen & Unwin, London (1968)
- (2) Creating an Ideal Society. NERU Press Publication, W.Germany (1976) p.
- (3) ibid p.8.

The World Plan

It was earlier suggested that Maharishi's intention is to improve society by the improvement of the individual within it.

"One per cent practising the Transcendental Meditation Technique will create ideal societies, ideal nations, and an ideal world." (1)

Maharishi thus envisages a reformation on a world scale. A World Government will preside through the authority of T.M. over the entire population of the world, governing through the following Ministries:-

Ministry for the Development of Consciousness
(this to be composed of "the most eminent saints from every country...").

Ministry of Natural Law and Order.

Ministry of Cultural Integrity and World Harmony.

Ministry of Education and Enlightenment.

Ministry of Prosperity and Fulfilment.

Ministry of Information and Inspiration.

Ministry of All Possibilities - Research and Development.

Ministry for Capitals of the Age of Enlightenment.

Ministry of Health and Immortality⁽²⁾

The goals of the world government are described as follows:-

"To give the successful people of the world knowledge and procedure for gaining even greater success in their field.

To bring together the most outstanding people from all walks of life in order to integrate, harmonize and enrich their diverse interests through the unifying elements of consciousness.

To enable successful people to better fulfil their responsibility of upholding progress and ensuring harmony and happiness for all.

(1) ibid. p.5.

(2) ibid. P.159.

To create a wave of confidence in the future of mankind's most enlightened individuals.

To establish perfect harmony between the diverse cultures of the family of man while simultaneously maintaining the integrity of each.

To inspire community leaders with the knowledge and experience of the infinite potential of pure consciousness, the field of all possibilities, the basis of all success in life.

To raise all levels of collective consciousness - family consciousness, community consciousness, national consciousness - thereby creating an ideal society in each nation and perpetuating the Age of Enlightenment for all generations to come." (1)

The Age of Enlightenment

For seven days at the beginning of 1975 Maharishi observed total silence in Switzerland. Coming out of this state he announced that he would inaugurate the Dawn of the Age of Enlightenment, three days later. Hectic preparations were put into operation, and it was arranged that the Inauguration should take place from the middle of Lake Lucerne. The flag ship of the lake's fleet was hired for the purpose, and the event was apparently attended by "1,000 teachers... members of the World Press, ... distinguished scientists and national leaders of this vast world movement." (2)

The organisation describes the Age of Enlightenment as being characterised by the continued evidence of the full development of individual life, and of orderliness and balance throughout the environment"⁽³⁾. Maharishi himself, in his hour-long inauguration speech suggests that in the scientific age there is no need for any nation to continue living with problems, thus conflating the metaphysics of T.M. with science, and this in turn with "unbounded happiness, harmony, peace and fulfilment".

He is quoted as saying "through the window of Science I see the Age of Enlightenment", and in answer to the question (often posed by would-be meditators), about the justification for the announcement of any dawn at all when most see the present world as turbulent and

(1) ibid. p.158

(2) ibid. p.39

(3) ibid. p.32

discordant, he is quoted as saying "when the darkness is great, then light is needed most. So the time in the world, the situation in society is also very momentous for the onset of the Age of Enlightenment".⁽¹⁾

Enlightenment is explained in terms of the following categories, The Individual, Society, Health, Education, Progress, Culture, Government and World Peace. These are the central concerns of T.M; the concepts most frequently referred to in Maharishi's video-tapes, and lectures. But no attempt is made to analyse, explain or operationalise any of the concepts. T.M. takes them as unproblematical.

T.M.'s Scientific and Academic Claims

A recent MIU publication claims that T.M. is "verified by quantum physics, verified by personal experience, verified by scientific research, and verified from Vedic literature".⁽²⁾ Notice boards at the Centre proclaim reports of research programmes conducted into the efficacy and benefits of T.M., and a publication entitled Collected Papers⁽³⁾ is available at the Centre for details of these programmes.

The Centre has charts and graphs on display, printed by MERU Press in West Germany, and disseminated from Seëlisberg, purporting to establish the scientific validity of the T.M. technique. These "research programmes" are gathered under the following headings: Physiology, Psychology, Sociology and Ecology.

Most research programmes have been conducted by T.M. personnel at the two T.M. universities, one in Seëlisberg and the other at Santa Barbara. An expensively produced publication of some 400 pages also tells of University courses that may be taken in SCI, and associated "disciplines" outside of the T.M. universities. It reports that

"The first credit-bearing course in the Science of Creative Intelligence was offered at Stanford University in 1970 and was attended by over three hundred and fifty students...similar credit courses have been offered at more than thirty American Universities since that time, including Yale, Harvard and the University of California at Berkley." (4)

(1) *ibid.* p.32.

(2) The Scientific Age Rising to the Age of Enlightenment MERU Press, W.

(3) MERU Press, W.Germany (1975) Germany 1975 (unpaginated)

(4) Maharishi International University Catalogue 1974-75.

MERU Press W.Germany p.6.

The excerpt does not add for which degree or diploma the course in question gives credit, nor does it add whether these courses were introduced into the normal University curriculum, or were in fact part of the credit that MUI offers towards its own "degrees".

T.M. "degrees" are obtainable from Maharishi International University, an institution which is independent of any particular geographic locality, but which conducts courses wherever it finds a large enough student potential. Degrees include Transcendental Meditation Teaching Certificate, undertaken over three months in a Forest Academy, for which a high school diploma is the entrance requirement; Bachelor of Arts and Bachelor of Science for which the same entrance requirements as above are asked, and which takes a minimum of 36 months in residence (although four of these are counted as vacation). Apart from SCI the other subjects studied are described as "A vision of all Disciplines in the Light of SCI", and include Astronomy, Physics, Mathematics, Chemistry, Biology, Law and Government, and most academically recognised disciplines, as well as Vedic Philosophy and The Laws of Thought, Knowledge and Consciousness. The student may go on to do Masters, or even a Doctorate in Arts or Science. The Ph.D. may be undertaken in Vedic Studies, in Psychophysiology of Evolving Consciousness, or in SCI. The former consists of "Courses and Seminars" and some field work, some considerable time spent at the Forest Academy, and is climaxed by a qualifying examination. SCI Doctorate requires research and thesis, and has a final examination (oral) as well.⁽¹⁾ MIU also plans to broadcast on a global basis, so that individuals may study at home, thus aiming at "Microwave links, rebroadcasting stations and teachers of SCI in every village, town and city."⁽²⁾

T.M.'s handbook Creating an Ideal Society lists the countries in which they claim scientific research into T.M.'s benefits to human living are currently being conducted "in over 200 universities and institutes in 26 countries."⁽³⁾ The primary areas in which research is at present being conducted are listed as follows:

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- (1) ibid. p.100-111
(2) ibid. p.xix
(3) op.cit. p.98.

"Ageing and Immortality

Health

Education

Crime

Industrial Development

Agriculture

Cultural Integrity

World Consciousness

(as well as) the experimental research conducted by MERU Centre for the Study of Higher States of Consciousness'.⁽¹⁾

T.M. personnel moreover, attend scientific symposia in all parts of the world. Creating an Ideal Society⁽²⁾ lists no fewer than six congresses and conferences at which their representatives have given presentations during the ten months between June 1975 and April 1976 in Europe and one in the United States. These symposia were convened by UNESCO, United Nations, Polish Physiological Society, FAO, PHI Delta Kappa, Liverpool University and finally a San Diego Biomedical Symposium. The topics of the conference related to most of the declared areas of research listed above.

The resident Faculty Members of MIU at Santa Barbara are listed in the MIU Catalogue for 1974/75⁽³⁾. Most have degrees from recognised academic institutions.

Postscript - New Prospects

At an evening meeting at the Centre, Peter, a teacher who has just returned from a six-month study course at a T.M. institution in Switzerland tells the assembled meditators about the latest developments at MERU (Maharishi European Research University).

The developments in techniques to attain Enlightenment have made spectacular advances in recent months, he says. Maharishi, and T.M. are at last achieving world-recognition; Maharishi himself has been appointed Spiritual Adviser for the whole of India by no less a person than the Indian Prime Minister, while the research that was being conducted at MERU has resulted in its recognition by scientists all over the world

(1) ibid. p.98

(2) op.cit. p.51.

(3) See Appendix E p.228.

and MERU has become "the world's leading scientific institution".

The new developments are described as techniques to enable the meditator of a few months' standing to advance to Unity Consciousness (the seventh and final state of Consciousness), without having first to pass through the fifth and sixth stages of Consciousness. At this stage the individual's mind-body co-ordination is the outward and visible evidence of his spiritual condition. Most generally this evidence takes the form of levitation. Anybody, Peter stressed, who had been through this advanced teaching can expect - if he follows the technique correctly - to be able to levitate.

Levitation must not be thought of as an end in itself however, but rather as an exemplification of mind-body unity, through the control of the body's response to gravitational forces. This sort of control was part of Natural Law, and through this advanced form of T.M. the Natural Law is uncovered and comes into operation. During the meeting the talk, however, continued to centre around levitation itself.

Anyone who wishes to achieve the Seventh State of Consciousness without going through the previously necessary earlier states, must meet certain initial requirements. They must have meditated regularly for at least six months before they are eligible for the preparation course. If they have meditated for between six months and three years, they require eight weeks' preparatory training before the Siddhis⁽¹⁾ are taught. It is actually through learning the Siddhis that the Seventh State of Consciousness - and levitation, is achieved. People who have meditated for between three and five years need only six weeks of preparatory training.

This preparatory training is conducted only at a residence course of a special kind. No more than fifteen, Maharishi has declared, may embark on a residence course for this purpose at any one time. For the convenience of meditators, it may be staggered over a period of months, or even years, although a week's enrolment at a time is the minimum requirement. The function of the course is to "adjust the nervous system" for the final instruction of the Siddhis in mind-body control and for levitation.

(1) See Glossary.

The cost of the preparatory course runs at R26.00 per day ("the price of bed and breakfast at a Durban hotel" quips Peter). This means that the meditator, having a total of eight weeks' preparation, must pay R1456 merely to reach the threshold where he may be taught to achieve the promised new phase.

Asked why Maharishi only now proposed this short-cut, and why only now spoke about levitation as an index of spiritual achievement, Brian replied that Maharishi never promotes a technique or an idea until it has been substantially proved by scientific research. Recent research at MERU has now established a scientific basis for levitation in terms of the Transcendental Meditation techniques, and thus Maharishi feels confident now in promoting it.

CHAPTER 2

LIFE AT THE CENTRE

(1) T.M. Members and Meetings

In August 1975 the Durban T.M. membership figures stood at 1,465, and two years later at the completion of this research, they had reached over 2,100. Thus in approximately two years the membership had grown by 50%, but considering that the organisation had only begun in Durban in 1972, this represents a drop in enrolment from approximately 488 a year between 1972 and 1975, to about 350 a year for the years 1976 and 1977, a 25% fall-off. During 1975 the Centre was enrolling members at an average rate of about 50 a week, but the recession that affected South Africa, beginning in 1976 reversed this upward swing in T.M. membership just as it affected much of the former prosperity.

Who joins T.M. in Durban, and how does the organisation operate? Membership, perhaps surprisingly in the light of classic literature on the subject⁽¹⁾ men and women join in equal numbers⁽²⁾. As is to be expected in a "White" suburb, most of the individuals who run, or who join T.M. are White South Africans, although there is a small proportion of Indian and African members.⁽³⁾ Since everyone connected with the organisation must of necessity be a meditator, the African servants employed by the Centre must also be initiated meditators. Other Africans who are members are mostly domestic servants from the surrounding White suburb. Indians who joined T.M. were from the upper classes judging by their appearance, and mingled with characteristic caution with White members at social and other functions, apparently preferring to keep to themselves rather than risk rebuff. In this they were merely typical of the uneasy racial mixing that is only occasionally encountered in Apartheid-dominated South African cities. No Africans were recorded at socials or meetings.

Those who learn to meditate belong to the middle to lower middle socio-economic classes⁽⁴⁾ with a predominance of white collar workers (23.3%) over artisans (16.8%) and professional workers (9.0%). Housewives form a sizeable proportion of meditators (21.4%) suggesting that the women not gainfully employed either have more need to relieve "stress", or more liberty to explore new phenomena as advertised.

(1) cf. Mann, W. Sect & Cult in Alberta 1955 on the predominance of women in cults and sects in Alberta.

(2) See Appendix B tables 1(b), & 1V, pp. 169 & 170.

(3) See Appendix B table 11 p 168.

(4) See Appendix B table VII p.171.

Students (17.8%) form another large group, but since T.M. conducts introductory meetings on the University campus it is to be expected that their members would be large. Artists form 3.8% of the total membership, suggesting that those engaged in imaginative creation are disproportionately open to esoteric movements.

The marital status of members is a reflection of the high proportion of youths among members⁽¹⁾. Although nearly half (46.96%) of members are married, nearly as many (43.69%) are single and only a remainder of 9.36% are collectively divorced, separated, engaged or widowed.

In 1975 the Centre was run by three full-time teachers. These, two men and a woman, lived at the Centre, and enjoyed a close friendship of which they often spoke in strong terms. The two men had been ballet dancers, and had later run an antique shop before becoming T.M. teachers. The woman had been employed as a market researcher by a company before becoming involved with T.M.

By 1977, despite the fall-off in enrolment, the Centre employed eight full-time teachers although only three were in residence. One of the original three was serving as National President and had therefore moved to National Headquarters in Cape Town, so that five additional teachers had joined the Centre in all. Both the two original teachers had had periods away from the Centre during which time they had done advanced courses in T.M. in Seelisberg, in Switzerland. The anomaly between the increased number of teachers and the fall-off of membership is explained by the fact that the "external" teachers work solely on commission paid in "credits".

In order of degree of commitment to the Centre, after the full-time teachers, were the partly qualified teachers (it is possible to do the first part of a teacher's training at local Centres, but the full qualification can only be obtained by a course in Seelisberg), and a few others who had done some of the advanced courses such as SCI, or who were regular attendants at T.M. weekend courses and other functions.⁽¹⁾ Beyond these was usually to be found newly initiated members, some of whose interest in T.M. remained, but mostly they tended to drift away after a few weeks or months. Of the 1,465 meditators in 1975 a relatively small number appeared to maintain any contact whatever with the Centre. Since the introductory lecture emphasised individual freedom of association, this was not deemed a failure on the part of the Centre, although considerable efforts were made to maintain some sort of cohesion among the group, or involvement among those who were enrolled. Of those who remained involved with the Centre there are, at any one time,

(1) See Centre's Notice of these, Appendix C pp 181d, 182b, 182c, et al.

about 20 - 30 individuals. This group is fairly loose, and subject to some fluctuation both in size and content, but is firm enough to be described as a core-group. These members, who are most firmly committed to T.M. usually also observe its informal edicts regarding tobacco, alcohol and the eating of meat.⁽¹⁾ Although T.M. officially advocates only meditation as a source of relaxation, advancement in its teaching leads also to the incorporation of yoga exercises, and these core members will usually be found to practise yoga as well as meditation.⁽²⁾

Most T.M. functions are attended by a large proportion of the core-group, and the rest of the attendance is usually comprised of new members, although as with many organisations, functions often attract those who are not active, but who "turn up" from time to time. These functions are held on a fairly regular basis, and usually consist of a lecture given either by a teacher on a special subject, or special occasion, or else by Maharishi on video-tape.⁽³⁾ As well as this there is always some attempt at fraternisation, and members, who are advised of these functions by newsletter, are invited to bring a plate of food as well as potential converts among their friends. These functions are seen as secondary to the main activity of the Centre - that of delivering introductory and advanced lectures or courses and of initiating members. Frequently members are invited to bring musical instruments to these meetings so that the occasion might develop into a festivity, although latterly this has waned in popularity. The Centre thus attempts to make itself the focus of social life as well as a place of "learning". These quasi-social events may be occasioned by the return of a teacher from Switzerland, a teacher's birthday, of the "birthday" of the Centre, or even by a need to celebrate the New Year. Maharishi's announcement of the Dawn of the Age of Enlightenment occasioned a much publicised social gathering of this sort. These functions serve the purposes of press publicity as well as a reminder to members of their commitment.

From the above it can be seen that although T.M. recruits a large number of initiates, and although it attempts to maintain contact with its initiates, relatively few people remain in close contact with the Centre.

(1) T.M. Ideology does not prohibit these things, but holds that meditating regularly will relieve one of these "unnatural" habits, so that all but the newest meditators are expected automatically to have abandoned these practices.

(2) See timetable for residence course p.43.

(3) See Centre's notice of one such Appendix C p.181c.

Before the "social" to celebrate Maharishi's announcement of the Dawn of the Age of Enlightenment certain core members were asked to help round up meditators by telephoning them as a follow-up to the newsletter announcement. Of some forty members phoned, eleven had moved residence since initiation without informing the Centre of their new addresses, which, since this means that they were no longer in receipt of the newsletters is taken to mean that they had lost touch with the Centre, and a further three said bluntly that they were no longer interested. Of this forty, only four turned up despite this personal invitation.

Thus the T.M. community in Durban is "tight" inasmuch as the teachers and some committed members form a hard-core at the centre, but it is also a loose-knit group inasmuch as its rate of initiation, the sheer size of its membership militates against the predominance of primary relations existing among the 1500-plus meditators. Many of those at the centre of the organisation however, have little other life besides their T.M. involvement. Teachers particularly are apt to be removed from outside associations by the peculiarities of their life-style (diet and drinking habits, remoteness from pecuniary issues etc.), one teacher complaining frequently that he "did not know how to relate to non-meditators, because meditating so enlivens the mind that non-meditators, by comparison, are bores."

Most initiates, however, "come and go" through the Centre in fairly rapid succession, and do not retain social or other contact with the Centre.⁽¹⁾ (More details of the leaders are included in Chapter 3).

(1) See diagrammatic illustration of member commitment p.173.

(ii) The Centre

Situated in a high-class residential area, now partially given over to flats, is Durban's T.M.Centre.⁽¹⁾ (The Centre is known as the Durban City Academy as well as the Centre for the Age of Enlightenment). Its geographical position is at one of the highest land points, in a town where geographic and social position usually coincide.

The Centre is an old solid home which is owned by a well-known Durban citizen, and was previously occupied as a family home for him, his wife and eight children.⁽²⁾ It was built in the early 1940s and projects an atmosphere of solidity and dignity. Its ceilings are lofty and its decoration, sober. From the panelled hall and staircase lead off innumerable reception rooms, bedrooms and service rooms. Its deep verandahs overlook the city from beneath large trees and spreading lawns. From 1973-1976 the T.M. Community occupied the whole house, using the reception rooms for lecture and display purposes and the upstairs for the "private apartments" of the teachers. The extensive kitchens easily coped with the provision of meals for residence courses, while a wing of downstairs bedrooms housed these weekend guests. At the back two rooms were put aside for initiation ceremonies, carpeted and secluded, they constituted a sort of sanctum sanctorum for the community.

With the recession that followed in 1976 and 1977, the community withdrew their occupation to one half of the house, sub-letting the other half to a commune of young people. The community still retained the large shady garden, and was quite comfortably set up with the use of six rooms downstairs, and accommodation for three teachers upstairs. Earlier the Centre had been able to conduct their residence courses in their premises, although some of them also took place at a Catholic Seminary a few miles out of Durban. When a residence course was held at the Centre, it was usual for helpers to come in and assist with the food, the cooking, and the serving of meals, and a community spirit was established around this event. The newer arrangement, whereby all

(1) Officially it was called the Transcendental Meditation Academy until sometime in 1976 when it became known (at least by the telephonist) as the Centre for the Age of Enlightenment. Neither of these terms, however, is in common usage.

(2) T.M. rents the building.

residence courses take place out of town, put some distance between the teachers and the ordinary enthusiasts who now can be very little involved with projects like these courses.

Post Script

(1)
At a meeting convened by Peter on his return from a 6 month course in Switzerland in 1977 he announced that it was Maharishi's wish that T.M. Centres in all cities should aim to have their own freehold premises. These should be as near to the centre of the city as possible. Peter discussed the plan to acquire land in the city centre with the objective of building a new Centre for Durban meditators. Maharishi considers also that it is important that the Centre is built rather than bought by the Community, "because it is easier to produce the right 'atmosphere' when a place has no residual atmosphere from previous occupants". The Centre must also have 108 rooms and will be built in accordance with an official T.M. approved design so that there will be uniformity of architectural style among T.M. Centres. A campaign to raise funds for the new Centre was accordingly announced by Peter.

(1) One of the 3 resident teachers at the Centre.

(iii) Initiation and Instruction

Every Wednesday and Thursday nights at the Centre the introductory lectures are given. In a pleasant but somewhat soberly furnished room, dominated by the picture of Maharishi in his robes, clasping flowers, the interested public foregather to be told about T.M.

The teacher arrives - she is, on this occasion, a well-dressed young woman with an easy manner. She introduces herself and talks for about an hour about T.M. Her poise and confidence give emphasis to what she says about the benefits of meditation. T.M., she tells the group, relieves stress, and by doing so, increases the individual's capacities such as energy, confidence, and general vigour. Personal relationships will consequently improve, resulting in greater harmony and productivity all round. T.M. appears as the answer to all individual and social ills. Even natural calamities may now be borne with greater equanimity through the serenity and strength that T.M. brings. Through the relaxation T.M. brings, the mind and body are re-invigorated for greater activity. After the lecture, questions are invited, and a lively audience asks about how easy it is to meditate? "What if your mind strays in meditation?" "Will it stop me smoking?" "How will I know I am doing it correctly if it's so easy?" - and many other questions. The teacher is re-assuring and friendly - never pedagogic, but easy, smiling and very assured.

The following night the company assembles again for the second of the two introductory lectures. This time the teacher embarks on an explanation of how it is that T.M. relieves stress. An analogy of the mind and its thoughts is presented on the black board in diagrammatic form. At the bottom is the area referred to as the "Source of Thought". At the top is a line which represents "consciousness". Between the two are the layers of the "unconscious", speckled in the drawing with the obfuscating effects of "Stress". Thoughts arise at the Source of Thought, and rise like bubbles in the yeast through the murky area of semi-consciousness to burst at the top into "Consciousness", as described earlier.⁽¹⁾ The teacher illustrates this by a diagram on a blackboard.

(1) See Chapter 1 (ii) p.19.

Questioned about certain inconsistencies in the model, the teacher will say that it is only an analogy, and that it must not be taken as a literal description of the mind. The students are quietened, if not satisfied.

The teacher explains about fees. For students and pensioners the charge is R20 per person, and only R15 for a child, while the normal rate otherwise is R40 per adult. This fee initiates the individual into T.M. for life. After this, as a meditator he has free use of the meditation room at the Centre, is welcome at all functions, (although usually expected to help provide food) and may have a free consultation on meditation problems any time, at any Centre in the world. If a whole family undertakes tuition at one time, then there is a flat charge of R70 irrespective of family size. (Later in 1977 these fees were altered to accord with income. The initiate was not asked to divulge his or her income, but was given a schedule of fees correlating with incomes and asked to commit himself voluntarily.)

After the lecture the teacher invites those who have decided to learn T.M. to wait around for a personal interview. This is a brief friendly chat, at which first names are exchanged, and the teacher enquires confidentially if the person is on drugs; whether they have ever had any psycho-neurotic problems, as well as other details such as age, occupation and address, and a form is filled in for the reference of the teacher. On the basis of this little information the individual's mantra is selected.

An appointment is made for the initiation, which will take place over the following weekend, and the last instructions about the initiation ceremony are given.

The student arrives at the Centre at the appointed hour for his initiation into T.M., with those things that he has been asked to bring with him. These are a few fresh flowers, about five blooms in all, a few fresh fruits, a new white handkerchief, and the fee for the course. He hands these over at the door to a helper, and payment is entered in a book and a receipt made out. There is an atmosphere of pervading hush, and the girl who takes the money and other things for the ceremony walks softly in her bare feet, and speaks in a whisper.⁽¹⁾ The student is then ushered through to a room at the far end of the house, passing through several ante rooms on the way. At the entrance to the last room he is asked to remove his shoes, and going through, finds himself in a light and sunny room where a heater burns to take the chill off the winter morning. The atmosphere is one of religious quiet. The teacher, (who has accompanied him from the hall, and who is always the same teacher who gave the introductory lectures and who took down the student's details), speaks little, and in an undertone.

There are two comfortable chairs, one on either side of the room, but the focal point of the room is a table which is covered with a hand-crocheted white cloth. It is decked as an altar, with a candle burning at one side, incense the other, and a picture of Guru Dev in the middle. In this stylised print, which is highly coloured in the Hindu tradition, the saint sits in the lotus position with his hands folded serenely in his lap, looking out of the picture. The background is composed of various Vedic symbols, including a swastika.

Flanking the picture are bowls of chrysanthemums, and carefully arranged piles of apples, pineapples and oranges. Besides the candle, which is in a brass candlestick, there are two brass bowls containing rice and water, and a small brass tray. The teacher takes the fruit, flowers and handkerchief from the student, and lays them in front of the picture, on the brass tray. Then, motioning to the student to stand by her side, she hands him a single bloom and begins to chant. The chant is in traditional Indian quartertones, and the language is Sanskrit.⁽²⁾ She picks up a flower from the tray in front of her, dips

(1) The Centre relies on volunteers from among the meditators to help with the bookwork and administration of the Centre, especially over such things as initiation and special functions. The financial transaction is concluded with business efficiency and the issue of a receipt.

(2) Asked afterwards what the words meant the teacher explained that they recited the names of the Hindu Saints who formed the links in the chain down which the philosophy and technique of meditation has been transmitted through the centuries.

its head into the bowl of water, and, still chanting, shakes a few drops of water from it on to the tray, and onto the fruit. Next she sprinkles the handkerchief with rice grains. The teacher then picks up the candle, still chanting, and passes it before the altar in a circular motion, three times round, and returns it to its place on the table. She does the same with the sticks of incense.

The chant ends and the room resumes its quiet. The teacher falls to her knees for a brief few minutes in front of the altar, and rises, looks purposefully into the face of the student and utters his Mantra.

"Say it", she says quietly, and the student tries the unfamiliar syllables with his tongue and his mouth. "Go on saying it", and the client feels his way into the rhythm of the sounds and it becomes easier, more his own, less alien. It is curiously novel, almost as if he is trying to walk, or to swim for the first time, having received only instruction. The exercise is strange, not unpleasant, but not difficult. Still saying the Mantra aloud, the client is motioned to one of the chairs and told to sit. "Now say it softly", he is told, "Now softer still", says the teacher quietly. "Softer again", and so on until the word is barely audible, and finally the teacher tells him to say it silently to himself. The client now sitting with eyes closed is meditating for the first time.

For about ten minutes the client "holds the Mantra" by this silent repetition, wondering perhaps, how to hold at bay the other thoughts that come into his head.

After a short while the teacher takes him out of this "initiation" room and into an adjoining one where he is again instructed to sit comfortably and to continue repeating the Mantra with eyes closed. When about ten minutes have passed the client is disturbed by another of the instructors, and is asked to come through to the ante room. Meantime, the place one had vacated in the "initiation" room was immediately taken by the next initiate, and the process begun over again, in somewhat conveyor-belt fashion.

The student now has to fill in more forms, this time on the subject of how he felt in meditation. Did he feel sleepy? Did he hear extraneous noises? How long would he estimate the two meditation periods to have been? Were there any unusual sensations? Was it a pleasant experience?

Later, with the teacher, the answers on the form are discussed, and questions of the same order about sensual experience in meditation and such are asked and answered between student and teacher. An hour and a half has passed since the student came in, and he is told that he now knows how to meditate, to go home, to "try it out" twice a day, for twenty minutes each time,⁽¹⁾ and to come back for the three follow-up lectures the following weeks for more questions, and more answers.

(1) The inadvisability of meditating more than the stated amount is stressed. It is said to make one "too relaxed". It is also "not good" to meditate within a few hours of eating because a full stomach militates against "good" meditations, nor before going to bed at night because it makes one "too lively". However group meditations always accompany evening lectures or functions at the Centre, held, supposedly, between dinner and retiring to bed.

(iv) Residence Course

Residence courses are offered to those students of T.M. who have been initiated into meditation, and are held either in Durban or at a Catholic Mission station at Inchanga, about 50 km. out of Durban. The course is conducted by two teachers, and can take up to 25 meditators at a time. It is held over a weekend, and is advertised by the T.M. authorities as an occasion of great pleasure, value and relaxation.

Meditators foregather at the seminary at four o'clock on the Friday afternoon, from thence their time is extremely structured until they return home at 4 o'clock on the Sunday afternoon. The seminary consists of about a dozen rooms opening out from a central courtyard, and a sittingroom at one end. Next to the main building is a pre-fabricated dining room and kitchen.

The weekend's activities are basically meditation alternating with yoga exercises, and lectures, in the form of tape-recordings of talks given by Maharishi himself. The following time-table shows how these are arranged:

Friday

4.00 p.m. Tea
5.00 p.m. Introduction to the yoga exercises (Asanas)⁽¹⁾
6.30 p.m. Dinner
7.30 p.m. Introductory talk explaining the rules of the Course, and its purpose etc.
8.00 p.m. Lecture
9.30 p.m. Tea and Bed

Saturday and Sunday

8.00 a.m. Breakfast
9.00 am - 11.00 a.m. Asanas and Meditation
11.00 a.m. Tea
11.30 a.m. Lecture and Discussion
1.00 p.m. Lunch
2.00 p.m - 4.00 p.m. Lecture and Discussion
4.00 p.m. Tea (On Sunday the Course ends at this time)
4.30 p.m - 6.30 p.m. Asanas and Meditation
6.30 p.m. Dinner
8.00 p.m. Lecture and Discussion
9.30 p.m. Tea and Bed.

(1) See Glossary.

Easy talk which might tend to distract from the purpose of the Course is discouraged, and any tendency on the part of an individual to drift off into an activity unconnected with the Course is severely frowned upon. At the outset, Course-members are told that it is imperative that they do not leave the Course before its proper completion. Stories are told of a previous Course in which someone had wanted to leave early, making excuses about "having left the stove on", and how this was highly unwise. To drive a car, or to take on any responsibility while in the middle of Rounding (the name given for alternating Asanas and Meditation), was dangerous, because, according to the teacher, one's normal judgement was suspended by so much "relaxation". Thus both the lady's aberration about the stove being on, and her intention to drive home must be seen in an abnormal light. People were also instructed not to go for walks in the grounds, for the same reasons. The normal rules about meditating for not more than 20 minutes twice a day being suspended, the consequences of this are likely to be manifested in unreliable and bizarre behaviour which was to be forcibly controlled. The teachers made it clear that they would do all in their power to prevent anyone leaving prematurely.

Maharishi's video-taped lectures formed the communal focus of the residence weekend. Whenever the group foregathered other than at meal-times, it was to listen to Maharishi's expositions and explanations of T.M. theory and its benefits to the world.

A practiced orator, Maharishi's lectures are compelling in their delivery if not in content. He pauses, considers and explodes with chuckles at the apparent absurdity of his own thoughts. His personality is infectious, his command of English is excellent, and his delivery is enlivened by an idiosyncratic informality. He creates an impression of mental agility and considerable personal vitality and warmth. His qualities are projected through his talks to the group who sit in obedient absorption listening intently to each word he speaks.

Maharishi speaks of the Absolute, the Unbounded, and the Unmanifest. He stresses that T.M. is not in conflict with any existing religion, thus allowing its followers total religious freedom. He postulates a religious system which actually transcends and subsumes all other beliefs,

from mysticism to Christianity. The Source of Thought, a familiar concept at the earlier stages of T.M. is now identified with the Absolute, the Unbounded and the Unmanifest, and the link between conscious and the transcendental is made clear.

Meditation thus effects the fusion, (sporadic at first, but with practice it becomes continuous) of the mind with the Absolute: of man with God. It is the way to Understanding and to Knowledge.

What sort of people does this course attract? As might be expected one finds the more dedicated or committed meditators on a weekend residence course. The course is costly (R14 for 2 days in 1975) and there is no entertainment beyond the Maharishi's recorded lectures and the little discussion which follows them. These discussions are hardly lively, the audience "throwing up" an occasional question about the lecture and the teacher providing a lengthy answer in terms of T.M. theory and ideology, more in praise than in analysis of this and of Maharishi. Thus Maharishi's tape recordings are offered and received more as sermons than as lectures. The group therefore could be described as core or outer core members with the exception of one or two, who appeared to sleep through most of the lectures and discussion. Besides this, a few seemed to be there more to be with a boy friend or a girl friend than out of genuine personal commitment, although they were of course, initiated meditators.

Although the introductory lectures stress that T.M. does not require that one makes any alteration in life-style, it is significant that the Residence weekend is strictly vegetarian, and no alcohol may be brought along. Smoking is very frowned upon, and those who did attempt to smoke surreptitiously sneaked a cigarette outside. These "rules" are never made explicit, it being understood that meditators do not require these "artificial" items. This apparent ambiguity stems from the fact that T.M. posits no ethic save meditation. Members are not urged to give up meat, or alcohol, or tobacco, but the belief is that through correct and regular meditation the individual emerges so stress-free that he will lose his previous tastes and thus give up smoking and drinking, and even the eating of meat, without effort. All is accomplished without effort. On the table at the Residence weekend are many foods, some expensive, which might be considered "health

foods". These include honey, brown sugar, wholewheat bread, and much fruit. According to T.M. an appetite for these things, in preference to more "refined" foods, is part of the "natural process" of fitting into the laws of nature, that overtakes the meditator. He automatically develops a palate or even an appetite for "whole" or "natural" foods, and loses his taste for "unnatural" eating and drinking habits.

Throughout the weekend the T.M. Residence Course is a cheerful occasion. The atmosphere is tension-free, despite fairly stringent regulations. The routines are strictly adhered to and there is a feeling of purpose and discipline without authoritarianism. In keeping with the T.M. tenet that the development of the Self precedes all other development, so discipline is encouraged in terms of self-discipline.

(v) A Weekend at the Centre - A View from the Kitchen

The Centre sometimes has weekend Residence Courses for specially selected, or qualified groups.⁽¹⁾ On this occasion the Course was designed for well-seasoned meditators who wished to qualify as Checkers⁽²⁾: Although it is essential for a T.M. teacher to have the bulk of his or her training in Switzerland at one of the accredited institutions, some preliminary courses may be done locally, and this course is considered as such. Meditators are advised to have their meditation "checked" regularly, and the people on this course were being trained for this specialised function.

About twelve of the "Students" foregathered at tea-time on the Friday afternoon. They were allocated rooms in the Centre at the same time - it being the weekend - as other students, new to T.M. were being initiated in the other end of the house.

There is a sign on the front door of the Centre which says "Come in - Do not Ring", and everyone enters quietly, walking softly, because of the initiation in progress. This is being conducted by Alison, while Jane or Beverley takes the money at the Reception table at the entrance, and issues receipts. The money is taken both from the initiates, and from those on the Residence Course. Outside the Initiation room another helper conducts and supervises the initiate through his or her first meditation. There are in all about twelve helpers and teachers, the helpers coming in rota for short spells over the weekend.

In the kitchen the sole domestic servant of the Centre, known by everyone as Beketembu, stands over the sink, keeping up with the flood of dishes and bowls and saucepans that come to him from teas, and from the meal preparation. John⁽³⁾ supervises the preparation of the meals, and his four helpers produce the food. The Centre is renowned for its food, which is the responsibility of John, a one-time hotel chef. Besides buying the food and choosing the menu, John also grows vegetables and herbs in the otherwise overgrown garden. The vegetable patch produces

(1) No comparison with e.g. the Residence Weekend regarding course material is possible here since the researcher did not participate in the lectures, which were reserved for advanced members.

(2) A Checker is an official who checks meditations.

(3) One of the three teachers at the Centre.

spinach, tomatoes, celery and lettuce, while the herb garden specialises in herbs for curative and other traditional uses. Meditators often bring plants and herbs as gifts to the Centre.

The residence Course is conducted by all the three teachers at various times when they are not attending to initiation or administrative activities. Lectures are held in the normal lecture rooms for the learner-Checkers both before and after dinner on arrival on the Friday. Dinner is served at 7.p.m. on the verandah for about 20 people. It is a meal of mushrooms grilled with tomatoes and herbs, baked potatoes, and a salad. The second course is a rich pudding consisting of a pie crust with a filling and decorated with cherries and cream. Soup, made from vegetables only, is served before both lunch and dinner on all three days of the Residence Course. No meat is eaten at all, nor fish, and no onions or garlic is used in any dish. Except for the teachers, not everyone at the Centre - either helper or student - is as strictly vegetarian as this rule implies, but nevertheless the rule remains. We are told that onions and garlic are "bad for meditation", and thus they also are proscribed. Coffee or tea is served after meals, but there is no alcohol whatever.

The company at dinner is very good. There is much chatter in a lively vein, with a fair amount of "ribbing", sometimes verging on the risque. Neither the subject of God, nor sex is taboo for gentle humour. After the meal and the second lecture, the group is disbanded early for bed.

Saturday begins with a late breakfast on the verandah, and more lectures on tapes and from the teachers throughout the day. All the while new meditators are coming in for initiation and the "flower and fruit" ceremony is continuing in the back quarters. This weekend sees forty new initiates.

Meanwhile the activity in the kitchen is no less intense than that which surrounds the initiation ceremonies, and the Checker course. The kitchen is comfortably large, and easily accommodates the six or seven helpers who come and go in relays throughout the day. The organisation is impressive in its casualness combined with efficiency. John says "Will somebody make some soup?" or "We need something to eat for tea" (this about an hour before teatime) "Can someone make some

scones for about 25 people, or a cake or something?" No recipe books are evident, but someone steps competently into the role and the food is produced without anxiety.

On the verandah the table is laid, and helpers bring out the food and the cutlery on trolleys, or by hand. At meals everyone helps himself. If the party runs short of a plate or a fork, there is always a way of improvising, and no one stands on convention. There are no set places at the table and no ceremony over the meals. A teacher or two, or a helper, may eat in the kitchen if there is a shortage of space, or if it is more convenient.

The kitchen helpers and Beketembu between them do the washing up, Beketembu eating the same food as the rest of the community for his meals.

Much of the fruit that comes from the initiates is used in fruit salad, this being the usual accompaniment to a lunch of hot soup and cold salads.

As with the Inchanga Residence Course, no time is left unstructured. Between meals and tea, the course continues, and there is an air of quiet, cheerful efficiency, at the same time as a pleasing amount of informality.

Feeding twenty people three times a day, especially when some of them are paying for their meals as part of the Course, is no small task. "We got ourselves so steamed up before we did it the first time", admits John, "but now the food just happens. No one falls over anyone else, it's all so easy. You should see how it goes on weekends when we have people helping who really know how to do things our way. This weekend most of our helpers are new, so it's not the same." But signs of inexperience are few. If T.M. is supposed to help people cope with life more efficiently, more calmly and more simply, the backroom scene at the Centre is a good advertisement.

CHAPTER 3

A CLOSER LOOK

(i) Group Structure and Leadership

T.M. teachers and enthusiasts are curiously vague about the history of their organisation in South Africa. It is as if the question is irrelevant to the understanding and practice of T.M.; their sole concern and commitment. The actual date of T.M.'s arrival in South Africa is not therefore given accurately, but most authorities answer that it was first introduced to Cape Town, by David Fiske, about the middle of the 1960s.

David Fiske obtained a franchise from Maharishi to start T.M. in South Africa, and thus became the National Leader. As such he was responsible for local development, and for maintaining "purity" of the method and the "corporate identity" of the organisation. It is often stressed that the slightest deviation from the "true" T.M. method results in a failure of the promised results, thus this "purity" has to be rigorously maintained. This is reason enough, within the logics of T.M., for an absolute, autocratic hold, on the part of the central offices of Maharishi at SeBlisberg, on all "branches".

David Fiske ran the T.M. enterprise in South Africa initially with the aid of a Body of Trustees. These were individuals who had learned T.M. and who formed a group around him. They were not necessarily teachers, nor had they much special training. In 1976 Molly Peterson took over from David Fiske, and shortly thereafter the constitution was re-organised on the basis that now stands.

Today there are 5 centres in South Africa, in the following towns:- Cape Town, Johannesburg, Durban, Port Elizabeth, and Pretoria. Each of these has a number of fully qualified teachers, and these teachers now form a National Committee from whom the National Leader is elected for a year's office. This office is stationed in Cape Town. Most of the teachers live at the Centres in the various cities.

In 1977 in Durban there are 8 full-time teachers in operation, 3 of whom live at the Centre, and five of whom live out. Four of those who live out are husband and wife pairs. All of the Durban teachers are young, the oldest being in his late thirties. This man, and the

other married man who teaches at the Centre, maintain Companies outside T.M. Within the Centre there is no officially acknowledged "head". No one is publicly heard to give orders and teachers will not acknowledge who, as an individual, is responsible to the National Office for the Centre. Leadership and the hierarchy at the Centre are not readily discussed. When asked who was responsible to Cape Town for the Durban Centre, one teacher said "We all are. We are all equal". Obviously some sort of priority must exist but it seems that the emphasis on "harmonious personal relations" as advertised by T.M. is at odds with the conception of the hierarchical arrangement of teachers. Rather the attitude is implicitly that "we do not need to have anyone in a higher position than anyone else because we all get on so well, and are always in total agreement".

As has already been noted there seems little relationship between the amount of business that the Centre is conducting and the number of teachers at the Centre, although it is important to notice that there are the same number resident today as in 1975, because they exist by their own enterprise, as represented by commission, either through allowances or credit.

Teaching at the Centre is done on a weekly rota. Each course runs from Wednesday to Wednesday and one teacher being solely responsible for one course will be "on" for eight days, giving the introductory lectures on Wednesday and Thursday, initiating the newcomers on Saturday, (and on Sunday, too, during good times), and then giving follow-up lectures on the following Monday, Tuesday and Wednesday. Three more follow-up lectures are given on the Thursday of the following week and two subsequent Thursdays. These will not necessarily be "taken" by the original teacher. Teachers who live at the Centre are solely responsible for these lectures, as well as the administrative duties that fall to the organisation of the Centre.

The above lectures, which take place at the Centre, are the regular events, but many others are conducted by the teachers, who are encouraged to seek their own outlets at Universities, Women's Clubs, Rotary Lunches, or the like, and those "takers" from these lectures are initiated by the teacher who gave the lecture. It is here that the other teachers are mostly occupied.

Apart from the teachers at the Centre, there is a secretary on a part-time basis (in 1975 she was full-time), and an African domestic servant. As has been noted earlier, all the employees of the Centre must be meditators, even the domestic servant. None may smoke⁽¹⁾ and, although no official rules exist about it, alcohol is tabooed.

Besides the teachers at the Centre who are fully qualified, there are usually several other categories of assistants. First there are those who have completed Phase 1 of their teacher's training, which means they may give Introductory Lectures (usually outside the Centre), and do Checking. Then there are the "helpers" who are volunteer enthusiasts, who often come when help is needed for special functions or "busy times" at the Centre. (Teachers both full and part-time are designated the core-group, and the "helpers" forming the outer-core (see Appendix B, Table X).

(1) In 1975 an African domestic employee was severely censured for smoking in his 'kiya'.

(ii) Staff Payment and Remuneration

T.M. teachers claim to receive no pay for their services. Their well-groomed and somewhat business-like appearance often invokes questions from the audience at introductory lectures about their remuneration. They answer blandly that they receive no salary whatsoever. In fact certain considerable benefits do devolve upon them. The teacher receives a percentage of the fee paid by each person whom he or she initiates. This, however, does not come to them in the form of money, but as "credit" for further T.M. courses. These include courses in Switzerland, and travel expenses to and from such courses. Only the National Leader, who is not involved in teaching for the year of his office, is salaried.

The T.M. Centres are maintained by National Funds, and this includes not only the rental, but the board and lodging of those who live at the Centre and the running of a car. Funds are provided for all their requirements in the Centre, so their living is entirely free.⁽¹⁾ The standard of living at the Centre is very high indeed. No expense seems to be spared on food, and many exotic things are eaten by the teachers and their aides. Their life generally appears to lack nothing materially although a degree of secrecy is encountered here, as in some other areas. Teachers receive a dress allowance which enables them to debit clothes to running costs of the Centre, but even taking this into account one may suppose that to become a T.M. teacher there are but two options: (1) to have a private income, or (2) to maintain some work-link with society outside the Centre. Since so many do not have an occupational involvement outside the Centre it may be assumed that most have a private income of some sort which accounts for the expensive dress style and the expensive appearance of the teachers generally. This has the effect of virtually limiting the post of T.M. teacher to middle-class persons.

(1) This gives a living "uncontaminated" by money.

(iii) Literature and Publications

The literature of or relating to T.M. is of four kinds. First, there is the local newsletter, produced by litho-print for members in the Durban area. This is sent free to every meditator, although members are invited to subscribe R1 per year. The newsletter may⁽¹⁾ incorporate a piece on T.M. by Maharishi, but mostly contains information about local events, news from the Centre, and invocations to bring in more meditators. New ways of spreading T.M. are suggested, and members are reminded of the established T.M. programmes. The function of the newsletter may be said to keep the community together by keeping the Centre and T.M. in the minds of its initiates, and to reach potential members.

A second type of literature is found at the Centre. On a table in the hall are pamphlets about various aspects of T.M. put out by headquarters in Seelisberg.⁽²⁾ Some of these may be issued free, but most of them are for sale. These pamphlets deal with topics like T.M. and Education; represent an outline of the World Plan, or function as an introduction to SCI., or merely publicise T.M.'s efficacy in certain spheres.

A third type of literature is in hard-or soft-cover book form. These books are available for sale at the Centre, and are also on display on the hall table. They are written by T.M. enthusiasts who are apparently outside the organisation, recommending T.M. in an unqualified and uncritical fashion. These books are usually expensive, ranging from R5 to R12.⁽³⁾

By far the most revealing type of literature, however, is that of the books on the coffee table at the Reception at the Centre. These are not for sale, but by special permission may be borrowed by interested people. They are very expensively produced soft-cover books describing T.M. in all its aspects. The following is a description of one of these books, which typifies this kind of publicity.⁽⁴⁾

This is Creating an Ideal Society. This publication is a 168 page volume, 33 x 24 cm. in size. The cover is printed in four colours,

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- (1) See Appendix C, pp. 181a - 183d.
 - (2) See Appendix C, pp. 184a-b, 189a-b, 190, 191, 194a - b.
 - (3) See Bibliography for titles of publications.
 - (4) For excerpts from these books see Appendix C, pp 175 - 180, 186 - 1881

one of them being gold, and the page edges are gilt. There is a picture of Maharishi on the cover, which has an elaborate scrolling "frame". The volume is sub-titled "A Global Undertaking, 1976, The Year of Government, Second Year of the Age of Enlightenment".

The table of contents reflects a varied selection of items concerning T.M., climaxed by the idea of The World Government for the Age of Enlightenment as the final chapter. Other chapters report on the scientific validation of the T.M. principle, as well as its origins in Vedic tradition. There is also a chapter relating the personal experiences of those who have reached what is referred to as "Higher States of Consciousness".

Inside the book the expensive paper is printed, in six colours on some pages, with much use of gold. Coloured photographs and delicately shaded pages appear frequently in the text. These photographs (seven of which are of rising suns, shown in roseate hue appearing over banks of clouds or mountain peaks)⁽¹⁾ are either of Maharishi (there are 15 in all in which he appears alone, or with one other person in the picture), or of meditators, in happy group formation, with, or without, Maharishi in their midst. There are four of these. Another popular photograph is the ship from which Maharishi launched the Dawn of the Age of Enlightenment. Any impression that this was a poetic or rustic gesture from the waters of Lake Lucerne in the primitive style is dispelled at the sight of the ship. It appears, looking like a first-class Cruiser in diminutive, in nine photographs. It is described as the flag ship Gotthard, "the largest ship on Lake Lucerne"⁽²⁾

Other photographs are of computers in operation (presumably at the Seölisberg Centre), and many of research workers who have produced the findings on which the claim to the scientific status of T.M. rests. With two exceptions only, these are resident "academics" at the Maharishi International University.⁽³⁾

The print in the book is large and clear - each page is bordered by elaborate gold lines and scrolls, interspersed with many diagrams and charts, and in all the book gives the impression of great expense, its lack of lucidity being amply compensated for in presentation.

(1) See Appendix C, pp. 186 - 188.

(2) op.cit. p.36

(3) The exceptions are a Physics Professor from Cambridge, England, and an Associate Professor of Neuro-biology from the University of Iowa.

Apart from these four categories of publication, T.M. puts out many display posters and charts at the Centre. These cover the research programmes undertaken by 'scientists' on the effects of T.M. (all beneficial) and plans for the Age of Enlightenment, The World Plan, and other familiar topics. A list at the back of the book described above offers many of these displays and exhibitions on loan, in other European languages as well as in English, chiefly German, Dutch and Spanish .

(iv) Failures and Drop-outs

Russell, author of The T.M. Technique,⁽¹⁾ writes:

"From my own experience of teaching T.M. I have found that when occasionally people complain that meditation is no longer working for them then it is often because they have unconsciously modified the practice a little. In effect they are no longer doing T.M. but something slightly different. It is not that T.M. is no longer working, but that the modified practice is not so effective as T.M."⁽²⁾

To obviate this tendency to stray from the "true" form of Transcendental Meditation, the Centre recommends frequent "checks". "Just as a car should go in for regular servicing, so a meditator should come to us for regular meditation checks every three months", says a teacher at a routine post-initiation lecture. What does this checking entail?

First, only trained people may check meditations. These do not, however, have to have undergone the full training at T.M. headquarters in Switzerland, as do the fully accredited teachers. The training may be undertaken during a number of Residence Courses at the Centre. In 1975 there were five teachers who were able to check meditations besides the three resident fully qualified teachers. Certain times are set aside by the authorities for Checking at the Centre and meditators are encouraged to make appointments.

In order to check a member's meditation the teacher meets the meditator in the reception hall at the Centre, and ushers her quietly into the Meditation Room. They take up the two comfortable chairs, which face each other in the austere Meditation room. The teacher asks whether there has been any "trouble with meditating". She does not expound on what sort of trouble the individual might expect to experience, but the intimate atmosphere of the occasion is conducive to the exploration of perhaps not only meditation, but also possible problems relating to the individual's personal or social life. These two areas are not necessarily dissociated, for most meditators have specific psycho-social problems.⁽³⁾ If the

- (1) Russell, P. The T.M. Technique. Routledge & Kegan Paul, London (1974).
- (2) Quoted in Age of Enlightenment Newsletter, June-July 1977. Durban City Academy.
- (3) Eddie, a teacher at the Centre, is on record as saying "You have to be a bloody psychiatrist in this job".

individual tells of the stresses that he or she is undergoing, the teacher listens and advises, although the advice is always in line with meditation itself. Because it is the central tenet of T.M. that problems are resolved "naturally" through meditation, no other remedial action or words of advice are necessary.

Supposedly if the problem is a social one, then relations can be improved by a calmer, less stressful attitude; if the problem is excessive drinking, then meditating will "naturally" relieve one of the "unnatural" appetite. Neither will, or effort is relevant to the T.M. ethic, except in making the occasion for meditation itself, and, as has been stressed earlier within meditation, effort is just that which "kills" its success.

The important function of ~~checking~~ is in its role of coping with T.M. failures. It relates to the full-circle belief that T.M. cannot fail. Within the T.M. cosmology, failure or discord exist only through absence of meditation. A variant of this is incorrect meditation, in which the individual "tries" to concentrate on the mantra, and this effort separates T.M. from other forms of meditation. In this way T.M. is singled out as the one, true form of meditation.⁽¹⁾

Of those who stop meditating, (who are counted among meditators nevertheless, for "one in a hundred" purposes) T.M. authorities say confidentially that "Everyone comes back to T.M. sooner or later". While it is difficult to refute this, of a random sample of 20 meditators who had been initiated over a year ago only two were still regular meditators. Seven said they meditated "sometimes" and usually benefited from doing so, while the remaining 11 had ceased meditating altogether because they found "it no longer did anything for them".⁽²⁾

(1) With more tolerance than logic, however, the teachers do admit that through other forms of meditation (the "concentration" meditations) the individual will achieve Unity Consciousness but the time and practice involved makes them a very poor alternative to the T.M. method.

(2) Survey conducted by telephone in August 1977 from a list of initiates obtained from the Centre for the month of November 1975.

SECTION II

WHAT IS T.M?

working on his own is not likely to further scientific advance. Findings from such "Scientific research" are seldom submitted to scientific journals, or when they are, they are usually rejected. However, since journals are constantly searching for new material, according to Gardner, the acceptance of one or two articles does not in itself guarantee proper scientific status.

2. The reputable scientist is unlikely even to know of the "crank" or pseudo-scientist's work, except possibly on account of publicity through non-academic channels. Such publicity is likely to be widespread.
3. The author of pseudo-scientific theories speaks "before organisations he himself has founded; contributes to journals which he himself may edit⁽¹⁾", and publishes his own books, often printing them privately.
4. The self-styled scientist may be "rationalising strong religious convictions... The desire to bolster up religious beliefs with science is a powerful motive."⁽²⁾
5. He may focus his attacks on the best-known scientists and best established theories.
6. He has a tendency to write in complex jargon and to neologise.

T.M. has been already described in sufficient detail to make comparison with most of the above redundant. That the published research on T.M. is undertaken only at T.M. institutes and "Universities" is apparent from previous descriptions. Its own journals, publications and publicity, purporting to be "scientific" are almost the only printed matter on its research findings. Gardner's

(1) ibid. p.11.

(2) ibid. p.12.

rider about the tendency of journals to give some place to new theories, however, takes care of those articles published by journals like Lancet. Moreover the particularistic definitions of "sociology" and "ecology", and to some extent of psychology, are sufficient indication that T.M. is not in touch with their academic counterparts.

Maharishi's religious fervour and his intent to convert, leads him to address audiences comprised largely of his own followers or potential followers. When symposia are arranged it is for purposes of conversion rather than for open debate.

Only one of the foregoing points is not applicable to T.M. This refers to the focus of attacks as directed at "the greatest scientists". Here Maharishi and his teachers depart from Gardner's classification. T.M. essentially purports to be syncretic, setting out to unite rather than to refute established theory, scientific or religious. In this it reflects its Hindu origins of tolerance and universalism; its aim is not to refute Einstienian or Newtonian physics, but to show how T.M., subsuming them all, is a synthesis of all true beliefs and theories, and is therefore the ultimate truth. Far from swimming against the tide of established science or religion, T.M. uses existing currents for the furtherance and justification of its own theories.

If T.M. is not therefore properly scientific the question remains why does T.M. purport to be a science? Why does it emphasise its own verification? Why the charts, the research programmes, the claims, the graphs, and the universities? The answer which holds for all pseudo-sciences, lies within the value-structure of our own society which lauds and respects scientific truth above all others. The relics of positivism of a previous century which might now be rejected by philosophy, nevertheless still lurk in aspects of our culture, so that for many a fact is not a fact unless it is a scientific fact.⁽¹⁾ Science is perhaps the God of our Godless society; it is our new authority, and thus today we hold its truths above those of religion,

(1) See Appendix D, Case Study No.3 for this attitude of reverence for science.

of experience, or of art or literature. Gardner writes that "since the bomb exploded over Hiroshima, the prestige of science in the United States has mushroomed like an atomic cloud", and that the pseudo-scientist "is riding into prominence on the coat-tails of reputable investigators."⁽¹⁾

Earlier, Parsons, writing in the introduction to Weber's Sociology of Religion expresses the same view of science saying that "the scientist and those using applied science have become among the most important elite in modern society,"⁽²⁾ and in an age when science is our gospel, and the influence of religious dogma is on the decline⁽³⁾, a theory may be the better marketed if it claims scientific status than if it calls itself a religious belief.

If T.M. is classed as a pseudo-science, the problem remains of the properly qualified academics who are engaged in doing scientific research at MERU. If these men and women have orthodox academic trainings, as it would appear since they are graduates of recognised academic institutions, how is it that they give time and credibility to pseudo-scientific study?

One answer might be found in the recent unemployment figures given for academics in North America and Europe.⁽⁴⁾ In these circumstances good pay, a good life, and recognition of one's scientific training might be a seductive alternative to unemployment, and the psychological trauma of rejection implied in redundancy, often after a long and supposedly élitist academic training.

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- (1) ibid. p.3. Gardner is wrong however to suggest that this attitude is as recent as W.W.II; the improper use of the concept of science, for pseudo-science began at least as early as Mary Baker Eddy in the 1870s in the United States.
- (2) Weber - The Sociology of Religion. Beacon Press. U.S.A.(1969) p.xliii.
- (3) Witness the near-cliche status of the phrase "God is Dead" (Nietzsche).
- (4) Canada, for example, was quoted on a recent (August 1977) S.A.B.C. radio programme as currently producing 2000 Ph.D. graduates a year, while the academic world could absorb only one tenth of this figure. Moreover, because of lack of practical experience many of these potential academics were "in a poor position" for jobs requiring lesser qualifications than ordinary graduates, from technical colleges.

(ii) T.M. as a Religion

It has been earlier suggested that T.M. functions, for at least some of its members, as a religion. It must now be examined in this light. Sooner or later the student of the sociology of religion comes upon the problem of defining what he means by religion. From Durkheim's wide and encompassing definition which includes religion as "a belief and practices relative to sacred things",⁽¹⁾ to Tylor's view of religion as "belief in Spiritual Beings",⁽²⁾ the argument has continued to be waged. Simmel perhaps cut the Gordian knot suggesting:

"The ambiguity which surrounds the origin and nature of religion will never be removed so long as we insist upon approaching the problem as one for which a single word will be an 'open sesame'. Thus far no one has been able to offer a definition which without vagueness, and yet with sufficient comprehensiveness, has told us once and for all what religion is in its essence, in that which is common alike to the religions of the Christians and South Sea Islanders, to Buddhism and Mexican Idolatry. Thus far it has not been distinguished, on the one hand from mere metaphysical speculation, nor on the other from the credulity which believes in 'ghosts'.⁽³⁾

Cohn⁽⁴⁾ takes up the problem from here and suggests that there are at least three possible interpretations of religion in Sociological usage, and responsible perhaps, for the confusion that surrounds the concept. These he lists as (1) the conventionally accepted life-world idea of a religion found in the concept of the Church, (2) groups found in society which do not define themselves as religions, but the behaviour of whose members is nevertheless similar to that of the first category. For Cohn the Russian Communist Party would be an example of this class, and (3) groups which, although not seen by their members as religious, nevertheless act in accordance with some

(1) Durkheim, E. Elementary Forms of Religious Life. George Allen & Unwin. London (1971) p.47.

(2) Tylor, E. Primitive Culture, Harper & Row Inc. Gloucester, Mass.(1970)

(3) Quoted by Glasner, P. in The Sociology of Secularisation, Routledge

(4) As above. Keegan and Paul, London (1977) p.12.

sociological definition of religion. Cohn quotes a game of baseball as a possible example.

Into which, if any, category does T.M. belong? Starting in reverse order⁽¹⁾ from that in which Cohn lists the categories, I shall attempt to see how well T.M. fits the definitions.

T.M. as a Religion according to Sociological Definition

In seeking a definition from the sociological tradition, that of Robertson has been chosen. This choice has been made because it evades the quandry of the necessity or otherwise of Gods or super-natural beings to the concept of religion. This problem, posed inter alia by Durkheim, relates to the apparent Godlessness of Buddhism, which is nevertheless recognised by everyday usage as a religion. Robertson circumvents the problem by positing a definition of religion as a "set of beliefs and symbols pertaining to the super-empirical."⁽²⁾ A second advantage of this definition is that it poses a straight alternative to Science, since the latter is concerned only with the empirical world. In these terms, a proposition that cannot be subjected to scientific verification may be taken as an article of religious faith, if it is asserted as absolute truth, and a religion per se is a set of symbols and beliefs that support, or pertain to it.

It has already been argued that T.M. does not fall into the category of a science, and attempts to demonstrate T.M.'s scientific or empirical status have also been shown to be inadequate. By Popper's principle of falsifiability too, T.M. is wanting, as demonstrated by the checking process.

Does this give it the basis for a religion? Does T.M. have a set of symbols and beliefs to back up its super-empirical tenets? It is self-evident that super-empirical tenets must be beliefs⁽³⁾,

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- (1) The reverse order has been chosen for emphasis; Cohn's first category being the least obscure.
 - (2) Robertson, R. The Sociological Interpretation of Religion Blackwell, Oxford (1970) p.45.
 - (3) See Needham, R. Belief, Language and Experience. Blackwell Oxford (1972) for an extensive and penetrating discussion of the status of beliefs.

for how else would "knowledge" of the super-empirical be accessible to us?

At this stage in its development it is safe to say that T.M. has only a rudimentary set of symbols, however. Maharishi himself may be said to take on some of the function of a symbol, since his image is extensively used throughout the organisation. His very 'Oriental-ness' appears as a symbol of T.M., the more so, since it is confined to his person, and to a few other aspects only of the movement.

Maharishi's use of Guru Dev may also be said to be symbolic, as with the bare feet, candles, incense, bells, rice, flowers and fruit etc. of the initiation ceremony.⁽¹⁾ But little or no attempt is made to explain these items, and the initiate is not required to understand their significance, nor even to accept their validity. Asked for their meaning, the teacher's reply is that they function as a reminder to them of their responsibility: to the ancient tradition behind T.M. The initiate may however leave their significance to this background.

Thus these items, with the exception of Maharishi, and possibly of Guru Dev, have no central function for T.M. as it is today. T.M. can thus be said to have only some of the characteristics of a religion by Robertson's definition.

T.M. as incorporating Religious Behaviour among its Members, albeit not classifying itself as a Religion

A recent handout to T.M. teachers at the Centre focused on a problem encountered by the T.M. organisation in the United States⁽²⁾

The gist of the hand-out is an argument presented, apparently, by the defence at a court hearing in the United States, at which the T.M. organisation was in the dock for allegedly teaching "a religious belief" in schools.⁽³⁾

(1) See also Appendix D Case Study 13 for Maharishi's use of flowers.

(2) The handout was a duplicated set of typed notes, having no references, and the teacher concerned was evasive about its origin, or even its purpose. It is likely that it was disseminated among teachers as an aid to answering questions from the public about the religious nature of T.M. It is unpaginated.

(3) T.M. literature makes much of its use as a "straight academic" subject in education institutions, both at school and university level. It is a tenet of the American constitution that religion should not be taught in the classroom.

The accusation is that "in reality (T.M. is) a religious practice, but that he (Maharishi) has chosen to present it in a non-spiritual manner so as to ensure its success"⁽¹⁾. In answer to this the writer stresses that this misconception shows "their clear lack of understanding of the essential nature of the T.M. technique and the scientific knowledge that it represents." It goes on to describe the T.M. technique as a "technology of human development: a mechanical automatic procedure whose effectiveness is based upon utilisation of those laws governing the intrinsic tendency of the thinking process." Reference is made to the T.M. publication Scientific Research on the Transcendental Meditation Program: Collected Papers⁽²⁾. Thus it is clear that T.M. does not acknowledge its own religious nature.⁽³⁾ The argument goes on to stress that Newton saw his "discovery" of gravity in a religious context, as did Pythagoras regard Geometry, while the world acknowledges their technical usefulness in a secular context. Maharishi might be a religious man, but that does not make his technique a religious practice.⁽⁴⁾ Thus it is clear that T.M. calls itself a non-religious organisation.

What of the religious behaviour within the group? A definition is first required of religious behaviour. Weber's concept of Charisma will be examined for its applicability to T.M. leadership since Weber himself links this type of leadership to religious behaviour.

(1) Ibid. (unpaginated).

(2) MERU Press, W.Germany (1973)

(3) The fallacy here is the ambiguity of the term T.M. In Chapter 1 it was stated that T.M. is the name of both the programme and the organisation. While the meditation aspect of the programme is undoubtedly a technique, the organisation itself (membership of which is a prerequisite of learning the technique) is what is questionable regarding its religious nature.

(4) A counter argument might emphasise that T.M. is exclusively available to those who "join" Maharishi's community, whereas there is no precedent for this with Newton (although there might have been with Pythagoras, in which event Geometry could at that time have been defined as a religious "tool".)

Simmel's category of piety will then be considered in regard to the interpersonal response of the T.M. group.

Weber's charismatic authority is one of the most worked-over sociological concepts and needs little introduction. It may be described as incorporating the following attributes:⁽¹⁾

1. The charismatic leader is self-appointed and receives a "calling" to assume leadership.
2. He is seen as possessed by special, extraordinary qualities.
3. He stands above bureaucratic concern, pecuniary reward, everyday routine, and domestic or personal relationships.
4. He does not hold his position through acquiescence of the group, rather it is seen by him as their "duty" to acknowledge and obey him.
5. His authority is limited to his followers. Beyond this circle he is of no authority or significance.

Weber cites as examples of the charismatic leader, the prophet, but also however, military leaders of certain persuasions. The concept is opposed to both the bureaucratic leader and to the patriarchal leader, the first having authority by appointment, and being replaceable personally by another incumbent, while the latter holds his position by tradition. Both the charismatic and patriarchal leaders receive no remuneration, but the bureaucratic leader, whose offices are founded on routine, rational matters, is salaried. Finally the security of the charismatic leader's authority is tenuous; charisma is a tender, vulnerable attribute, and subject to routinisation. Authority may be suddenly and completely lost if the extraordinary powers of this leader appear to fail.

Maharishi's emergence from anonymity to his complete dominance of the T.M. organisation of which he is the founder is taken as

(1) Gerth, H.H. and Mills, C.Wright. From Max Weber. Kegan Paul, Trench, Trubner & Co.Ltd. (1947) pp.245-252.

indicative of his self-appointment. The group emerged with Maharishi, being his own creation, and being apparently controlled wholly by him.

A recent Newsletter from the Centre refers to Maharishi as "the man responsible for the tremendous growth in all avenues of our lives."⁽¹⁾ His word is taken as the undisputed authority at the Centre; courses done there are all recordings of Maharishi's lectures, and are held as the only true pronouncements, not only on T.M. matters, but on all matters pertaining to the human condition. Maharishi's "wisdom" is at the centre of T.M. movement, and belief system; his written words are the final authority on its philosophy and his own physical powers are considered to be extraordinary. Stories are told of him which suggest super powers, such as his capacity for work, the small number of hours he sleeps and his days of voluntary silence.

While on one level the T.M. organisation is rational, routinised, bureaucratic and businesslike, Maharishi stands in contrast to this by his apparent other-worldly unconcern with his social environment. His dress is unlike that of those around him, as is his appearance generally. He is said to have no possessions; to be surrounded by flowers, (the "natural" rather than the "material" world), and is reputed to receive no personal remuneration whatever from the organisation. He has no fixed place of abode, and in the tradition of Hindu monks, may not even beg for food. All that he has, is given freely to him by his religious following. He is celibate, having no known relatives, and dismissing as unimportant the details of his own personal history.

Maharishi's position as leader of T.M. is not by election. He leads, and others follow. Members construe it a privilege to wait upon Maharishi, and where he goes, his followers surround him with gratitude, supine admiration and flowers. This he takes as his due.⁽²⁾ In the proposed constitution of the "World Government" no specific place is allocated to Maharishi, but inasmuch as Maharishi saw fit

(1) See Appendix C p.182b.

(2) See Appendix Q Case Study 13

to announce the Dawn of the Age of Enlightenment, one must assume that he alone is privy to the direction in which we are evolving towards this new Age, and therefore his person is seminal to this evolution.

It is a truism that only T.M. followers acknowledge the leadership of Maharishi. Beyond this group he is regarded as yet another Eastern Guru who is selling his "wares" to a Western market. He is perhaps confused or associated with Maharishi Ji; with the leaders of the Harikrishna group, or other Eastern "gods" whose passage is short, if flamboyant. His repute outside the organisation is probably based mostly on his brief association with the Beatles in the 1960s.

Undoubtedly Maharishi is seen by his devotees as a prophet. Charles Lutes, in his introduction to Maharishi's work The Science of Being and the Art of Living (published in the latest edition under the title Transcendental Meditation)⁽¹⁾ likens him to Christ in the following passage:

"... Maharishi brings to each man a path by which to find the kingdom within himself, which Christ, and every great prophet, knew and described. In his own introduction to this publication Maharishi says of it, that it will provide a way for "a new humanity" having a "fuller conception and richer in experience and accomplishment in all fields. Joy of life will belong to every man, love will dominate human society, truth and virtue will reign in the world, peace will be permanent, and all will live in fulfilment in fullness of life in God consciousness."

Next will follow an examination of the group members' religious behaviour. Glasner⁽²⁾ suggests that Weber's Charisma and Durkheim's Sacred both describe qualities of persons (or in the case of Durkheim, things or places as well), while the counterpart to these qualities, piety, posited by Simmel, describes the response of an individual to the object of religiosity. Simmel describes piety as the "strange mixture of selfless devotion and desires, of humility and elation, of sensual immediacy and spiritual abstraction".⁽³⁾ Nisbet adds

(1) New American Library, New York (1965) p.16.

(2) op.cit. p.110.

(3) Quoted by Glasner. op.cit. p.107.

that this response may be found without reference to God, thus confirming Simmel's view that the psychological category of piety is existentially anterior to religion per se, and Weber's view that charisma (albeit typifying the prophet) may be found in other leaders than the conventionally religious. Thus some people by their natures, incline towards piety, seeking out sacred objects and charismatic leaders. Glasner hints that the recognised sociological relationships defined as secondary and primary deserve a third in the continuum, that of the religious.⁽¹⁾ Taking Simmel's analysis of piety, T.M.'s members' relationships to their leaders will now be examined. Kevin's⁽²⁾ description of Maharishi's followers in Seelisberg illustrates the way in which the community reacts to Maharishi. While this illustrates Simmel's definition of "selfless surrendering and fervent desire, unity and exaltation"; a better illustration of Simmel's other category, viz., the "going out of affection" would be hard to find.

The fact that Maharishi's picture appears in every room in the Centre, and on the cover of every T.M. publication is also indicative of what Simmel calls "a spiritual abstraction". Moreover aphorisms or special quotations from Maharishi appear in most local newsletters. Here are some examples:

"A little fragrance always clings to the hand that gives the roses."

"We should start a campaign for an ideal society preferably before we start the next century of national life because then we start the next century on a fresh roll of great vitality, energy and power of orderliness - infinite source of evolution."

(1) Glasner writes "it is possible to imagine that the majority of social relations among individuals who form a church are of a secondary nature. Some, however, will be primary and of these, only a few can be described as religious." op.cit. p.110.

(2) See Appendix D, Case Study 13. p.220.

"It is beautiful to offer this flower of knowledge to each citizen of the world, whose every thought, word and action contributes to the direction of our time, and is instrumental in shaping the destiny of all mankind."

"Knowledge is the greatest purifier known to Man." (1)

"We should start a campaign for an ideal society because then we start on a fresh roll of greater vitality, energy and power of orderliness - infinite source of evolution." (2)

Piety or religiosity expressed towards other T.M. leaders is not so widespread, but Elizabeth's response to Alison, a teacher at the Centre, may illustrate a pietistic response:

"I have also been helping out at the Centre and it too has been so good for me - living with the 3 teachers during the day - they are such beautiful people. It is very difficult for them to have relationships with other people because they have a so much higher consciousness, and they can see through people. Alison is especially a fantastic person - I really love her - you can get close to people and really like them, but I love Alison more than anybody else. I don't mind if she doesn't return my affection for her - I don't mind just giving to her all the time - for me to give is to receive the most beautiful thing from Alison - that she is taking it!" (3)

Here Elizabeth expresses a full measure of "going out of affection". It is not a "normal" relationship, even of profane love, since it asks for nothing in return. Humility is expressed in her feelings of unworthiness, and elation at being able to spend time in the superior Presence. Her devotion is selfless in that she requires no acknowledgement of it. In short it is not a usual response of one person who is attracted to another, although one may allow for an element of sexuality in Elizabeth's response to Alison, but this is probably not entirely separable from the category of piety as described by Simmel, who allows for elements of "sensual concreteness" in his definition.

(1) See Appendix C, p 181b.

(2) Newsletter (undated).

(3) See Appendix D, Case Study 7, pp. 211 - 212.

The foregoing attempts to illustrate religious behaviour within the T.M. organisation with regard to that of Maharishi, as a charismatic leader as conceived by Weber, and with regard to the behaviour of members, in terms of Simmel's category of piety. However well this behaviour may serve to illustrate these concepts, their conceptualisation by Weber and by Simmel are for present purposes, problematic, since Weber states that charisma, while an attribute of religion is not exclusive to religion, but may be found in political, military and other groupings. Thus the presence of religious leadership is not sufficient to class an organisation as a religion, howsoever Cohn might present the situation. The same is true of Simmel's piety. While it is a religious quality, and an index of religious behaviour, it too is found in relationships outside religions per se. Two approaches are possible here. Either one may decide that Weber and Simmel were referring specifically and exclusively to those organisations which are recognised by the common sense world as religions, (such as the Christian church); Cohn's wider threefold classification takes account of this. Alternatively one may adopt the weaker position that the presence of religious behaviour, while not in itself enough to class a group as a religion, necessarily implies that that group has features in common with a religion. In this event, the foregoing analysis is of heuristic value only.

T.M. as a Religion according to Conventional Definition

Cohn's third interpretation of religion is that of the conventionally recognised church; the body of religious followers who go under the name of one of the acknowledged religions such as Christianity, Hinduism, Buddhism, or denominations such as Catholicism or established sects; those categories that the man in the street understands as religions without defining his use of terms. Does T.M. bear any relation to any of these?

Part of the answer to this is that Maharishi himself acknowledges his debt to Hinduism by his every word and gesture. His attire, his pose, dress and person are all reminiscent of his personal history as a Hindu monk. The dedication of Transcendental Meditation reads:

"To the Lotus Feet of Shri Guru Dev,
Swami Brahmanand Saraswati, Bhagwan
Shandaracharya, Jyotir-Math, Himalayas,
and as a blessing from Him this book
is presented to all Lovers of Life
desirous of enjoying all Glories -
Worldly and Divine." (1)

The publication The Scientific Age Rising to the Age of
Enlightenment, has as its sub-title:

"Verified by Quantum Physics
Verified by personal experience
Verified by scientific research
Verified by Vedic Literature." (2)

It is this last category we shall investigate. The publication
devotes only two pages each to the first three "verifications",
and the subsequent fourteen pages are concerned with Hindu holy
works. On these each double page is laid out with the name of the
holy script at the top, and on the left hand page is the Sanscrit
from the original, and on the right is the translation into English,
and the reference in the original. A double page is taken for each
of the following Hindu holy books; Veda, Brahmanas, Aranyakas,
Upanishads, Smrtis, Puranas and the Bhagavad-Gita. Maharishi,
himself has translated the Bhagavad Gita into English, and holds
that the key to the truths of T.M. lie in verse 45 of that work.
This verse reads:

"The Vedas' concern is with the three gunas.
Be without the three gunas, (3) O Arjuna,
freed from duality, ever firm in purity,
independent of possessions, possessed of
the self."

Thus T.M.'s Hindu origins are little disguised. The initiation
ceremony, the in ense, the bowls of rice and water, chanting in Sanscrit,
the bare feet, candles and bell-ringing are all Hindu symbols and
practices. Vegetarianism, the informal prohibition of alcohol for
those who wish to 'progress', and the central fact of meditating

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- (1) Maharishi Mohesh Yogi. op.cit. (dedication).
 - (2) op.cit. (unpaginated). My emphasis.
 - (3) See Glossary

itself, are all basic to the Hindu faith. (Meditation is, of course, present also in Christianity and in Islam and some Jewish sects).

In keeping with Hinduism itself, T.M. authorities stress that they do not proselytize for their own religion or any other. Hinduism puts no boundaries to its faith, or to its membership. To the Hindu there are no distinctions (as in Western religion), between the Sacred and the Profane. All is sacred, all are Hindus, all fall within the human flock, and no rational, scientific, commercial or other interests are opposed to its religious nature. Religion, to the Hindu, is Life, and this includes all activities. Secularisation, or the concept of secular have no meaning for the Hindu. This means that while one may say "So much in T.M. is of Hindu origin, while the rest is secular", this statement only has meaning outside Hindu philosophy, as T.M.'s lack of distinction between religion and non-religion is consistent with Hinduism itself. For the Westerner, Hinduism has boundaries in as much as we see, for example, Christianity as excluding the Hindu faith as with other faiths. Thus while Hinduism falls outside of Christianity the reverse does not hold for Hinduism. Thus Robertson writes

"The ideas of religion and religiosity are products of basically Christian thinking, because of the tensions expressed in Christian doctrine as between on the one hand social and terrestrial reality and on the other transcendental spiritual reality... to be religious therefore makes sense in Christianity in a way which is, strictly speaking, alien to other 'religions'... A distinction between religious and secular was perceived mainly by Western-educated or Western-oriented politicians and intellectuals. Hinduism was to others a way of life, a cultural system." (1)

In a formal sense, Hinduism has never become institutionalised, as has Christianity. It is this institutionalisation as suggested by Robertson that is responsible for Christianity's dualism. O'Dea states

(1) op.cit. pp.43-45.

that religion both needs and suffers most from institutionalisation .⁽¹⁾ Hinduism's strengths and weaknesses thus are in complementary opposition to those of Christianity, and moreover we apply the same categories randomly at our peril.

But T.M. in Durban as in most other parts of the world caters for Westerners who are of Christian tradition, and so this comparison of the religions and the secular does not hold for their world view, howsoever it is valid for Maharishi.

In conclusion, T.M. has certain elements regarding both the interaction of its members and the function of its premises, which enable it to be classed as a religion. It is not, however, either wholly or typically a religious organisation. Its pragmatic elements based on the dispensing of a technique relate it as much to magic as to religion. But the debate will not be carried with this field but rather into that of religions typology. T.M. meantime may be taken either as a quasi-religion, or, as later suggested as a proto-religion.

(1) U'Dea, T. 'Five Dilemmas in the Institutionalisation of Religion' Journal For the Scientific Study of Religion. Vol.1(1) (1961).

CHAPTER 5
RELIGIOUS TYPES

(i) Church, Sect and Cult

The previous chapters have examined T.M. as a religion, both as an institution and in regard to members' behaviour, having also strong associations with the Hindu tradition. It has also been shown that T.M.'s claims to scientific status are inadequate, telling more about a society that venerates the name of science, than they do about the nature of T.M. itself. Both these findings are at odds with T.M.'s self-descriptions.

Having loosely identified elements of T.M. as religious in terms of Cohn's categories, it is now appropriate to examine it further within the wider context of the sociology of religion.

One of the major areas of interest to sociologists in the field of religion has been the distinction between church, sect and cult. Now that T.M. has been classified as having at least certain elements of a religion, an attempt will be made to place it in one or other of these sub-classes.

The earliest theorist in this tradition is Troeltsch. Although most subsequent theorists have found his classification too broad for precise analysis, his distinction has been seminal for subsequent work in the field.

Troeltsch lists the following characteristics of church and sect; the church is conservative, utilising both the state and the ruling classes to its ends, and thus compromising with the secular order, and tending to become an integral part of it. It has an "objective institutional character"⁽¹⁾ with membership largely "hereditary" and possessing a leadership hierarchy of priests and ecclesiastica. It aims at universalism, hence its integration with society, "compelling all the members of Society to come under its sphere and influence...."⁽²⁾

(1) Troeltsch E. "Church and Sect" in Yinger J.M. (ed) Religion, Society and the Individual Macmillan Company N.Y.(1957) p.418.

(2) ibid. p.418.

The sect, by contrast, is a voluntary community; a small grouping of individuals who are personally committed to its doctrines, and who view themselves as a sort of spiritual elite. Membership is mostly drawn from the lower classes; members aspiring to inward perfection. "Their attitude towards the world, the State and Society may be indifferent, tolerant, or hostile, since they have no desire to control and incorporate these forms of social life; on the contrary, they tend to avoid them..."⁽¹⁾ Often originally a schism of the church, the sect sets itself up in opposition to the worldly powers, renouncing both the secular order and the orthodox religion, and replacing them with its own elect.⁽²⁾ Troeltsch deals only cursorily with cults, referring to them as "mystic groups" lying outside his sect-church continuum.

Yinger⁽³⁾ takes a lead from Troeltsch, but elaborates his typology into six categories; the universal church, the ecclesia, the class church or denomination, the established sect, the sect and finally the cult. As with Troeltsch he envisions some tendency to evolutionary movement between sect and church, although he does not suggest that the cult belongs to this continuum. Of the cult Yinger says that it is a small group of people, characterised by its "mysticism" and represents a break with the dominant religious tradition of the society, and "is concerned with the problems of the individual."⁽⁴⁾ To Yinger it constitutes the farthest extreme, typologically, from the church. Yinger says:

"The cult is often local and frequently built around a dominant leader... Both because its belief and rites deviate quite widely from those that are traditional in a society... and because the problems of succession following the death of a charismatic leader are difficult the cult tends to be small, to break up easily, and is relatively unlikely to develop into an established sect or a denomination." (5)

(1) ibid. p.416.

(2) Troeltsch also suggests that there is a tendency for the sect to develop into a church through the processes of time.

(3) op.cit. pp.148-154.

(4) op.cit. p.155.

(5) op.cit. pp 154-155.

Yinger concludes his brief analysis with a statement that cults are not common in Western society.

From this brief outline it may be inferred that T.M. is better described as a cult than as either church or sect. Its numerical smallness alone excludes it from classification as a church, and while it may be said to aim at "universalism" (see its ambitions for "world government"), and in one sense it sees itself as concerned with social issues (such as the rehabilitation of prisoners, occupational stress, human relationships etc.), its approach to these is singular inasmuch as it takes no cognisance of secular theories or social research in these fields, unless they may be used in the corroboration of their own research findings. T.M. certainly does not compromise with the secular order, although it claims to be one with it, (e.g. "developments" in physics, psychology, etc.) but the corresponding areas of that secular order give it scant or no recognition. T.M. certainly aims at the middle or ruling classes, (see Maharishi's attempt to reform T.M.'s image after the BBC TV interview in the 1960s, described on p14). This is evident today in its display of "proclamations" from various civil authorities acknowledging T.M. But nowhere, and certainly not in Durban, is T.M. the dominant religious, or any other institution. In conclusion, T.M. aiming at the conservative "world" is making a claim for status somewhat of the order of Troeltsch's church, and in its own estimation may be in the process of achieving this to some extent, but this is a partisan view, and does not objectively reflect its relationship with the Establishment. Its total lack of real involvement in contemporary social issues is sufficient evidence of this.⁽¹⁾

Neither does T.M. answer well to Troeltsch's description of the sect, although it shares a few common features. As with the sect, it is a voluntary community rather than one with which one is born, as is characteristic of the church, but T.M. has little of the schismatic dogmatism of the sect. Its very eclecticism operates against this classification. T.M. may see itself as a sort of spiritual elite as is typical of the sect, but its interest in

(1) Besides this T.M. fits only uneasily into Troeltsch's model, based as this is on Christianity.

proseletyzing indicates its non-exclusive nature.⁽¹⁾ But again its attitude towards the real world is one of indifference, or avoidance⁽²⁾ and to this extent it is compatible with Troeltsch's sect. Nor does T.M. enlist its members from the lower classes; its very opulence, its residential position, besides the analysis of its members' occupations, indicate its essentially middle-class nature. It is the cult as described by Yinger that offers the best description of T.M: T.M. originated as a local group (although it is not merely local today), it is built very much around a dominant leader, it is primarily concerned with individual problems, is mystical in part and it deviates widely from the accepted religious traditions of Western Society. T.M. fits adequately into these early descriptions of the cult so that the development of cult theory will now be followed to the exclusion of both the church and the sect.

(ii) Cult Typologies - Membership

It is perhaps questionable to refer to "membership" of the cult, or indeed to suggest that individuals "join" a cult. Von Weise and Becker consider that the latter term is inappropriate, since "instead of joining a cult; an act which implies the consent of others, one simply chooses to believe particular theories, or follow certain practices, and the consent of other members of the cult is not necessary."⁽³⁾ "Membership", by this reckoning is inappropriate, since subscription to the common cult viewpoint or practice is enough to constitute the collectivity of the cult.⁽⁴⁾

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- (1) One teacher spoke often of his inability to form relationships with people who do not meditate.
 - (2) The Centre receives no newspapers, and there is no radio or T.V. set in evidence, despite the fact that several teachers live there. Political issues, deliberately brought up in the research situation, were brushed aside as resolvable only through the proliferation of the Meditating public.
 - (3) Von Weise, L. and Becker, H. Systematic Sociology. John Wiley & Sons N.Y. (1932) p.86.
 - (4) The term "member" will however be retained here, for ease of expression.

Related to Von Weise and Becker's concept of the cult's collective nature are several features some of which were suggested by Troeltsch or Yinger but have been developed by other theorists.

The first is that of its "members" individualistic commitment. They do not belong to a cult in a corporate way, tending to be "loners" rather than "groupers". As a result of this it is unusual to find whole families subscribing to a cult. Martin refers to a "parallelism of spontaneities."⁽¹⁾ But despite the "aloneness" of cult members their interaction such as it is, is informal. Campbell suggests that cult "members" are drawn from a wider population which he calls the cultic milieu.⁽²⁾ The cultic milieu is comprised of a number of individuals who are "takers" for a variety of fads, fashions and movements which promise a more meaningful or richer existence or improved mental abilities or physical health.⁽³⁾ These individuals are also described as "seekers", since they tend to search for some kind of satisfaction among and between several different cults. Typically, an individual "seeker" may be caught up in Anthroposophy, Theosophy, Yoga, Health Food Fads, Macrobiotics or Scientology, either sequentially, or sometimes concurrently. Thus Campbell postulates a population which is susceptible to quasi-religious movements, and which perhaps cares less what the "explanation" of life or reality is, than that there is something new of this kind, for their investigation.⁽⁴⁾ Mann writes of cults in Alberta in a similar vein:

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- (1) Martin, D. quoted in Nelson, G. "The Spiritual Movement and the Need for a Redefinition of Cult" Journal for the Scientific Study of Religion: 1969 8,1 Spring.
- (2) Campbell, C. quoted by Wallis R. "Scientology: Therapeutic Cult to Religious Sect" Sociology Vol.9 (1975) p.91.
- (3) Wallis. op.cit. p.305 typifies the cult member as believing "that there is some truth in almost everything".
- (4) op.cit. p.321.

"People who became dissatisfied with one cult commonly drifted around in others and eventually joined another cult group: rarely did they return to a traditional church or join a sect. Individuals who "dabbled" in Christian Science often found their way into other healing cults or into the I Am or the Consumers' Movement. Newly converted occultists frequently circulated among two or three groups in the same city. In Calgary there was a pattern of shifting from Theosophy to the Rosicrucians to Hermes or the Sun Movement, and thence to the I Am. 'Incorrigible drifters were nicknamed 'Metaphysical tramps'."(1)

Mann also states that those who joined cults in Alberta at the time of his study, were not required to foreswear membership of other organisations, religious or otherwise.

What Is It That The Cult-Member Is Seeking?

The cult member is seeking basically either one of two things. The first is a spiritual quest for what he may call meaning. Phrases like "More meaning in Life" and "What Life is all about", questions that the individual does not feel are answered by conventional religion or traditional scientific explanation.⁽²⁾ The second quest is of psychological, or psycho-social origin. The individual suffers from tensions due to maladjustment in marital, occupational or other relationships. The manifestation of these tensions may be either psychological, in the form of depression or insomnia, or psychosomatic in the form of physical symptoms. Mann suggests that the cult attracts individuals whom he describes as neurotics or neurasthenics, adding that the predominance of middle-aged women who join cults may result from "menopausal stresses (which) probably loomed large among a membership weighted in the direction of middle-aged, sexually

(1) Mann, W.E. Sect and Cult in Alberta, University of Toronto Press. Toronto(1955) p.39.

(2) John Flanemetz (quoted in Eister, A. "An Outline of a Structural Theory of Cults" Journal for the Scientific Study of Religion 1972 11,4 p.321) writes that "Sophisticated man has a need to place himself in the world, to come to terms intellectually and emotionally with himself and his environment, to take his own and the world's measure. This need is not met by science. It is not enough for him to have only the knowledge which the sciences and ordinary experiences provide. Or perhaps I should say, to avoid misunderstanding, it is not enough for him to have only the knowledge in the same sense that what they provide is so..."

inactive women."⁽¹⁾ Often medical science has become impatient with the sort of vague malaise affecting people caught up in the tensions and stress of contemporary Western Industrial society, and with its concentration on pharmacology and a positivistic approach to human distress, and doctors often fall short of uncovering the social causes of physical disorders. Mann writing of cults in Alberta supports this view, says that "psychosomatic ailments tended to receive rather abrupt handling by regular medical men", and that the "shortage of psychiatrists coupled with an almost complete absence of clergymen with some knowledge of psychiatry, served to underline the need for people who would provide mental therapy."⁽²⁾ Glock and Stark⁽³⁾ postulate that all persons in search of religion suffer from deprivation of one kind or another - that deprivation is an independent variable upon which religious involvement depends, and that cult members (unlike church and sect members who tend to suffer from social and economic deprivation respectively) suffer from psychic deprivation."⁽⁴⁾

Johnstone, while acknowledging the variety of cult "messages", considers the central idea in cults, both past and present to be that of "getting your mind together".⁽⁵⁾ The object of the cult is the greater harmonious operation of mind and body, working in unison with the "central power or force of the universe". Johnstone suggests that individuals who join cults are in need of answers to two basic questions about themselves and their environments, namely Who am I and where do I fit into the world? and How can I find peace and unity of mind and body, or the spiritual and material within me? He calls the first question the Identity Quest, and the second might

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- (1) op.cit. p.41. This type of membership is not typical of T.M. in Durban however, although the graph (Appendix B p.169) shows a bulge at the 40-50 age class for women.
- (2) op.cit. p.80.
- (3) Glock and Stark, R. Religion and Society in Tension. Rand McNally & Co. U.S.A. (1965) pp.246-259.
- (4) They also mention another type of movement described as a Healing Movement, catering for organismic deprivation.
- (5) Johnstone, R. - Religion and Society in Interaction. Prentice Hall Inc. N.Y. (1975) p.317.

be termed the Harmony Quest, the individuals in search of answers to these being described as metaphysical seekers and psychological seekers.⁽¹⁾

Often in practice the two types of seekers are not as distinct as the foregoing analysis suggests. Generally there is an overlap between them, resulting in many individuals seeking both types of solutions. There may even be a logical connection between the distressed individual and a secondary need to affirm his identity, leading to a metaphysical quest. Mann notes a tendency for individuals to seek out what he calls "healing cults", and then drift towards occult cults", while he sees no tendency in the other direction.⁽²⁾

Because many, if not most cult members are "seekers" as described above, this does not mean that all or even most people with identity crises or psycho-social problems are potential "cult material". While metaphysical seekers are attracted to the cult as an alternative to conventional religious or scientific explanations, psychological seekers may join a cult through disenchantment with, or scepticism of medico-psychological facilities, but "established" alternatives are adequate for most. Most individuals in society cope with troubles and problems of all kinds through the conventional channels of church and/or medical science, thus the appeal of the cult is to only a certain few who find these avenues inadequate. If one were to take Weber's concept of "religiously unmusical" and invert it, one might postulate a population of individuals who are "mystically musical"; a population that is attracted to meta-scientific theories, which the more prosaic (the "mystically unmusical") perhaps with positivistic inclinations, find unacceptable, unintelligible or merely uninteresting.

The cult member's concern for his personal problems is usually at the expense of his interest for social or political issues. These typically hold little interest for the cultic milieu. Preoccupation

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- (1) Eister, A. relates the cult to "epistemological and orientational instability." "An Outline of a Structural Theory of Cults" Journal for the Scientific Study of Religion 11.4 (1967) p.321.
- (2) op.cit. p.39.

with the supernatural world may become a technique for avoiding real-world matters. Political problems, social questions or even natural disasters have little significance for the cult member, and they may be dismissed as issues which can only be solved in terms of the cult's formulations. For the cult, it is the self who is immediately important, while at the abstract level, it is the transcendental. Johnstone raises the question whether this substitution of the metaphysical is a "cop-out" rather than a way out.⁽¹⁾

What of the demographic constitution of the cultic milieu? Mann, who as stated earlier made study of cults in Alberta from 1930 - 1947, held that the cult tended to attract more women among its followers than men, especially in the "healing" cults (an approximation of those catering for what has here been called the psychological seekers). Mann also found that "many of the women were middle-aged and either unmarried or widowed". Cult leaders, moreover showed a remarkably high proportion of women.⁽²⁾

Regarding social status, the cult's membership tends to be middle-class. This is by contrast with the sect, whose membership is primarily drawn from the working or lower middle classes. Mann says "The economic position of cult followers in Alberta might be characterised as 'comfortable'", and quotes one cult member as saying "On the whole we are prosperous. A few come in poor but soon become prosperous. Our church includes some of the most prosperous business men in town." Mann however qualifies this optimistic picture by relating how life histories of cult members often showed a degree of social marginality. "The insistence of many cults upon certain ascetic practices, such as abstinence from tobacco and liquor, tended to restrict cultists from full social acceptance in middle-class society."⁽³⁾

Mann indicates a tendency among cult members to "excessive residential mobility and a high proportion of single, unattached

(1) op.cit. p.41.

(2) ibid. p.41

(3) ibid. p.41.

supporters" as accounting as well for a degree of social disease. He concludes

"In spite of 'comfortable' means, accordingly, it appears that a significant proportion of cult supporters were poorly integrated into the middle-class communities... Altogether a substantial although indeterminate number of Alberta's cultists were clearly marginal to the middle-class community, while a smaller proportion composed mainly of the occult followers were on the fringe of the upper working class." (1)

Another characteristic of cult members relates to their standard of education. Often they have a better-than-average education, although not usually of tertiary level. They tend to be avid readers of esoteric literature often (to the layman) of a barely intelligible nature.

In sum, the typical cult member is individualistic in his needs, searching for personal enlightenment or the resolution of personal problems and tending to drift from cult to cult looking for answers to these needs. He is of low social consciousness, but of medium educational level and middle-class status, although possibly not well integrated into middle-class society.

(iii) The Cult - Ideology and Formation

A description of the cult itself as it is presented by theorists since Troeltsch and Yinger must necessarily reflect much of what has been said about cult membership. Demand and supply, supply and demand cannot go unrelated. However, light may further be thrown on the subject by an examination of the cult's general characteristics, of its leadership, its doctrines, its attitudes towards its membership, and finally, on the conditions under which the cults emerge.

The cult has been described by various theorists as "transitory"⁽²⁾

(1) op.cit. p.42.

(2) Von Weise, L and Becker, H. op.cit. p.85

"short-lived"⁽¹⁾, "fragile",⁽²⁾ as well as loose-textured, and uncondensed social structures,⁽³⁾ while Eister⁽⁴⁾ and Wallis⁽⁵⁾ refer to the open nature of the cult, both in terms of personal belief and of membership. These descriptions suggest loose grouping without fixed boundaries, both with regard to change in membership, and in its very existence. Campbell also stresses that not only is there fluctuating membership, but also the belief system itself is subject to flux.⁽⁶⁾

Mann refers to the lack of formality in social interaction in the cults that he studied, to the tendency to forego formal address in favour of first names.⁽⁷⁾

The belief system, or world-view of the cult is said to incline towards "insights from Eastern Philosophy"⁽⁸⁾. They may be post-scientific in that they do not see scientific explanation as separate from religious belief. Mann quotes the cult emphasis on "mental prayer",⁽⁹⁾ and that through this "prayer" the "power of God is immediately available to believers." This is to imply that the individual does not have to follow a rigid ethical code; but rather that the cult's "method" gives access to the transcendental which is "there" for our taking. The cult enables one to "switch on" through adopting a technique and could be termed manipulationist. The cult's goal is harmony rather than ascetisism, and, according to Mann, emphasising the evil in the world as not a reality so much as a lack of goodness. Eister describes the cult doctrine as looking to the present and the future, rather than to the past.⁽¹⁰⁾ Eister also mentions that the

(1) Yinger. op.cit. p.154.

(2) Hault quoted by Eister op.cit. p.320.

(3) Von Weise, L and Becker. H. op.cit. p.101.

(4) op.cit. p.329.

(5) op.cit. pp 304-308

(6) Quoted by Wallis, op.cit. p.304.

(7) op.cit. p.59.

(8) Mann. ibid p.37.

(9) ibid. p.64.

(10) op.cit. p.331.

cult's values are "world-denying", both of which may reflect the lack of social awareness as attributed to cult members earlier.

Generally middle-class values are endorsed by the cult's doctrines, such as the value of education, and the tendency to usurp the jargon or terms of the education world, and especially of science. Mann also refers to the cult's role of providing a personal counselling service, the other aspect of members' needs for mental or psychic healing.

In all Mann lists nine doctrinal constants for cults, these are:

1. Science and religion are a unity.
2. The bible contains God's truth. Its understanding requires an allegorical or spiritual form of interpretation.
3. God is Love, Goodness, Mind. He is all-powerful.
4. Evil is an error or illusion and definitely transitory.
5. God permeates everything. His power is always and everywhere available. He is inseparable from the human soul.
6. Prayer is the way of utilizing the inexhaustible power of God to banish every human ill.
7. Through the discovery of the divine laws that run the universe, and the use of prayer, man can attain full health, happiness, inner harmony, and prosperity.
8. There is no hell. All men will be ultimately saved; all will be immortal.
9. Through prayer and study everyone can realise these truths, receive God's power, and become a metaphysician.⁽¹⁾

The leader of the cult is described as possessing charismatic charm and personal imagination,⁽²⁾ with those leaders from healing cults often having a neurotic background, but as the cult usually negates the past, however, this background is likely also to be glossed over.

(1) op.cit. p.62.

(2) ibid. p.8.

The Relationship of the Cult to Church and Sect

Mann refers to an attitude of "enlightened superiority" of the cult towards conventional religions, extending to a rejection of fundamentalism. He says,

"Whereas sects emphasise recovery of primitive first-century Christian doctrines, cults tend to blend alien religious or psychological notions with Christian doctrine with a view to obtaining a more "adequate" or "modern" faith... It is the syncretic features which distinguishes the cults ..."(1)

In their informal approach to membership and in their appeal to the middle rather than to the working classes, cults are in fact nearer in nature to denominations than to sects, although Wallis posits a continuum through cult and sect, to denomination. Pfautz⁽²⁾, in his study of Christian Science, sees the development of movements similarly to Wallis's model. This movement is one of increasing secularisation, with the church accommodating to the secular order to a degree not characterised by the other two. But the question of secularisation is complex and controversial, and one which cannot be debated here.⁽³⁾ Another feature that the cult shares with the denomination is its lack of stirring emotional services, which typifies the sect. Mann says, "dramatic exhortation or preaching are consistently eschewed and new members are 'won' by reasoned or speculative argument rather than by emotional appeals".⁽⁴⁾

(iv) The Cult Today

The foregoing analysis and especially reference to Mann's studies in Alberta, relate mainly to Christian cults. Although Mann admits the influence of orientalism in cults that he studied, most were based on

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- (1) ibid . p.6.
 - (2) Pfautz, H. Christian Science. "A case study of the Social Psychological Aspect of Secularisation" Social Forces. 34(2).
 - (3) For an exhaustive debate on this subject, see Glasner, P. op.cit.
 - (4) op.cit. p.7.

Christianity, even if they departed from orthodox formulations and doctrines.

Mann suggests however, that there are "fashions" in cults. and the very "fluidity" of the nature of the cult is at the heart of this. He reports that in the 1920s cults in Alberta were focused on physical health, in the 1930s, the emphasis was on prosperity, while in the 1940s the focus was on mental health. He writes "during the Second World War divine aid was increasingly sought on behalf of inner peace and harmony, freedom from worry, and maturity of personality." (1) This significant observation emphasises the adaptability of what is fundamentally a practical or manipulationist orientation to the supernatural, an adaptability which reflects changing problems in the social environment.

Lately the cult has received increasingly more attention from sociological theorists Wallis, Robbins and Anthony, Martin, and others mentioned in earlier pages have turned their attention to the proliferation of cults in contemporary Western society. Both Wallis and Eister note this new interest in cults, Glock and Stark maintaining along with Eister that the theory of cults is as yet incompletely worked out.

Johnstone writes:

"What seems new in cult development in the second half of this century are two features: (1) a change in the origin or base of the belief and practice system, (2) a probable increase in the number of followers, though numbers are impossible to substantiate with assurance... religious cults in the United States exhibit a great diversity in focus and message, (but) ... there is evidence of a strong Far Eastern religious influence in many American religious cults today... Hinduism and Buddhism particularly serve as points of origin and orientation for many of them: Zen, Subud, Vajrayana Buddhism, Sufism, Meher Baba, I Ching and scores of them." (2)

Johnstone adds that most recent American religions share with Hinduism and Buddhism "themes of meditation and getting right in your

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- (1) ibid. p.64.
(2) op.cit. p.316.

mind and body with the cosmic forces and fluids of the universe,"⁽¹⁾ and goes on to express a lack of surprise that cults flourish in our present social climate.

"Amid the defilement of our natural environment, the violation of the integrity and freedom of people by all manner of exploitation, enslavement and discrimination, the hypocrisy and self-centredness of one's fellow men, the failure, as many young people see it, of science to solve our problems, and the overarching threat of planetary self-destruction, it is small wonder that many people seeking a way out find an answer in what religious cults offer." (2)

Elsewhere he states that the new religious movements, in which he includes some which would class as sects, such as the Jesus Freaks, are predominantly "youth-related"⁽³⁾ We are perhaps the first society to produce so distinct a sub-culture among our youth and it is perhaps only logical to expect that this sub-culture should produce, along with new values, and life styles its own religious forms as well.

(i) Origins of the Cult

One further aspect of the cult deserves mention. This concerns the social circumstances in which cults are likely to arise. Eister⁽⁴⁾ suggests that cult typologies should not be seen in isolation from theories as to why cults exist.

Glock and Stark draw attention to the fact that new religious movements have outstripped the development of sociological theory in the field. They write

"Men continue to return from their encounters with divinity with new and heretical versions of 'eternal truth'. Even the contemporary American scene, for all its secularization, abounds in messiahs, prophets and messengers bearing new revelations and often acknowledging new gods." (5)

(1) ibid. p.317.

(2) ibid. p.318.

(3) ibid. p.311.

(4) Eister, A. op.cit. p.321.

(5) Glock C.Y. & Stark, R. Religion and Society in Tension. Rand McNally & Co. N.Y. (1965) pp. 57-58.

In a footnote they add "The resurgence of scholarly interest in religion has yet to produce a sophisticated analysis of the cult"⁽¹⁾ despite some journalistic attention to what he calls "America's 'Kook milieu'." Our contemporary society, in fact is witnessing a proliferation of cults. What is it about our society that makes it a fertile field for the appearance of new cults?

Eister⁽²⁾ attempts a paradigm for the emergence of cults relating them to what he calls "culture crises". These he defines as

"dislocation in the communicational institutions of advanced societies... anything that disturbs or challenges the conventional processes by which belief systems are formed, 'meanings' are generated and orientations communicated must be expected to have consequences of the most profound order, including among others the stimulation or even provocation of cult interest, cult movements and cult activity. Such dislocations, in short, will have sociological consequences extending beyond those ordinarily designated by such concepts as anomie or by secularisation or by 'unbelief'." ⁽³⁾

Assuming a "need for orientation" (which includes for Eister "some basis for identifying and arranging values"⁽⁴⁾ as well as explanations for evil, death and suffering) to be fundamental institutions arise in societies to provide for these existential needs. They "formulate, standardize, 'authenticate' or 'validate' words and symbols in which beliefs and other modes of orientation are expressed."⁽⁵⁾ During the past few decades, according to Eister (and hardly disputable) our Western Society has undergone severe disruption or dislocation of these institutions. Eister quotes not only religious organisations in this class but "norms of excellence in the fine arts, rules of grammar in literature and in general discourse." It is, he says "a culture-crisis of major historical proportion... We have been

(1) op.cit. pp 57-58.

(2) Eister, A. op.cit. p.319

(3) ibid. p.321.

(4) ibid. p.322

(5) ibid. p.322

cast adrift at a most profound level." In this climate cults emerge to provide the new "cultic" view of man and his suffering. New systems of meaning emerge as stabilisers in the flux that results from the confusion of values.⁽¹⁾ When value systems are threatened, the way is open for the emergence of cults.

In recent years not only our belief systems and modes of communication have been challenged, but scientific proportions, taken as mandatory laws a few decades ago, have been discarded or taken as 'optional' truths. The Absurd, the Irrational or, as Eister adds, even the Anti-rational have assumed a validity in place of earlier beliefs which often now appear simplistic. One might argue that these discriminations are at an intellectual level who are removed from the vast bulk of the populace, but undoubtedly no one has escaped even if he is not conscious of the onslaught on previously unquestioned values.

The subject of dislocation could also have been handled through many other concepts, or social areas. Practically any analysis of contemporary society⁽²⁾ reinforces Eister's view of a deeply disturbed society, fragmented "pluralised", urban populations more individuated, isolated, lonely and confused than on historical record, and threatened by extinction by nuclear weapons, pollution of the environment, over-population - all three entirely new threats to mankind's future on this planet.

The relationship of this state to the emergence of cults may be assumed in that the cult, as described, offers an "other-worldly" cosmology; it turns its back on world issues, it caters for individual problems, especially perhaps those which cannot be clearly articulated. Other cultic "ingredients" such as the provision of counselling, its offer of quick results for little effort and denial of evil may also be seen in this light.

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- (1) Eister (pp.cit.) develops this theory with reference to each particular premise.
 - (2) A few that come to mind are Zijderveld, A. The Abstract Society Harmondsworth, Penguin Books London (1974); Edwards R. et al The Capitalist System. Prentice Hall N.J. (1972); Roszak, T. Where the Wasteland Ends. Faber & Faber London (1973).

CHAPTER 6

Placing T.M. as a Cult

(1) Analysis on the Basis of Generalisation

On the basis of the previous section, the following will first be taken as characteristics of the cult's membership, and of the cult itself. On this basis T.M. will be assessed for its possession of these characteristics:

Eight salient features of the cult's membership are:

1. The existence of a dominant leader, usually charismatic.
2. No specific boundaries to the membership.
3. Members' individualistic involvement, and their personal quest for mystical enlightenment or psychological help.
4. Their propensity to "shop around" other cults.
5. The predominance of women, and/or of young people.
6. Middle-class membership and hence values, and educational standard.
7. Low social awareness.
8. Informal relationships within the group.

The salient features of the cult itself are

1. Its break with the dominant religious tradition.
2. Its numerical smallness.
3. Its propensity to disintegrate.
4. Its affinity to Eastern Philosophy and Religion.
5. Its view of science and religion as one.
6. Its emphasis on mental prayer.
7. Its emphasis on quick results.
8. Its emphasis on harmony with the Divine Laws, and of Mind and Body.
9. Its pantheistic tendency.
10. Its negation of the existence of evil, and thus of traditional Western dualism.
11. Universal eligibility of membership.
12. Its obscure prose, and "jargonese," together with a rational rather than an emotional approach.
13. Its emphasis on the future rather than on the past.
14. Its attitude of enlightened superiority to conventional religion.

T.M.'s fit, with regard to the foregoing characteristics will now be examined.

1. The Existence of a Dominant Leader

That Maharishi fills this role is evident. Not only is he the founder of the organisation, and its ideology (in its modern form) but he appears to have sole authority over policy and doctrine. His pictures are omnipresent, both at the Centre and in the literature,⁽¹⁾ and he alone "gives" the advanced lectures. The response of his followers in Seßlisberg to his presence indicates the charismatic nature of his leadership⁽²⁾ (See Appendix D, Case study 12). However, under Maharishi operates a vast and complex bureaucracy of administrators, teachers and researchers, so that the leadership of the organisation may be seen with some ambiguity. But these individuals remain shadowy, merely filling roles, correct in dress and deportment, while Maharishi adopts the stagey appearance in his robes, beads and unkempt hair and beard.⁽³⁾ His leadership is inspiring and prophet-like, while behind his flamboyance operates the "silent administrators" who keep the organisation turning over.

2. No Specific Boundaries to Membership

Table X (Appendix B) shows varying degrees of membership commitment. The inner circle describes the core-group which is comprised exclusively of teachers, full-time and part-time. The boundary defining this group is distinct, since membership of this circle entails training. The second circle, B representing a secondary degree of involvement describes individuals who are "regulars" at meetings and checks, and volunteers at the Centre. This group is subject to fluctuation, usually attracting initiates for a short period only. The outer circle, C, comprising by far the greater number of T.M. members, is separated only diffusely from circle B and represents individuals who have been initiated but who are out of touch with the Centre. They are nevertheless counted as meditators by the Centre in its quantification of members, thus they are defined by a rigid boundary separating them from the so-called "non-meditating" public.

The above shows an ambiguity regarding membership. T.M. authorities define the cult's boundaries as distinct, but active membership is diffuse, thus an objective appraisal suggests (1) specific, but non-selective entry

(1) Note his portrait on newsletter covers Appendix C, p.181a,181b.

(2) " " " " " " " " p.182a.

(3) Contrast Maharishi's photograph (as above (1)) with those of T.M. administrators p.192-192f. 192g.

qualifications, but (2) casual or non-exacting membership thereafter.

3. Individualism

This relates to both the fact that cult members "join" on their own and that they are on an individualistic quest for enlightenment.⁽¹⁾ or psycho-social help.⁽²⁾ The case studies show that only two of the people interviewed belonged to T.M. along with their wives, husbands or families (Pete and Hans).⁽³⁾ Several recorded the positive antagonism of their spouse, (Jim and Elizabeth).⁽⁴⁾ Several indicated that other members of their families had been initiated however, although these did not become enthusiasts.

4. The Propensity to "Shop Around" Among Cults

"Conventional" cults such as Rosicrucians, Christian Science, Sanmat, Dale Carnegie, White Magic, are all mentioned in the case studies.⁽⁵⁾ Moreover, of the entire T.M. population who were asked if they had studied any other forms of meditation or enlightenment programmes, 21% said that they had done so, and of these 43% had found other cults "satisfactory or interesting" showing a certain "fickleness of religious purpose".⁽⁶⁾

5. The Predominance of Women and of Young People

T.M. shows a fair balance of male and female membership, its largest age-group category being under 25 (36%) and the second largest is 25-35 (25%). Thus 62% of its members are under 35 years of age.⁽⁷⁾

6. Middle-Class Membership

The largest category of workers show a middle to lower-middle class bias although students and young, professional people are well represented.⁽⁸⁾ The top professions such as law and medicine are not well represented however. The educational achievement in a random survey⁽⁹⁾ conducted among members showed the largest category

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- (1) See Appendix D, Case Studies No.1,2,3,6,13; also Appendix C p.191 for tract emphasising "the individual".
 - (2) See Appendix D, Case Studies No.2,4,5,6,10,12,14.
 - (3) See Appendix D, Case Studies No.8,11.
 - (4) See Appendix D, Case Studies No.3, 7.
 - (5) See Appendix D, Case Studies No.2,3,5,10.
 - (6) See Appendix B, Tables V and VI, also Appendix D, Case Studies No.2,3,10.
 - (7) See Appendix B, Tables Ia, Ib and IV, Appendix C p.189a-189b for T.M. tract directed at students.
 - (8) See Appendix B, Table VIII.
 - (9) See copy of questionnaire in Appendix B Schedule 2.

(46.51%) stating matric. as their highest academic qualification with 27.91% having less than matric (see Appendix B, Table VIII).

7. Low Social Awareness

Asked what political party they supported, a random sample (see Appendix B, Table IX) answered none or failed to commit themselves. Responses to world political issues given by Jim (see Appendix D, Case Study 3) show a tendency to posit T.M. as the cure-all for social problems, but lack conventional political realism.

8. Informal Relationships Within the Group

The emphasis on first names and familiarity of helpers and teachers towards members and between themselves shows a high degree of informality among the cult's members. The Centre is recommended as "a second home" by the teachers and members are invited to use the meditation room whenever they please, and may enter the Centre unannounced at any time for this purpose. (See Appendix C **newsletters** pp.181a-183d).

On the other hand the emphasis on paperwork, the filling in of forms and the distribution of literature suggests a bureaucratic organisation at odds with the usual understanding of informality.

1. Break with the Dominant Religious Tradition

T.M.'s affinity to Hinduism, and its entirely unchristian cosmology has been described earlier. (see Chapter 1, (ii) and (iii), **See also extract from Maharishi's speech Appendix C p.183d**).

2. Numerical Smallness

At about 2,100 T.M.'s community must be considered small in relation to the size of the population of Durban and surrounding districts⁽¹⁾. But in fact the number of those active meditators is probably a fraction of this number. Certainly only about 20 - 50 come to well-advertised and

(1) Official statistics give population figures of greater Durban as over one million (S.A.Census 1970).

circularised T.M. functions. T.M.'s aim to have 1% of the population initiated would still mean that, even if these initiates were active meditators, T.M. members would be fairly sparsely distributed.

3. The Cult's Propensity to Disintegrate

The "fraying of the edges" of membership described earlier (see Appendix B, Table X) is one way in which T.M. as an organisation is fragile. Its fragility is also described by the fact that during the depression which began in 1976, T.M., like many other economic organisations, had to withdraw its smaller quarters, and the Centre was threatened with closure. On the other hand, T.M.'s apparently sound economic position on a world basis⁽¹⁾ would seem to indicate that the organisation is securely established internationally, but too many variables must be taken into account before a prediction is made as to its future.

4. Eastern Philosophy and Religion

This is covered by T.M.'s affinity to Hinduism alluded to in 1 above.

5. The Unity of Science and Religion

This is evidenced by much of the T.M. literature and perhaps succinctly by the "Four Verifications", mentioned on p.73. (See also Appendix D, Case Study 3, pp 200-201.)

6. Mental Prayer

Meditation itself could be called "mental prayer". As an essentially interior ritual, it is privatistic and is, in T.M.'s cosmology, the single moving force against human fallibility and stress.

7. Quick Results

T.M. lectures emphasise that the individual benefits from practising T.M. "almost immediately". Long practice is not needed in T.M.'s "unique" meditation formula.⁽²⁾

8. Harmony with Divine Laws and of Mind and Body

Connecting with the Source of Thought in meditation puts the individual in touch with the Divine,⁽³⁾ or what T.M. more generally calls the Unbounded, or Absolute, or Unmanifest. Mind/Body coordination is

(1) See Appendix C p.182c and p.189b International News

(2) Intro lectures

(3) These terms "appear" in the SCI course, and in the Residence Courses which may be seen as intermediaries between initiation and advanced courses.

encouraged through the practice of Yoga, as well as through meditation, and lately in Siddhis as well.

9. Pantheism

As with Hinduism T.M. sees Divinity in all things. This enables it to accept the principles and practices of modern capitalism; science becomes a cosmology of religious faith, and all or any activity is seen as worthy of endeavour, as the sacred/secular dichotomy disappears.(1)

10. Negation of the Existence of Evil

Maharishi frequently refers to the darkness as "the absence of light," thus implying that what we think of as evil is merely the absence of good.(2)

11. Universal Eligibility

This has been covered. Far from limiting its membership to any person or groups, T.M.'s proselytization of all people is akin to methods of marketing and advertising in search of consumers.

12. Obscure Prose

T.M.'s use of words like "Rounding", "Unstressing", "Unbounded", "Manifest" as well as concepts like "Creative Intelligence", remove it to some extent from the realm of ordinary English. Sanskrit terms, such as Siddhis, Mantra are also out of ordinary English usage.(3)

13. Emphasis on Future rather than the Past

T.M. is obsessed with the future as evidenced by its intentions to create a Utopia. The significance of the past is minimised especially the individual's personal past, (c.f. the lack of reliable information on Maharishi, pp 11-15).

14. Attitude of "Enlightened Superiority" to Conventional Religion

T.M.'s tolerance of conventional Christianity goes so far as to place itself in a transcendent category. Members are told that T.M. conflicts with no religious beliefs but reinforces them by offering direct contact with the Absolute.

While T.M. approximates to these cult characteristics, certain aspects of T.M. go beyond these features.

These features are all related to T.M.'s business or bureaucratic nature.

(1) See Maharishi's speech quoted p.183d for T.M.'s belief in itself as part of the "laws of nature".

(2) ibid. Maharishi here explains mere absences as obstacles to the ideal society, only stress has to be removed for it to be revealed.

(3) See Appendix C pp.181a-185b.

It is thus suggested that T.M. in an important sense goes beyond the established definitions of the cult, and in fact is indicative of a new religious, or cult form. This form is eminently suited to the world of advanced capitalism, sometimes referred to as the post-industrial era. The term post-industrial is taken to mean an economic environment in which secondary organisations have "taken up the initiative" from the manufacture of goods that characterised the industrial era. Marketing and Advertising Agencies, Personnel Bureaux, and the giving of Sales Courses have all become economic enterprises on their own. Sales promotion and public relations are at the core of the new economic type. There is also a new dimension of bureaucracy made possible by the cybernetic revolution; communications have undergone a revolution since transistorisation and the near-universality of the television screen. One man's words may now reach vast millions of "viewers" or listeners, whereas in earlier times the slower dissemination of the written word was the only alternative to the even slower passage of information by word of mouth - the person to person communication of views and ideas.

In all these areas T.M. has not lagged behind, as described in Chapter 7 . Technologically sophisticated communication methods combined with bureaucratic conveyor-belt approach to members by (and above all) a propaganda or Public Relations system which are appropriate to a modern business enterprise place it as a religious cult in a **new class.** (See Appendix C. pp.184a-185b, 189a-190).

(ii) Presentation on Basis of Continuities

The foregoing analysis attempts to isolate the essential features of the cult and its membership. This method of analysis, based on the established scientific method of generalisation, means that if the essence of a phenomenon can be isolated and identified then any phenomenon which embodies these features is, ipso facto one such phenomenon. Thus if T.M. is now shown to possess the features general to the cult, then it is a member of the class of cults. The problem arises however, when there is incomplete consensus as to the essential features of a phenomenon, as in the case of the cult. As has been shown each new theorist revises what has gone before, introducing new aspects or differently emphasising old ones while some suggest that a clearer typology results from the adoption of sub-classes, or a

refinement of classes into historical phases. This position pertains not merely to the work done on the cult, but also to analytical attempts to distinguish cult from sect. True to the scientific traditions of generalisation and simplification sociologists have striven to bring the concepts of cult, sect, church and denomination under intellectual control, despite the elusive nature of their material, subject as it is to cultural opaqueness and modification through historical accident. If it had been possible to construct a definition of the cult, valid both in time and place, and transcending context of culture and environment, then T.M. could be simply measured against such a definition for "fit". These pre-conditions, however are lacking, as is evidenced by the general current confusion as to cult typology.

Does this mean that the concept of the cult should be abandoned except in its loosest usage? An alternative method of identification however lies in the area of phenomenology, and not of science. It is from Wittgenstein that the most fruitful statements on the subject emerge, his concern in his later work being with method rather than with the nature of things. Wittgenstein focussed his attentions on language, but what he had to say about this has proved to be valuable in other areas too.⁽¹⁾ For Wittgenstein⁽²⁾ the meaning of a word is inferred by their user from its many uses in similar but not necessarily identical contexts. These contexts he called "language games". Moreover we come to recognise and understand the operation of different "games" because of the "family likenesses" that run through all games or contexts. Or to put it the other way about, we know and recognise "games" not because they are comprised of identical elements (for Wittgenstein words) but because there is an overlapping and variability of elements in these "games," in the same way as we expect an overlapping and variability of elements between family members. Wittgenstein writes that it is the methodological craving for generality that has resulted in philosophical and other confusion.

(1) Of course language and concepts, and therefore culture itself are only analytically separable.

(2) Wittgenstein, L. Blue & Brown Books. Blackwell, Oxford (1958).

"There is a tendency to look for something common to all the entities which we commonly subsume under a general term. We are inclined to think that there must be something in common to all games, say, and that this common property is the justification for applying the general term "game" to the various games. Whereas games form a family the members of which have family likenesses. Some of them have the same nose, others have the same eye-brows and others again the same way of walking; and their likenesses overlap. The idea of a general concept being a common property of its particular instances connects up with other primitive, too simple ideas of the structure of language". It is comparable to the idea that properties are ingredients of the things which have the properties, e.g. that beauty is an ingredient of all beautiful things as alcohol is of beer and wine." (1)

Later Wittgenstein aphoristically comments that "A treatise on pomology may be incomplete if there exist kinds of apples which it does not mention."⁽²⁾

On the basis of Wittgenstein's recommended methodology, it is therefore proposed that cults should be recognised by their "family likeness" to other cults. Where the term cult has been customarily applied, new movements must be tried, not for an exact "fit", but for family likeness; the presence of common features with all accepted cults. This approach also allows cults to overlap with other religious phenomena such as sects, so that the search for absolute categorical boundaries becomes obsolete. It also allows for the passage of time to introduce new elements into cults, so that while still recognisably cults, they may be allowed a gradual change, if not metamorphosis over a period of time. This approach allows for cult variability between religions, so that certain features may appear more commonly in Christian cults than in say, Muslim cults. Cults may even arise which are not truly religious movements, but which, on the basis of a number of common features with other cults, may be referred to as such; the "family" of cults itself may thus be extended to cover "distant relations". Thus we abandon our scruples about scientific absolutism in favour, let it be hoped, of better description and less confusion over the intransigence of the real

(1) ibid. p.17.

(2) ibid. p.19.

world confrontation with our attempts to make it fit our categories. "If you wish to draw a sharp boundary" Wittgenstein warns "this will never entirely coincide with the actual usage."⁽¹⁾ Thus Wittgenstein enjoins his readers to compare particulars in the search for identification, rather than to distill essences.

In this way four cults will now be examined for their similarities, and for the family likenesses they bear to T.M. These have been chosen from the following lists of cults posited in sociological literature.

Christian Science
Church of New Jerusalem
Church of Truth
Consumers' Movement
Divine Science
I Am
Rosicrucians
Spiritualism
Theosophy
Unity Truth (2)

Scientology
Spiritual Scientists
Transcendental Meditation
I Ching
Nichiren Shoshu
Yoga
Nation of Islam (Black Muslims)
Bahai
Association for Research and Enlightenment
Meher Baba
Witchcraft
Satanic cults
Zen
Subud
Hare Krishna (3)

While it would not be expected that any two theorists would select an identical list, the differences in time and place are initially significant; those of Johnstone showing a significant bent towards Eastern religions, while Manns writing earlier shows an emphasis on Christianity if only broadly. Two cults from each of the above lists will now be described.

(1) ibid. p.19.

(2) Mann, W.E. op.cit. p.39.

(3) Johnstone, R. op.cit. p.317.

Christian Science⁽¹⁾

" Christian Science(was) founded by Mary Baker Eddy in New England in the 1860s and 1870s. The background influences on Christian Science were, most conspicuously: a derived form of Mesmer's animal magnetism, the Unitarian-Universalist theology of optimistic universal benevolence current in New England, embracing a strong faith in progress, and the contemporary preoccupation with the search for quick and unorthodox methods of healing. They may have included a garbled version of Hegelianism and incidental ideas disseminated among Spiritualists, Swedenborgians and Shakers - all sects thriving in the area in which Mrs.Patterson (as Mrs.Eddy was then) claimed to discover the principle of mental healing and Christian Science.

"After experiences with Phineas P.Quimby, a local mental healer, Mrs.Eddy took up his system and taught it. She later amended it and claimed it as her own 'discovery', although she never abandoned the Unitarian Christian tradition of local society. At every point, her system of healing and the metaphysical ideas that supported it looked to the scriptures for confirmation and support. The syncretism is well represented in the title she chose for her church. 'The First Church of Christ, Scientist', and of her book Science and Health with Key to the Scriptures. The Christian Science weekly lesson-sermon, read every day privately by dutiful Christian Scientists, and read publicly as the only form of 'preaching' in Christian Science churches at each service on Sundays, is simply a prescribed selection of extracts from the Bible and from Science and Health which, in emphasis of the imitation of educational styles, is called 'our only textbook'. Initially, Mrs.Eddy probably did not see the need for a church of her own, but as her healing system was increasingly justified by reference to Christ as a cleanser of lepers, the separate movement she began was necessarily religious. Initially, it was little more than the provision of a lecture by Mrs. Eddy in a hired hall, with the general blessing of Christianity in hymns and churchly decorum. What mattered in the early days was the teaching of the Christian Science system of therapy, undertaken in a 'Metaphysical College' in Boston, and disseminated by its graduates to others. Over the years Mrs.Eddy rationalised the structure, closed her college and all the branch institutes, and imposed on her followers the discipline of

(1) Taken from Wilson, B. Religious Sects: A Sociological Study
Weidenfeld & Nicholson London (1970) pp 144-150.

church organisation, in which all Christian Science churches became branches of The Mother Church in Boston, all following precisely the same order of service, with no variation except in choice of hymns.

" Mrs.Eddy's teaching consisted principally in asserting that God was Mind, and that God alone existed. Man, as God's image, was not a material being but a wholly spiritual one. The material man was no more than a counterfeit of spiritual man, and spiritual man was like God, perfect. Consequently, man could not suffer, sin, be sick or die. These were but the 'false claims' of matter. If man could be realise this (and only his false sense contradicted such divine truth), he would realise his true spiritual being - sinless, healthy and undying. Christian Science prayer was the affirmation of these truths in various forms. This, it was held, was the truth which Jesus Christ had come to earth to propound, but he had not been understood: he had himself said that there were many things that men could not then bear, but which they should learn when the comforter should come. That comforter, the Holy Ghost to most Christians, was declared to be Christian Science. This was the knowledge of 'Mind', which was God, by which all men could be taught to rectify their thinking, and so experience universal good, and demonstrate 'divine Principle'. The system was held to be as logical as mathematics, and, if man could but grasp it, part of the natural order of the universe. This then was salvation: typical of manipulationist sects, salvation is to be had in this world by a mental operation. Little is said of the next, although the implication is that, sooner or later, men must come to the truths propounded in Christian Science.

" A distinctive teaching of Christian Science that derived neither from Quimby nor any of the other sources from which Mrs.Eddy may have borrowed, concerns malicious animal magnetism. M.a.m., as it is commonly abbreviated by Christian Scientists, is evil and false thought, the work of 'mortal mind', sometimes deliberate when an individual engages in mental malpractice, and sometimes more general 'mesmeric' influences. A serious Christian Scientist must do his daily mental work to protect himself from malicious animal magnetism. This mental work consists in repeated assertions that error is powerless and truth and goodness all-pervasive - but it is believed that unless this mental work is done error might seem to have power, so afflicting individuals with sickness, sin and death. Advanced Christian Scientists, who take

instruction from an approved teacher, are taught most specifically about malicious animal magnetism, and such is the potency that this force might have, that the papers written on the subject by students are subsequently burnt. Towards the end of her life, Mrs. Eddy had a constant team of practitioners at prayer, warding off the baleful influence of animal magnetism, which she believed might attack her household, and she instructed Adam Dickey, one of her close associates, that, in the event of her death, he was to declare that she had been 'mentally murdered'. The name, animal magnetism, seems to have arisen from Mrs Eddy's overwhelming need to dissociate her form of mind healing from that of Quimby, which had been derived from a form of mesmerism, and which she came to identify with everything that was contrary to Christian Science.

"Mrs Eddy herself was regarded as both prophet and teacher, and by many as 'the woman clothed with the sun', who, as told in the Book of Revelation, would bring forth a man-child (Science and Health) to rule over the nations. She closed the door to further developments of her system by setting up a 'Board of Directors' in Boston to run her movement. Every innovation in the presentation of Christian Science has since been rigorously suppressed, and a considerable number of prominent teachers of the system who have deviated from the strict orthodoxy defined by the Boston headquarters have been suspended and sometimes expelled. Orthodox teaching is preserved, and in many respects the dead hand of Mrs Eddy and her decrees (unamended since her death in 1910) still rest on the movement. The practice of Christian Science healing by authorised practitioners (all of whom must have had 'instruction' from an accredited teacher, and who must not follow any other gainful employment) is organised independently of the church structure. The system of control is very much that of a corporation and the uneasy dualism of private teaching and healing and public church services is held together by strong control at the centre.

"Christian Science spread rapidly once it was established in Boston, and Mrs Eddy's book went through many revisions, its early solecisms being largely eliminated. It attracted, as is typical with manipulationist⁽¹⁾ sects, a following of reasonably well-to-do people, with an adequate standard of education to enjoy a religion in which

(1) Wilson uses this as a category in his sect typology. ibid. pp.141-167.

reading was a primary activity. Christian Scientists attributed the success of the movement to their healing methods, asserting that only Christian Science could really heal. Of all the larger sects and denominations in the United States it became the one with the most completely urban constituency, and this was probably true of the other countries to which the movement spread. It always attracted a higher proportion of women than most other churches, especially those in higher age groups. The vast majority of the healing practitioners of Christian Science have always been women - perhaps because women were more fully able to meet the demand that they should follow no other gainful employment. Practitioners' fees for their mental work for patients cannot, in many cases, have provided a regular and adequate income.

"Christian Scientists in general have never felt much need to hold themselves aloof from activities going on in the world. Christian Scientists have been prominent in politics: a number of American Senators have been Christian Scientists, and so were Lord and Lady Astor and Lord Lothian, British Ambassador to Washington in the early war years. Several prominent theatre and film actors and actresses have also been among their number. Christian Science demands that its members abstain from alcohol and tobacco, and the more scrupulous also refuse tea and coffee. But these taboos are more related to the movement's embargo on drugs and materia medica than to any counsel of asceticism."

Spiritualism

(1)
"Spiritualism in America and western Europe, now organised in a number of movements, is based essentially on the idea that the dead pass as spirits into another world from where they seek to communicate with and to help their 'loved ones' on earth. In its popular form, it draws on the ideas of heaven widely disseminated among literal-minded Christians. Indeed, Spiritualists have often asserted that spirit communication proves the existence of heaven. Belief in spirits has always been part of Christian orthodoxy, but in periods when Christianity

(1) Taken from Wilson, B. op.cit. pp. 170-172.

was a powerful agency of social control spirits tended to be identified with evil. In the nineteenth century, when increasing emphasis was placed on a God of love, the way was opened to reinterpret the spirits of the dead as essentially benevolent. This would appear to have been an important development in the popularisation of spiritualism: it provided a basis for thaumaturgical⁽¹⁾ religion more compelling than the belief that the spirits of the dead needed to be placated, an idea which is found in spiritualist beliefs of less-developed peoples.

"Western Spiritualism was first expounded in the prolific writings of Emanuel Swedenborg, the Swedish mystic, who claimed to have communication with the spirits, but its popular manifestation is more properly dated from the 'spirit rappings' heard (and, as they later confessed, produced) by two sisters, Kate and Margaret Fox, at Hydesville, N.Y. Once rappings became transformed into spirit communication, popular imagination was captured. Andrew Jackson Davis, a shoemaker, who was much influenced by Swedenborg, had already proclaimed himself a vessel in receipt of revelation, and was an early convert. In England, many people including Anglican bishops, Sir Arthur Conan Doyle the novelist, and Sir Oliver Lodge, a distinguished physicist, became devotees of the new practice. In France, Victor Hugo became morbidly obsessed with spiritualist phenomena. Mary Baker Eddy was associated with Spiritualists in the years in which she first began mental healing before she pronounced Christian Science hostile to Spiritualism. Madame Blavatsky, a quick-tempered and erratic woman, for a time became a successful and magnetic medium. She finally abandoned Spiritualism, declaring it ethically and philosophically sterile, and established Theosophy, which emphasised the 'culture of the spirits of the living' rather than 'commerce with the souls of the dead'.

"The appeal of Spiritualism lay in several factors: it explained telepathic phenomena, it proved the existence of life after death, it assuaged the grief of the bereaved, and satisfied man's demand for salvation as well as the morbid curiosity that induced many to attend seances. Scientific interest in Spiritualism has never entirely abated, but the difficulty of providing empirical proofs and the lack of a coherent and testable set of propositions about life after death and the state of the spirit world have made evident the essentially religious

(1) Wilson uses this term to describe a "demand for personal dispensation from normal laws of cause and effect, and for miracles and oracles" ibid p.167.

character of commitment to it. Because thaumaturgical beliefs and practices are so highly particularised, however, movements with a clear body of teaching and organisational stability have grown less easily than in the case of other sectarian responses. Some spiritualists have not abandoned other religious beliefs - seeing in Spiritualism confirmation of conventional Christian eschatology. Others have taken up Spiritualism simply at times when they have felt personal need for the comfort it affords. Even the highly committed may not see spiritualist practice as requiring allegiance to an organisation, since mediums are not ministers and command credibility by performance rather than by formal certification. More abstract thinkers, such as Mrs. Eddy and Madame Blavatsky, who have been drawn to Spiritualism, have wanted more theoretical formulations than thaumaturgical practice has need of, and they have moved on to establish manipulationist sects with elaborate metaphysical ideologies. Thaumaturgical sects are particularistic in their operation, needing little more than the 'proofs' of performance.

Spiritualist associations provide some organisational coherence for the groups that meet as religious gatherings, and ensure a supply of mediums and speakers, many of whom travel on circuits. Local cults do exist, but Spiritualism appears to thrive on a system of itinerancy. The associations are essentially federations of local autonomous groups: they give some coherence to the movement by establishing a body of orthodox teaching and by defining the movement's relation to Christianity, over which Spiritualists differ. The associations all have their own membership, but Spiritualism as a social phenomenon transcends them all, and there are many occasional participants. Spiritualist churches have adopted an order of service similar to that of the less liturgical Protestant denominations, but very little time is devoted to worship. Sermons are sometimes even given by mediums who are in trance. Because thaumaturgical movements are organisationally weak, they lack firm criteria for admission and expulsion. In the organisational sense the thaumaturgical response is only rarely constituted as a properly defined sect. Spiritualists are largely lower-middle and working-class people." Nelson⁽¹⁾ writes of Spiritualism in Britain that "... at the present time is by no means homogeneous. In its widest sense it is not

(1) Nelson, G, op.cit. p.152.

an organisation but a movement. In Britain, this movement consists of two national organisations (the Spiritualists' National Union and the Greater World Christian Spiritualist League), a large number of local churches, groups not associated with either of these national organisations, and individuals not attached to any formal organisation.

"The Spiritualists' National Union (SNU) is a federation of local churches and of individual members who are enrolled on a regional level through District Councils. Its organisation is specifically democratic, and only churches having a democratic constitution are permitted to affiliate with it. The Union, however, has little control over its constituent churches. The SNU is a non-Christian organisation; the "Eight Principles" to which members assent do not commit them to any specifically Christian teaching. Members are also guaranteed the right to interpret these principles in their own way. Therefore, the existence of a code of principles by no means ensures unanimity of belief within the Union, and a wide variety of beliefs exist within that organisation.

"Like the SNU, the Christian Spiritualist League is a federation of churches, but it differs from it in two main respects. First, membership of the churches in the League is restricted to those who commit themselves specifically to Christian beliefs, and, second, affiliated churches are not required to have a democratic constitution. The League is ruled by a self-appointed oligarchy who again have few powers of control over the individual churches.

The majority of Spiritualists, however, belong either to independent churches or to informal local groups, and it is impossible to generalise about the beliefs and organisation of such churches or groups."

Scientology⁽¹⁾

"In 1949 an adventurer and accomplished 'pulp' fiction writer, L.Ron Hubbard began interesting a small circle of acquaintances in New Jersey, U.S.A., in a new system of psychotherapy with which he was experimenting, which he called Dianetics. In early 1950, Hubbard published an article

(1) Taken from
Wallis, R. "Scientology: Therapeutic Cult to Religious Sect" in
Sociology: Vol.9 1975.

on Dianetics. It developed a psychological theory which claimed there were two sectors of the mind - the analytical and the reactive mind. The analytical mind was the basis of intelligent reasoning, and when its functioning was not constrained, had much greater power than was available to the ordinary individual. Fully 'cleared' of 'engrams', i.e. the recordings of traumatic incidents suffered by an individual, he would be able to 'compute' perfectly, would be completely free of any psychological problems or psycho-somatic illness, have a vastly increased IQ, and so on. Hubbard also outlined a method of producing this desirable state. Both theory and technique were further elaborated in a book, Dianetics: The Modern Science of Mental Health, which appeared shortly after. The book became a best seller, and Dianetics briefly became fashionable, and hundreds enrolled for short courses of 'auditing' (the technique of therapy) or training at one of the Hubbard Dianetic Foundations established in several major American cities. Orthodox practitioners of psychotherapy in reviews and comments on the movement, however, attacked it as 'a serious menace to public health', and yet another 'mind-healing cult'.

"Dianetics appears to have drawn on a range of mainstream and marginal psychological theories and psychotherapeutic practices - hypnotic age-regression techniques and a Rankian theory of birth-trauma, a quasi-psychoanalytic model of the mind, and behaviourist deconditioning techniques. The other major ingredient was Count Alfred Korzybski's General Semantics. Of the following who remained when the initial craze died, the staunchest disciples came from among science-fiction fans, former adherents of Korzybski, hypnotherapy, chiropractice, and other occult or marginal healing and self-improvement cults.

"The movement had developed rapidly all over America and less extensively in Britain. Local enthusiasts formed groups to pursue the study and practice of Dianetics and recruited others. The atmosphere that pervades the writings and recollections of this period is one of excited experimentation.....

"The view that many held was that Dianetics was a science to which any individual could contribute. In operational terms, this meant that no one person could prescribe the direction in which Dianetics was to

develop. One editor of a Dianetics newsletter emphasised this individualistic orientation

'There is no reason to take what I say as the 'truth', as the 'right way'. Your way is the best for you.'

Similarly, Dianetic practitioners claimed

'There are many many roads to a higher state of existence... no man can say 'This is the road for all to follow.'

Hence while Hubbard was recognized as having a certain priority, others believed themselves equally competent to develop the system further. Moreover, while Hubbard's authority was being challenged by innovators and putative leaders in the field, he also found himself constrained by other directors of the central organizations who had independent views about how Dianetics should develop. As the Dianetics boom collapsed and the mass following disappeared, Hubbard broke with his erstwhile colleagues and proclaimed the development of a new and transcendental gnosis, Scientology, which moved far beyond the limited confines of Dianetics. Scientology incorporated an elaborate metaphysics and a theory of reincarnation. In contrast to the vagaries of a lay psychotherapy Hubbard now offered a 'Science of Certainty'. Although derived from Dianetics theory and practice it rapidly moved away from its origins, introducing entirely new forms of theory and practice. Hubbard attacked those who continued to teach and practice Dianetics as 'Black Dianeticists' much after the fashion of Mrs. Eddy's attacks on her dissident students as practitioners of Malicious Animal Magnetism.

"Scientology was concerned not with the mind, but with the thetan, the spirit. In the course of its many reincarnations the thetan had experienced many traumatic events which progressively weighed it down, causing it to lose its spiritual abilities and awareness and leaving the individual believing he was merely a body. Scientology practices claimed to liberate or 'rehabilitate' the thetan, clearing away 'mental mass' which limited its activity, until the individual became again an Operating Thetan, able to travel independently of the body, and with other supernatural abilities. It is the concern of the movement with spiritual rather than psychological affairs that legitimates its claim to religious status.

"This new revelation clearly located Hubbard as the discoverer and revelator of a realm totally beyond anything to which his rather more mundane competitors offered access. A new organization was founded with much greater central control devolving almost entirely upon Hubbard. The local following that Hubbard drew with him or subsequently recruited was no longer permitted to organize in autonomous and independent local groups. Anyone permitted to belong to such a group had also to be a member of the central organization. Shortly, however, groups were almost entirely abandoned, the local following being organized around licensed professional practitioners who were themselves increasingly constrained by the central administration. Only the lower levels of teaching and auditing could be received from such practitioners, more advanced training and auditing having to be obtained at the central organization.

"A rigorous system of social control gradually emerged within the movement and doctrinal or technical innovation, other than under Hubbard's direct authority, led to severe sanction. This 'Ethics' system reached its peak during the middle and late 1960s in response to the internal threat of heresy and schism, in conjunction with severe external threat of investigation, and even prohibition by various state governments.

" By this stage, although Hubbard continued to pay lip-service to the earlier epistemological foundation of the movement, asserting that 'If it's true for you, it's true', the operating assumptions of the movement were very different. The doctrine now asserted that 'Reality is agreement' and since Hubbard was the founder of the movement, to disagree with Hubbard over theory and practice clearly meant one had lost touch with reality. The individualism of Dianetics was now seen as something to be radically avoided. Referring to one crisis, Hubbard insists that

'Obsessive individualism and a failure to organize
were responsible for our getting into the state
we got into.'

" The dangers of individualism leading to synthesis and compounding the practices of Scientology with those of other systems, and therefore a re-emergence of institutional fragility, were well recognized..... In the middle and late 1960s, Scientology increasingly became the subject

of public controversy. In the degree to which its quasi-religious beliefs and practices were purveyed on an apparently highly commercial basis; in what were seen as its claims to efficacy in 'spiritual' healing and its attacks on the medical and psychiatric profession; and in its later practice of requiring the 'disconnection' of Scientologists from friends, relatives, etc. who remained adamantly hostile or critical toward Scientology; the movement found itself in conflict with a range of deeply held social norms and firmly entrenched social institutions. This conflict gradually developed on an international basis, leading to Acts prohibiting the practice of Scientology in three states of Australia, and a prohibition by the British Home Office on aliens entering Britain to study Scientology.

"The extremely hostile reaction experienced by Scientology in the late 1960s and early 1970s has led to some modification in its policy and practice. Its leadership, aware in the past of the advantages of being recognized as a religion rather than as a psychotherapy, are equally aware today of the advantages of 'denominational' rather than 'sectarian' status - particularly in terms of treatment by the press and state agencies.

" In response to public criticism some of the more severe of the movement's social control measures were dropped in 1968 and 1970, and in recent years Scientology has sought more strenuously to present itself as religious and humanitarian in nature. Press and other media coverage tends to be led whenever possible to portray Scientologists in 'dog-collars' and to show services in the organization's chapels. Some attempt has also been made to display tolerance of other belief-systems. Adherents of all religious faiths proclaim the compatibility of their beliefs with Scientology. Doctors, ministers and even psychiatrists are invited to sample Scientology's wares, sometimes free of charge. However, the continued practice of expulsion of individuals who fail to accept the established dogma without question, the vitriolic attacks on psychiatry and mental health in Scientology publications, and the harassment to which it has been alleged some writers on and critics of this movement have been subjected, suggest that Scientology's tolerance and denominationalism is as yet only public relations officer deep. "

The following is an extract from a Scientology leaflet distributed in Durban's main shopping street in August 1977:

"Today, millions of people use Dianetics to gain a better understanding of themselves and others, and to learn to enjoy life more.

Now you can try Dianetics for yourself, with Self Analysis.

"Discover how Dianetic Self Analysis can help you to:

"* Improve your memory. Can you recall at will, everything that has ever happened to you? Names, dates, telephone numbers? If you could remember more things easily and comfortably, it would certainly make life easier.

"* Speed reaction time. Let us say you require a third of a second to see the car ahead stop and start to put on your own brakes. That would be far too long, as your car would have travelled 20 or 30 feet in that third of a second. Many accidents are caused by slow reaction time.

"* Feel rested and relaxed. If you have difficulty sleeping at night, or feel tired all day, Self Analysis can help you.

"* Enjoy Life more. Feel more confident and cheerful with Self Analysis.

"* Find peace of mind. Gain a greater understanding of yourself, and increase your own self-respect. You can be a friend of yours!

"Buy your copy of Self Analysis and try it for yourself. As L.Ron Hubbard advises, "The wise man tests before he talks. The critic but follows the fad of a cynical and apathetic age. You have a right to your own opinion. This system works or it doesn't according to your experience. Not all the authorities in Christendom can alter natural law."

Meher Baba⁽¹⁾

"Meher Baba is a recently deceased (31st January 1969) Indian spiritual master who claimed to be the most recent manifestation of the avataric tradition. According to Baba, Zoroaster, Rama, Krishna, Buddha, Christ and Mohammed were all human manifestations of the same divine being whose appearances on earth have punctuated humanity's movement through an "avataric cycle". Baba is the most recent manifestation of this being, and His advent closes the cycle.

• Meher Baba has hundreds of thousands of followers in India. His American following remained small and predominantly adult until the middle sixties, when an interest in Meher Baba developed among young people, including (but not exclusively) drug users and "hippies" (Robbins, 1969). Prominent in His "message" is a doctrine of meta-physical unity among all persons, summarized in the phrase "We are all one" (Meher Baba, 1967). He has also become well known for his opposition to the use of psychedelic drugs (Meher Baba, 1966).

• The Meher Spiritual Center in Myrtle Beach was founded at Meher Baba's direction by western disciples.⁽²⁾ Situated on 500 acres of virgin forest and fronting on about a mile of ocean beach, it is intertwined with paths. There is a random grouping of 15 to 20 residential cabins and communal buildings of one sort or another near the center of the property. Because Baba spent much time there, His "presence" is generally considered by Baba followers to pervade the area. In addition, the two western disciples who manage the Center spent much time in India as His intimate companions. Their advice and counselling is much sought after by young converts. A visit to the Center is frequently, therefore, a formative influence in the emergent life-style of neophyte Baba followers. Young converts come there from all over the United

(1) Taken from
Robbins, T. & Anthony, D. "Getting Straight with Meher Baba: A Study of Mysticism, Drug Rehabilitation and Postadolescent Role Conflict" Journal for the Scientific Study of Religion: 1972 11,2 p.311

(2) The Meher Baba Center in Myrtle Beach, South Carolina, established at the order of Meher Baba, is a place for "rest and renewal of the spiritual life." It is the only resident Baba center in the United States. Followers of Baba come from all over the country to visit the Center.

States, and it has been the experience of the authors that styles of interaction inculcated at the Center reinforce and give authority to emergent expressive patterns in small groups of believers around the country.

"These patterns seem to be a basis for "expressive community" within these groups, and seem to alleviate the "love-starvation" mentioned earlier. For this reason we shall list briefly characteristics of interaction at the Center which seem relevant to the expressive quality of these nascent "communities."

"1. Organizational procedures at the Center are mostly informal and "personal". Group activities are more or less spontaneously arranged by the people who happen to be there at the time. For instance, dining takes place in communal kitchens, all cooking is done by visitors themselves, and whether this shall be done individually or by groups is left up to the individuals concerned. Resident supervisory personnel live at the edge of the Center, not in the central visitors' area, and are usually seen only by appointment. There are a few rules posted on the cabin walls, but most of these have to do with the exigencies of living in the woods, e.g. carrying a flashlight at night as protection from snakes. A significant exception is a rule against possession of illicit drugs.

"2. There is a deemphasis on formal proselytising. The only entrance criterion is some interest in Baba or the "spiritual path". Formal or intellectual belief is not emphasized.⁽¹⁾ Baba is quoted as saying "I came not to teach but to awaken." An interest in Baba is

(1) "In this connection the evolution of the Monday night Baba meetings in Chapel Hill is instructive. Initial meetings in the summer and fall of 1967 were highly theoretical in tone and were characterized by intense discussions of Meher Baba's cosmology and eschatology. Current meetings in Chapel Hill seem to have a much more relaxed atmosphere and increasingly take on the appearance of a social gathering with refreshments and gossip. The spiritual symbols and belief system of the cult are still objects of deep attachment, but they have become an implicit rather than an overt dimension of collective gatherings and social interaction involving followers. A shared spiritual meaning system operates as an underlying premise of cult-related social phenomena, but is often not the explicit focus of the gatherings. In the opinion of the authors, this does not imply "secularization" in the sense of diminished attachment to cultic symbols and perspectives. It is, however, indicative of the growing sociocommunal dimension of cultic involvement. Thus the official Monday and Saturday night meetings of various Baba groups in New York City (run by older followers) have very recently been supplemented by "Baba House" in the West Village (run by young followers) which devotes more attention to social and recreational activities and is currently sponsoring a sensitivity group and a theatre workshop.

not considered inconsistent with other religious or worldly interests. Insofar as there is anything approaching worship services at the Center, they take the form of casually arranged get-togethers e.g. to hear an older follower relate anecdotes of his experiences with Baba, to listen to music or sing, or to watch movies of the Master.

" 3. Interpersonal style at the Center is markedly familial and intimate. Hugs and kisses are customary greetings, occasionally between two people just being introduced. This sort of affectionate physical contact is common between people of the same as well as opposite sexes, and is not treated as primarily sexual in nature. There are no shibboleths of membership, and there is a lack of defensiveness toward newcomers. Intimate personal information is openly exchanged between relative strangers, and these exchanges cut across normal affinity boundaries, e.g. class, sex, age. People smile ecstatically at each other for no apparent reason. Occasionally someone cries without embarrassment. Although many converts come from "intellectual" backgrounds, most conversation is simple, concrete, and personal.

".... The Meher Center thus plays a central role in establishing the informal and expressive character of the cult. Followers from all over the country meet and lay the groundwork for longterm friendships. The researchers have observed new acquaintances at the Center eagerly writing down each others' addresses and making plans to visit each other. Thus one follower came to the Center for the first time this summer and subsequently travelled north with two other followers from Miami (whom he had met at the Center) and visited other followers in Boston and Yonkers (whom he had also met that summer in Myrtle Beach). The Meher Center takes on something of the aspect of a social clearing house. The nature of the Myrtle Beach Center plus the existence of Baba communities in a number of cities means that a follower who has visited the Center is likely to have friends and acquaintances in various places in which, were it not for his cultic involvement, he would not know anyone. The authors have observed over the last three years that geographically mobile followers tend to resettle in places in which there are Baba communities..... Most respondents had been involved in other counterculture expressive milieux prior to involvement with the group.

" As a movement the Meher Baba cult has no formal boundaries, membership certificates or criteria. The researchers, who have been interested in the Meher Baba cult for some time, do consider themselves committed to some degree to the cultic meaning system, and thus are participants in the Baba subculture..... "

Some Continuities between Five Cults

	Christian Science	Spiritualism	Scientology	Meher Baba	T.M.
Based on Christianity	Yes	Yes	No	No	No
Based on Eastern Religion	No	No	No	Yes	Yes
Claims to be a science or scientifically verified	Yes	No	Yes	No	Yes
Claims to 'academic' status or activities	Yes	No	Yes	No	Yes
Belief that salvation lies in putting the self in order	Yes	No	Yes	Yes	Yes
Food, drink, drug taboos	Yes	No	No	Yes	Yes
Overtly instrumentalistic goals	Yes	Yes	Yes	(1)	Yes
Bureaucratic structure and organisation	Yes	No	Yes	No	Yes
Use of business methods in promotion or proselytising	Yes	No	Yes	No	Yes
Charismatic leader	Yes	No	Yes	Yes	Yes
"Loose" membership requirement and/or boundaries	No	Yes	No	Yes	(2)
High degree of social cohesion among members	Yes	No	(3)	Yes	No

- (1) Anthony and Robbins (op.cit.) consider this to be implicit, but certainly not overt.
- (2) Initiation is a sine qua non of association but both before and after this little or nothing is asked or expected of members.
- (3) At its core this exists, according to Wallis (op.cit.) inasmuch as leaving the group is difficult, but for the initiate social commitment is not expected.

	Christian Science	Spiritualism	Scientology	Meher Baba	T.M.
High proportion of youth among membership	No	No	No	Yes	Yes
High proportion of middle aged or elderly people especially women among membership	Yes	Yes	No	No	No
High proportion of middle class among membership	Yes	No	Yes	Yes	Yes

From the above it can be seen that T.M. has many continuities with recognised cults, although no single characteristic runs through the given examples.

CHAPTER 7

ANTI-ESTABLISHMENT OR ESTABLISHMENT?

(i) T.M. and the Counter Culture

The term counter culture is a widegenerality used to describe certain anti-establishment movements and ideologies usually associated with young people of the last decade in the West. They may be described as a reaction to our fragmented and often contradictory society which posits certain values and ideals which it often does not live out in practice. The contradiction between Christian ethics on the one hand and the proliferation of thermo-nuclear weapons on the other is but one example of the inconsistencies which have caused many (mostly young) people to search for an alternative to Western industrial culture and its values. Many involved in this search have looked to Eastern philosophies⁽¹⁾ for inspiration. Zen Buddhism, astrology and various Hindu cults have taken up the slack of these so-called "drop-outs", and the question thus arises as to whether T.M. with its oriental basis is a counter culture movement. Yankelovich⁽²⁾ lists eighteen characteristics of the counter-culture, among which are its rejection of the principle of economic growth; & of the ideals of scientific objectivity and non-involvement and of bureaucratic organisation. It emphasises natural living, freedom of expression and the importance of sensual experience above intellectual or theoretical knowledge. Shepherd, in an interesting article⁽³⁾ which poses an analogy between the function of the counter culture and religion, cites drugs and rock music as the two central themes of the counter culture, both of which, he claims, lead to the promotion of social solidarity through shared experience and are anti-rational, non-intellectual modalities. Ritual and symbolism arise from the involvement with these two activities, as in a religion.

(1) Eister op.cit.

(2) Yankelovich, D. "The New Naturalism" in Dialogue Vol.6 1973 No.4.

(3) Shepherd, W.C. "Religion and the Counter-Culture - A New Religiosity" Social Enquiry 42.(1): (1972).

What, if any, connection does T.M. have with the above? There is a sense in which T.M. poses an alternative to the existing culture. Its fundamental stratum, the base layer of its dualistic nature deriving from Hinduism and that which perhaps is symbolised by the person of Maharishi and represented through S.C.I. posits alternative beliefs and values to our Western Christian traditions.⁽¹⁾ Historically too, T.M., or more correctly its fore-runner in the Spiritual Regeneration Movement, could be classed as a counter culture movement. The descriptions of the people who gathered around Maharishi in the Ashram in Spain in 1960 typifies the attitude and mood of the Hippies and flower-children sitting around in contemplation unmotivated by traditional Western values of work and activity. The smoking of marijuana too, that was reputedly rife, fits the counter culture typology. But Maharishi's conscious altering of the T.M. image at this point represents its departure from all this. T.M. today has little in common with the counter culture or its values, except residually at its core as described above. It has moved consciously and successfully to address itself to prevailing Western society and its values. No longer is meditation an end in itself (as it would appear to have been in Spain) but rather it is a mode of accommodation to the demands and tensions of Western post-industrial society. It has become a means to an end, and this end is the more effective manipulation of the existing social structures. It poses no alternatives to the end upon which society is based (either ideal or real) except in that it proffers an alternative route, to psychiatry and chemotherapy, for the overburdened and the overstressed.⁽²⁾ Addressing itself to the same ends as the conventional social norms it merely presents alternative routes. Only to this extent is T.M. anything of an alternative.

(1) See p.191. This leaflet is in contrast to the Christian denial of materialism and emphasis on self-negation. cf. "Sermon on the Mount" St. Matthew 4.5.

(2) cf. the function of the Meher Bana cult as described earlier, pp.115-118.

The counter culture itself however has probably passed its zenith. The economic recession that overtook the Western nations in the 1970s is undoubtedly responsible in part for the re-integration of many middle class young people into conventional society. Universities report the move among students towards vocational courses and away from the Social Sciences and Arts while the capitals of Europe are no longer (as they were in the late 1960s) invaded by bands of young people whose appearance and life style indicated a strong reaction to conventional values. Part of this change may be attributed to fashion, but whatever its cause the counter culture is not what it used to be, and Maharishi's deliberate dissociation of T.M. from its values may be seen either as part of a wider trend, or merely as a change of direction based on an expedient prediction of changing trends. Whichever explanation is preferred, T.M. today promotes neither the values nor the life-style of the counter culture movement of the 1960s. Rather it is supportive of the conventional norms of post-industrial Western society.

(ii) T.M. as a Capitalist Enterprise

T.M. has been described as a religious cult, but certain aspects of the organisation go beyond cult typologies. Despite its religious character, in its organisational structure and promotion methods T.M. has certain marked affinities to a business venture.⁽¹⁾

Of course it may be argued that Western religion in its traditional Christian form has a history of economic involvement. The buying of privileges, pardons, priesthoods and probably pope-doms, as well as the Church as property owner, are all aspects of Christendom that are widely known and accepted. Tithes and collections, as well as payments expected for the sacraments of baptism, marriage, and burial are normal requirements of the Christian Church of all denominations and in all countries, rich or poor. The "business" aspect of the Church both now and in the past is too well-known to need elaboration here. But this does not alter the present thesis that T.M., along with certain other recent crypto- or quasi-religious organisations strikes a new and contemporary note in its business methods and its rational approach to its finances.

Berger supports this view in his suggestion that in today's pluralistic world religion generally takes cognisance of the "market" since no single one has a cultural monopoly in our post-industrial societies. For Berger "the crucial sociological and social-psychological characteristic of the pluralistic situation is that religion can no longer be imposed but must be marketed".⁽²⁾

A business enterprise may be described as a project that focuses on selling. This presupposes something to sell and a market in which to sell it. T.M. is such an enterprise because it "sells" its technique to a market. The success or otherwise of a business enterprise depends solely on how much it can sell. Certain consumer goods (such as groceries) can be sold continuously on the same market simply because they are "consumed". Others are commodities which need replacement only after long intervals, and

(1) See Appendix C pp. 184b, 190, 193; letter and pamphlets designed for distribution among business men.

(2) Berger, P. The Social Reality of Religion. Faber & Faber London (1967).

yet others constitute "one-off" sales. The "sale" of the T.M. technique of meditation entails the acquisition of a life-long "asset" which needs no replacement. With this sort of product the "manufacturer" risks the market becoming saturated. What does a business enterprise do to avert this situation?

For a business organisation to remain viable either new markets must be found or new products must be offered on the existing market. T.M. adopts both these strategies to maintain its level of sales.

T.M.'s Search for New Markets

This search is the dominant and persistent motive of the T.M. enterprise. To increase the number of local meditators so that the "one-in-a-hundred" effect may be achieved is the whole preoccupation of those at the Centre.

The literature shows this emphasis on numbers in its quoted membership statistics, and teachers at the Centre measure initiates in terms of quantity rather than quality. In estimating progress towards the Maharishi Effect a teacher was once asked how, since membership numbers do not account for initiates who may have "dropped out", could they be an accurate reflection of true and proper meditators in the Durban area. Whether or not people who had been initiated stopped meditating was unimportant said the teacher, "because everyone comes back to it ultimately". This response suffices to show how numbers of "sales" take precedence over quality or degree of commitment. In short T.M. measures its success by the positivistic expedient of quantifying. Once a sale is made the Centre is satisfied unless the initiate can be brought to "buy" further courses.

T.M. and New Products

T.M. offers a steady flow of new "products". Despite the publicity given at introductory lectures to the effect that joining T.M. entails no obligations to go further into its theory or

advanced courses, much emphasis is in fact placed on the availability and desirability of further study. Initiates are circularised with lists of advanced courses such as SCI etc. and their costs, as well as frequent invitations being issued to residence courses etc. In a sense too, the progression through meditation to other "states of consciousness" constitutes the offering of new goals, if not exactly of new products. It is said⁽¹⁾ that the acquisition of these higher states involves a new mantra which may well entail further payment.

It is, however, with regard to the recently introduced Siddhi programme that the concept of new products emerges most clearly with regard to T.M. The cost alone suggests an attempt to extend business in an undisguised manner. Profits at the teachers' preparatory course recently held for teachers must have been considerable; instruction being solely by word of mouth from Maharishi. What must have cost merely hundreds of rands in telephone calls reaped many thousands in fees.⁽²⁾

Once a member as a "customer", one is potential material for further sales. Existing meditators are in line for further T.M. "products", thus new lines bring new business.

Promotion Methods

How is the attraction of new custom, and the dissemination of information on new products effected? Here too may be seen the methods and techniques of advertising, marketing and publicity operations of modern business.

Advertisements, exhorting the public to learn T.M. appear in all conventional forms. The press and street posters announce introductory lectures, while car stickers and T-shirts with T.M. slogans place the T.M. image before the public eye.

For those already meditating the bi-monthly newsletter functions to advise members of meetings, lectures or special

- (1) Advanced meditational states are "inside" knowledge, not freely spoken of by teachers to ordinary members.
- (2) See Chapter 1 (ii) p.29-31.

displays. Advanced courses are also given prominence. In this and other ways T.M. members are kept "warm" for further products much as some business enterprises circularise past customers with news of special offers or new products. The mailing list is the essential means whereby contact with members is retained for purposes of their further information or involvement. Mail-shots to business companies, and other professional groups show T.M.'s attempts to find new markets as well as indicating T.M.'s use of modern methods of sales promotion.

Other methods of attracting new members entail the encouragement of meditators to arrange social occasions at which a T.M. teacher will address the party on the subject of T.M.⁽¹⁾ This method is similar to that adopted by pyramid selling organisations such as Tupperware, Golden Products etc. Its merit is its saving in overheads, while it allows for payment only on commission, and exploits the social situation (in which refusal may be embarrassing) for commercial ends.

As well as advertising and marketing of the product, modern business methods include keeping the organisation itself before the public eye. Good public relations mean that there must always be something new to make news. Maharishi's appearance, (flamboyant to Western eyes), his fasting and ceaseless jetting across continents place him colourfully before the public vision, his inauguration of the Age of Enlightenment, undertaken with all the glitter of a Hollywood film production of an earlier era could be described as classic publicity stunts.

Other business approaches include cut-price offers, familiar to the commercial world, in the form of special initiation prices for families and for students. And while many business executives have gratis overseas "business trips" which are in reality more perquisites than work necessities, so too T.M. teachers go to Switzerland on Advances Courses. Certainly both these are proffered as "serious" occasions, but just how much the visits to Seßlisberg are in return for services rendered, as are many overseas trips in the business world, is open to question. Perhaps in its bureaucracy is T.M. most directly

(1) See Appendix C pp 181b, 194a - 194b.

reminiscent of a business enterprise. Its records and files, the paperwork requiring considerable secretarial management, and the time tables and organisation of lectures are probably as intensive as the bureaucratic arrangements of most companies of comparable size. As well as its emphasis on routine within the organisation, the files and forms and paperwork, there is also the bureaucratic tendency to reduce names to letters (acronyms); thus the letter-name T.M., and S.C.I., I.M.S. etc. This "ingroup" abbreviation, though not exclusive to business, is a product of the bureaucratic world of abstraction and classification.

In all these respects T.M. departs radically from classic cult typologies. These strong commercial/business aspects of the organisation separate it from most examples of cult given by theorists, such as Meher Baba, Rosicrucians etc. They thus represent an important departure for sociologists of religion. The cult which traditionally emerges to meet needs of psychological stress or deprivation now emerges in post-industrial society infused with the techniques and methods of post-industrial society itself.

It is interesting to note the transformation of T.M. from the typical cult into this new form - the changes that Maharishi introduced in the 1960s after the famed BBC television programme - appear to mark the beginning of T.M.'s business approach to its public. The change in name from the Spiritual Regeneration Movement, (out of keeping with Western materialism?) is enough to suggest that new intentions occupied the minds of leaders at that time. The enforced change in the appearance of T.M. personnel, which brought them into line with the young "executive look", is even more significant. The emphasis on "activity" rather than on the contemplative life is also consonant with the dominant rational and economic values of our society.⁽¹⁾

(1) A teacher at the Centre who also runs his own advertising agency, recently said, "Since I took up T.M. my business has absolutely flourished. I haven't had a single presentation rejected by a client in two years. I think so much more creatively now, that I just can't lose!"

A further concept will now be added to that of T.M. as a business enterprise.

T.M. and Advanced Capitalism

It is significant that T.M. operates only within the capitalist world. Of all its overseas "subsidiaries" none exists today in any Socialist country. Is there a connection between the operation of capitalism and T.M? To answer this question both traditional and modern capitalism must first be examined.

The salient feature of traditional capitalism is the drive to maximise profits. With the rise of capitalism, after the factory system was introduced by the industrial revolution, home markets were first developed. But as these became saturated, manufacturers turned to overseas markets to maintain profits. In the West industrialisation, capitalism and colonialism thus came hand in hand. Overseas markets often proved better investment prospects than home countries, because of the relative deprivation of the pre-industrial population as well as other complex social and economic factors.

MacEwan states that expansionism is the logical consequence of the profit motive, and that this expansion may be expected to take a geographical form.⁽¹⁾ This expansion drive relates not merely to the market but to the whole enterprise.

The previous analysis examined T.M. as a business enterprise. Although not all such enterprises are necessarily capitalistic, in Western Society by far the majority of successful, or well known organisations fall into this category. Most of the household names of business companies are in fact multi-national organisations. Capitalism is defined as the use of capital, property, labour for profit. The owner of capital or property, or the employer of labour, profits through interest, rental or the surplus value of others' labour. Wealth thus accumulates in the hands of the owner of these commodities,

(1) MacEwan, A. "Capitalist Expansion Ideology and Intervention" in Edwards, R.C. et al. The Capitalist System Prentice Hall Int. London (1972) p.411.

while the consumer, tenant or worker is, in Marxist terms, exploited.

Today the old fashioned owner of the means of production of wealth has been replaced by the share-holders who in turn employ management to conduct the production of capital. Moreover the capitalist company today has become multi-national in character. It has already been mentioned that expansion both of markets and products is the essence of business, and that this expansion entails a geographic or territorial drive.

This means that the original company aims to buy out overseas companies, or start subsidiary companies in other countries. These may or may not be producers of the same type of goods as the parent company, the sophisticated business aiming for diversification for the sake of security against fluctuating world market trends.

Multi-national companies, as their name implies, transcend national bodies: this means that loyalties are to the overall company economy even at the expense of that of any one national company. Hymer quotes one large U.S. manufacturer who concedes that his company penalises some of its overseas subsidiaries for the good of the total corporation by forcing them to pay more than necessary for parts they import: "We do this where we either anticipate or already face restrictions on profit repatriation. We want some way to get our money out."⁽¹⁾

Certain aspects of T.M. clearly indicate its capitalistic mode of operation as well as its methods and objectives. Its continuous search for new markets and products, as well as its primary concern for profit show it in this light. With the depression which began in Durban in 1975 the organisation cut back its expenses by reducing the area of rented accommodation and by ceasing to employ a paid secretary, thus suggesting that the economics of a single branch are autonomous to the extent that central offices would not (as in the case of the established Churches) subsidise "mission" work in

(1) Quoted from Business Week April 20 (1963) by Baran, P. & Sweezy, P. "The Multinational Corporation and Modern Imperialism" in Edwards, R.C. et al. op.cit. p.440.

"poorer" areas. Profitability must be maintained in order for the local office to meet its commitments, either directly in terms of franchise funds or indirectly through the sale of brochures and other literature.⁽¹⁾ The branch offices must justify their existence.

The standard of living described at Seßlisberg suggests the accumulation of great wealth at headquarters. Not for nothing are T.M.'s headquarters in Switzerland. The separate operation of T.M.'s multi-national "subsidiaries" allows funds to be transmitted wherever they are needed by stating the price of the goods it sells to its subsidiaries. Baran & Sweezy quote Business Week (April 20, 1963) as saying of multi-national companies that they are headed by a management which can afford to make "fundamental decisions on marketing production and research in terms that are available to it anywhere in the world".⁽²⁾ T.M. aims for world-wide ramifications which will give it the same powers.

Who are the share-holders of T.M. as a "multi-national company"? This knowledge is probably privy to the inner circle of T.M. members in Switzerland but no doubt the teachers, researchers and administrators who carry out Maharishi's bidding are heirs to the accumulating fortune in one way or another. While receiving no payment, all their needs and more are provided. The greater the T.M. takings, the higher their standard of living so long as they remain true to the job. This position is not materially different from that of the executive of a capitalist enterprise, who runs a company car, and lives in a company house etc., although of course a major difference is that there is no place for capital investment per se in T.M. Maharishi himself should have no use for a personal fortune since his living standard and security are established by the success and security of his enterprise.

Along with the manipulability and supra-national character of modern capitalism comes the new sophistication in business techniques. Techniques of computation and research mentioned earlier have developed

(1) This is confirmed by T.M. teachers.

(2) op.cit. p.439.

alongside areas of manufacture, sales and accounting. No longer is it merely enough to make and sell and account. To cater for the publicity mentioned earlier a whole host of service agencies have arisen around the manufacturing business, to research and predict market trends as well as to promote policy and production.

These new developments have had wide cultural consequence. Many thousands of people are now caught up in these service industries, besides those directly concerned with the manufacturing process itself. The ramifications of the capitalist economy now intrude into the lives of millions who earn their living by the study of market trends, forecasting sales, projecting product images, who advertise, market and sell not only goods, but also theories and ideas on personal management and selling.

The psychology of price is a good example of a relatively new area of business concern. Known among local marketing men as "Creative pricing" the problem deals with the possibly negative impressions caused by pricing a product too low, as well as the more obvious disadvantage of pricing too high. A low-priced item, according to this psychology, is likely to be insufficiently valued by a potential customer. Pricing at the correct psychological, as well as economic level thus becomes an issue. T.M.'s highly variable price structure suggests their marketing departments have a fine grasp of this fact.⁽¹⁾

Modern capitalism is thus marked by two related factors, the multi-national corporation, and the tertiary service industry.

T.M. of course, is not a manufacturing organisation; what T.M. markets is a technique. In this, however, it is no different from certain multi-national organisations such as "Hilton Hotels", "Holiday Inns", "Wimpy Bars" and "Southern Fried Chicken". Each "outlet" operates independently, but in exchange for the use of the brand name, the technique or particular service, it pays royalties to the parent company, and has to abide by company regulations and policy, thus in exchange for the franchise to operate according to the particular formula, product control and corporate identity are

(1) See Appendix C, p.185a.

enforced.⁽¹⁾

In sum the T.M. operation and objectives are not significantly different from those of a capitalist commercial enterprise. It is a sophisticated organisation whose personnel's activities are streamlined and dovetailed to create an impressively smooth-running bureaucracy, and whose objectives are to build a world-wide network of local operations, each responsible to the movement's headquarters in Switzerland, the financial nucleus of the corporation. Professing to be non profit-making, it may be presumed to avoid liability for company tax, and its employees enjoy a salary-free (and therefore tax-free) life, which nevertheless entails every luxury and physical comfort from good clothes and upper class accommodation in T.M. Headquarters to overseas travel. It is a subtle blend of tax-free luxury and the tradition of the Hindu monk. T.M. compares well in its methods and objectives with the multi-national enterprise of post-industrial society.

Thus far the question of T.M. as a social phenomenon has been investigated; questions have included how it may be classified as a social group as well as its nature and circumstances of its origin as a social movement. Two associated questions still remain; those of the relation between the social structure and the type of organisation with which T.M. has been identified, and why T.M., as a Hindu derivative, has taken hold among race-conscious White Durbanites. The first question looks for positive reasons for the association of contemporary Western culture with T.M. as a quasi-religious cult of oriental origin, while the second examines anomalies pertaining to its "success" in Durban; what factors operate, either in regard to White Durban society itself, that it finds T.M. acceptable despite its Indian-associatedness, or alternatively, what is it in the nature of T.M. that it is not perceived by this society as Indian-associated?

- (1) A T.M. teacher once expressed fear, after "checking" someone's meditation, that the person was a "plant" from Switzerland on an inspection tour checking to see if the "checking" and other functions were correctly performed. T.M. Centres are told to expect this.

CHAPTER 8

T.M.'S SUCCESSES

(i) T.M. and the socio-cultural crisis

Since T.M. has been classified as a cult, it is pertinent to examine what social conditions theorists in the field associate with the emergence and development of cults. At the level of the individual, Glock and Stark postulate that cults attract the "psychologically deprived".⁽¹⁾ Accepting the theory that religion generally caters for deprivation of one sort or another, they advance the view that the church caters for social deprivation, or for those in search of upward mobility, the sect for economic deprivation, and the cult functions as a comfort for those in conditions of psychological deprivation.

Other theorists⁽²⁾ have written about the relationship between the emergence of new religious movements and times of social stress. It is perhaps a truism that our own society in this age has produced stress and psychological insecurity to an unprecedented and often alarming degree. Threats of extinction by nuclear mismanagement or

(1) Glock, C. and Stark. Opp.cit.

(2) c.f. Cohn, N. Pursuit of the Millenium. Essential Books, N.Y. (1957). Aberle, D. "A Note on Relative Deprivation as applied to Millenarian and Other Cult Movements" in Lessa, W.A. and Vogt, E.Z. (eds.) Reader in Comparative Religions. Harper & Row, N.Y. (1965). Hine, V. "Deprivation and Disorganisation Theories of Social Movements" in Zaretsky, H. and Leone, M.P. (eds.) Religious Movements in Contemporary America. Princeton University Press N.J. (1974).

by military intent, fear of global destruction resulting from waste products resulting from our own irrational consumption and obsession with economic growth, and the depletion of natural resources, all exacerbated by a third threat, that of overpopulation - all these vie with each other as to the worst the future can hold. Indeed to many, a future at all is doubtful. It is truly difficult to imagine a world confronted by global problems of a more menacing nature. Moreover these three issues present entirely new threats unknown to previous generations, and are therefore in no way historically accommodated (if in fact such accommodation is ever possible). Mankind as a species faces the threat of extinction not merely on three or four fronts, but for the first time in his existence. On these grounds alone there is more cause for personal anxiety and pessimism than man has ever had before.⁽¹⁾

But a closer look at the culture of Western industrial society reveals a world which has its own dimensions of stress and alienation, perhaps not unrelated to these other macro-problems, but nevertheless experienced on a real, rather than on a theoretical level by thousands in our society.

In an interesting analysis of what he calls "abstract society" Zijderveld relates contemporary social conditions to their effect on modern man. "Modern man," he writes, "is unable to experience an ultimate order in which each part obtains a stable position, in which truth and freedom are embedded in a taken-for-granted manner, and from which everything and everyone deductively acquires meaning and reality... modern man seems to stay in an open universe with its co-ordinates crumbling off. He often seems to be left alone with a deep feeling of meaningless, unreality and absurdity. It often seems as if only the

(1) This always supposes of course, that individuals are sufficiently educated to these dangers to be affected in their personal or psychological orientation. While this position is arguable, it is unlikely that the ambient pessimism among the seriously concerned public does not filter through in some form, to create a general atmosphere of tension and uncertainty.

road inward is left as an escape from the pains of the situation".⁽¹⁾ Zijderveld also writes "Modern society is an expanding universe leading to a highly segmented mass society, ruled by industry, technology and science, and organised by the rational principles of bureaucracy".⁽²⁾ Our social structures have been so dismembered that often different "universes of discourse" such as the worlds of business, religion or education have little common wisdom, or even common language. Zijderveld describes "a whole new world... marked by machines, instruments and experiments, measurability, functionality, rationality and abstraction"⁽³⁾ - values which replace the earlier meaning and integration principles conferred by religion. Bureaucracy creates order, but gives no meaning. In the resultant alienation two alternative paths present themselves to the individual, the "road inward", in search of the self, and personal realisation through contemplation, and the activist role leading to protest and attack. Confronted by the dominating technology, industry and science which Zijderveld sees as characterising our age (he calls them the "big three of post-industrial society"), and ordered only by bureaucratic structures, modern man may retreat into a subjective world of self, as a viable alternative to protest.

(1) op.cit. p.57

While Zijderveld is cited somewhat arbitrarily in this context, many theorists have outlined this position whose works might have been just as relevant. This association of the quest for the self with industrial society is itself interesting in view of the fact that the liberal tradition, usually associated with increased emphasis on the individual originated contemporaneously with the industrial revolution. It flourishes in many fields today, inter alia in politics, in the emphasis on human rights, in literature in the concept of the absurd, and in the philosopher's concepts of "alienation" (Marx) "en soi" (Sartre), "authenticity", (Heidegger), in Kierkegaard's "leap of faith" and Nietzsche's "will to power". These ideas entail a movement towards the individual, away from the collective, and some reveal a resultant or associated threat of nihilism, or meaninglessness.

(2) ibid. p.73.

(3) ibid. p.77.

Zijderveld writes of the "psychic void" which is created by loss of meaning and an integrating principle, and into this void emerge cults, pseudo-religions and new religious forms as substitutes. He stresses the similarity between events in the Hellenistic world which, faced with the loss of faith in the principle of logos took refuge in cults and new subjectivist retreats, of which he quotes gnosticism as the best example. He writes "gnosticism... promised its adherents the meaning, reality and freedom they had lost in the outer world of Hellenistic society by liberating them from the pains of alienation... by applying the secret knowledge (gnosis) of gnosticism, man can arrive at the spiritual truth of life".⁽¹⁾ He calls gnosticism the "primal depth-psychology."⁽²⁾

Marty ⁽³⁾ writing similarly about the new interest today in subjectivist cults, avers however that the activist role is any longer a real alternative. Cults and other inward pursuits appear to be the favoured option today for young intellectuals, whose dissident counterparts a decade ago were involved in reformist or political activist enterprises as an alternative mode of adaptation to social discontent. According to Marty while young people and intellectuals in the 1960s saw the solution to social evils through protest and activism, today's generation of students and similar individuals have largely opted out of social involvement. Calls for unity, and for social action of the '60s generated movements against problems such as nuclear armament, environmental pollution, the Vietnam war, race discrimination etc. What was defined as oppressive policy which favoured big business and lacked concern for the poor, the young, the female and the black, was resisted in those times even unto martyrdom in some instances. Now, asks Marty, do we a decade later come to find a generation preoccupied with the non-rational and the subjective? Astrology, meditation, divination in many forms have drawn the interests of young intellectuals away from world problems, and into a retreat of irrationalisms.

If university bookshops are taken as a guide, student extra curricular reading matter is a fair reflection of this same social retreat or trivialisation of purpose. Fads in reading revolving round books like The Hobbit

(1) ibid. p.61

(2) ibid. p.61

(3) Marty, M. "Contemporary Spiritual Styles" Dialogue Vol.6 1973 No.4.

Tin-Tin, Asterisks and other comic strip cartoons, as well as a "revived" interest in children's authors like A.A.Milne and Walt Disney characters mix strangely with conventional ideas of academic pursuits. Marty writes similarly about airport news stands - "any airport news stand" he writes "which features paperback books would greet the foreign traveller with a list of titles that would hardly provide a clue about America's Christian majority's thought. Astrology and the occult were the most featured families of ideas. But there were arguments that Unidentified Flying Objects bore spiritual messages, that astral projection was possible, that reincarnation - not the conventionally Jewish or Christian teaching - was the promise of the future. Magazines talked about 'occult explosions' and viewers of television came to be acquainted with witches and satan worshippers... The kind of Catholic who ten years earlier could have been picketing a racially discriminatory restaurant now might well be found in a huge stadium at Notre Dame University in Indiana shouting about the spirit".⁽¹⁾

If cults tend to emerge in times of psychological insecurity and meaninglessness, it is not difficult to see why there is today a burgeoning of these embryonic religions which may be said to cater for what survives of the counter-culture. Some, which fit classic cult descriptions, such as Meher Baba and Hare Krishna have taken hold of the drop-out youth and similar others, while the quasi-religious cults, like T.M., Scientology and a few others provide a retreat from and an alternative to the pressures of post-industrial society for middle-class "respectable establishment".

If T.M. were alone as a new cult-type its significance is barely worth noting, but it is not. The American Journal Business Week⁽²⁾ associates it with other similar "techniques for achieving greater relaxation and personal fulfilment... Some (with) a touch of mysticism and all (with) the mind-over-matter approach of psychology." The article quotes EST, Behaviour Mod. Biofeedback, and yoga as cults of the same class as T.M. Of Erhard, the founder of EST (or Erhard Seminars Training) and former sales consultant, the article states that

(1) ibid. p.

(2) quoted by Marty ibid. p.8.

has "made a fortune selling EST training courses at \$250." it goes on "The EST programme joining 250 people into a hotel convention room, uses a hard, tough approach to self awakening, and today counts more than 80,000 graduates". Not all these cults are strictly speaking religions, or even quasi-religions. They range along a continuum with the "pure" cult at one end and the technique at the other. The quasi-religions such as T.M. are mid-way. These quasi-religious cults have a dual relationship with this post-industrial world of advanced capitalism. In the first place they arise to meet the needs engendered by psychological stress and alienation, in turn brought about by the demands of this type of social organisation. But these cults with their bureaucratic and scientific values also tend to adopt the ends and means of these societies themselves. Schneider and Dornbusch⁽¹⁾ have emphasised the tendency of Western religions to change their faith-rationale from 'belief in the truth' to a modern instrumentalist tendency to follow religion for pragmatic or instrumentalistic motives,⁽²⁾ Instrumentalism, or pragmatism becomes the order of the day for a materialistic society, described by Zijderveld as "marked by machines instruments, and experiments, measurability, functionality, rationality and abstraction". Value is assessed in utilitarian rather than in idealistic terms, and quick results are needed to effect a quick "sale". The promise of immediate benefit from T.M. allows these conditions to be met.

In many other respects too T.M. illustrates the "road inward", The emphasis on self-discovery, self development and the new meaning

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- (1) Schneider, L. and Dornbusch, S.M. Popular Religious Inspirational Books in America. University of Chicago Press, Chicago (1958).
- (2) Elsewhere Schneider and Dornbusch write "In American thought William James in effect substituted 'I believe because it is useful' for 'I believe because it is so' - or even with Tertulliani "because it is impossible" ("Inspirational Religious Literature: From Latent to Manifest Functions of Religion" in Schneider L. (ed.) Religion, Culture and Society. J.Wiley & Sons N.Y. (1964).

proffered by SCI and Maharishi's philosophy, reflect Zijderveld's position while the utopian element of the Age of Enlightenment offers irrational hope and even a millenium. The fragmented universe of Zijderveld is re-united by the promise of a world re-organised by the spiritual domination of Maharishi's projected World Government. Moreover T.M.'s integrating principle not only confers meaning but also places itself in a transcendent position. All creeds and ideologies are alike to T.M. in that it is at odds with none, so long as it has converts. In this it is reminiscent again of the amoralism of capitalist business attitudes regarding the market.

T.M. does not seek rational solutions to the crisis of anomie that afflicts modern post-industrial societies. Wilson writes of the new cults that they "do not serve society. They are indeed almost irrelevant to it. Since their sources of inspiration are exotic, esoteric, subjective and subterranean. Truth comes from... the hitherto untapped depths of the self or the psyche" thus he corroborates the view of cult involvement as a "cop-out" for the distressed or alienated.

In sum T.M. is typical of a new integrating principle that offers itself to a fragmented society that has lost its sense of community and locality and is conscious of its own absurdity. It caters for individuals who are alienated and often socially dislocated by stress engendered by these advanced capitalist societies. In doing so it offers a simple and non-social solution to the world's problems, of both macro and micro scale. All of this it effects in the language, and through the means and methods of this type of this society itself, with its dominant values of science and technology.

(II) T.M. in Durban

The foregoing attempts an explanation of the trends in Western Society that take account of the rise and success of the T.M. enterprise as a quasi-religious cult, in recent years. It attempts to show that the social and intellectual climate is propitious to the growth of new ideologies and religious forms.

The question remains as to how T.M. operates in Durban with its

current success. Most of the factors that have been advanced for the success of T.M. in the West generally are of course applicable to Durban as well, since culturally and economically it is largely of this Western culture. The rulers of South Africa speak of upholding standards of Western civilisation, and of South Africa's alleged stand against the threats from the East to Western capitalism and way of life. White South Africans sometimes speak as if they were all that is left of Western culture. While South Africa as an industrialised country probably does not suffer from the "abstraction" of which Zijderfeld writes to the same extent as many modern Western societies, because in many ways it is less "advanced" than they, it is heir to much of the angst and tensions that have caused writers in the tradition of Zijderfeld to write so negatively about our society. Moreover Durban, as with most South African cities, imposes tensions of its own that are peculiar to this country.⁽¹⁾ Its crime rate, traffic offence rate, alcoholic rate etc. are among the world's highest, and these are both cause and effect of social tensions that are very real to most citizens. With these facts alone, there would seem no need to justify the manifestation of T.M. in Durban, if the foregoing explanation of its emergence in the Western world generally, is taken as adequate.

However one thing is peculiar to Durban that calls for an explanation. This is the existence of its Indian population, with their Hindu religion and the relationship and attitude of the Whites to them. It has been explained how T.M. is derived from Hinduism. How is it then that the White population surrounded as they are by Hindus, and against whom certain prejudices operate as members of the Black or Brown community, are attracted to T.M. in fairly large numbers? Not only is this White population supposedly Christian, but its rejection of, and lack of sympathy with Durban citizens of other colours is well known and well documented.⁽²⁾ White Durbanites are not merely anti-pathetic to Indians, and therefore to Hindus and Hinduism, but are generally ignorant of Indian culture and of Hinduism itself.

To attempt to justify the above statement must appear to any socially sensitive person who is acquainted with Durban, to be redundant. So well known are White South Africa's racist policies and attitudes

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- (1) South Africa's position of internal political insecurity, as well as its external political position must also be seen as tension-generation factors.
- (2) Cf. Kuper L., Watts H.L. and Davies R.J. Durban : A Study in Racial Ecology. Jonathan Cape London (1958) Chs.6 & 7.

that the country is today (1977) threatened with trade, cultural and intellectual boycotts. Repeated warnings of race war from South Africa's supposed "friends" abroad, have done nothing to stem the escalation of racially oppressive legislation and the growth of a police state inside the Republic. Durban, as the largest city in predominantly English-speaking Natal, is no exception in its attitude towards Black South Africans,⁽¹⁾ despite the fact that the province usually returns more opposition members to South Africa's House of Assembly than any other province.

What then makes White Durbanites reject Indians and Hinduism, and embrace T.M?

The population of metropolitan Durban is broken down for official statistics into the following groups:

Africans	403,000	
Indians	329,000	
Whites	267,000	
Coloureds	45,000	(2)

Here concern is only with the relationship of Indians to Whites. As the second largest ethnic group in Durban, Indians are a significant, if not dominant feature of the city's life. In Durban several Indian residential areas are sandwiched between White suburbs, and some of their trading areas form an integral part of the central city. In Durban, as in other South African cities, residential areas are kept racially distinct. Thus one finds each suburb is exclusively "White", Indian, Coloured or African. Durban is in one sense a cosmopolitan multi-cultural city, but the groups that compose this heterogeneity are kept physically and culturally distinct. The origins of this condition are to be found in the country's tradition, in its class structure and more recently endorsed by statutory legislation. As in other Apartheid legislation the averred objective in separating the relevant ethnic groups is to promote racial harmony through lack of contact. Two points should here be stressed. The first is that with regard to any two ethnic groups separation is limited and more theoretical (because of their economic interdependence) than real.

(1) See Appendix A pp.156-165 for correspondence in the Durban press in support of this statement.

(2) Watts H.L. Sociology, The University and the Community (Inaugural Lecture) University of Natal Press. Pietermaritzberg 1975 pp.8-9.

Indian suburbs are never far distant from Whites, Indian trading centres exist in the city's central business area, and Indians, as a group, span the city's whole socio-economic spectrum from wealth to drastic poverty. The second point is that racial harmony has by no means been achieved.⁽¹⁾

While few social contacts exist between Durban's White and Indians, there is a very real degree of exposure to the others' culture. The existence of Indian shops, Indian hawkers, and employees and the very presence of Indians in the main streets of the central city expose White Durbanites to the facts of Durban's multi-racial multi-cultural reality.

So while on the one hand suburbs, restaurants, parks, schools, buses, toilets, libraries, beaches etc. remain racially exclusive, on the other hand there exists no possibility that any two groups in the city might live in total ignorance of, or isolation from, each other. The Whites, who enjoy representation in the Central Parliament, maintain a standard of living which is vastly superior to the other ethnic groups, and this standard is supported by the structures of the apartheid system which succeeds in providing separated but very unequal opportunities.⁽²⁾ The manifest policy of the maintenance of "cultural identity" has the spin-off effect of maintaining the White monopoly of privilege.

In this environment hostility across racial boundaries is endemic.⁽³⁾ Moreover given both the tradition and the legislation which enforce the gap between Whites and Indians in Durban, it would be surprising if the White Durbanites were anything but ignorant of and generally uninterested in Hinduism despite its status as the religious

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- (1) See Appendix A for selection of racist letters written in correspondence columns of Durban's newspapers. These have been selected to show White attitudes towards other ethnic groups, as well as specific lack of sympathy to Indians in Durban, pp.156-165.
- (2) See Appendix B. Also Meer F. Portrait of South African Indians, Avon Press, Durban 1969, Horrell M. South Africa : Basic Facts and Figures, South African Institute of Race Relations Johannesburg (1975). A Survey of Race Relations in South Africa (1975) South African Institute of Race Relations. Johannesburg (1976)
- (3) As above, Also see Appendix A for press material supporting this observation, esp. pp.156-159.

and cultural milieu of the largest part of the Indian citizens.⁽¹⁾ With the exception of a few eccentric Whites who have joined one or two Ashrams in the precincts of Durban, Hinduism has an almost exclusively Indian following in the city. So confident are the Whites generally about the superiority of Christianity over Hinduism that for the most part interaction between the two groups takes the form only of Christian missionary proselytising among Hindus.⁽²⁾ Currin's research on this subject illustrates the extent and success of this enterprise among the Catholic missionaries. Generally Christian proselytising has caused resentment among the Hindu community.⁽³⁾

How then is it that Whites apparently project no prejudice against Hindu-based T.M., nor to an organisation which springs in the first place from India, and which is itself headed by an Indian? Do Whites in fact perceive T.M. in this light? The answer is that they do not. On T.M. social occasions which may be attended by a few Indians, the same social distance is seen to operate between them and the Whites, as is customary in the few times and places where these contacts do arise in Durban. At all times at the Centre Whites dominate not only numerically, but vocally, and when tea is taken on the verandah after a meeting, it is usual for Indians to interact among themselves, and for Whites largely to behave as if they were not present. This, and the fact that the Centre is run exclusively by Whites, gives rise to the impression that the organisation is Western, rather than of Eastern origin. Maharishi's movement has in fact become Westernised. Its operation as a multi-national capitalist corporation points up its essentially Western character and it is wholly supportive of prevailing Western cultural values and techniques. T.M. thus has ceased to be an oriental phenomenon and has emerged in a Western manifestation. As such it offers no offence to anti-Indian white prejudice.

This alteration in style from an oriental-type group to a

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- (1) See Meer, F. Portrait of Indian South Africans. Avon Press, Durban (1969)
(2) See Appendix A.(b) pp.160-165.
(3) Currin, T.E.V. "The Indian in Durban: Exploratory Study of the Roman Catholic Indian Minority with Special Emphasis on the Sociological Aspects of Conversion" Institute for Social Research, University of Natal, Durban (1964) Monograph Series No.6.

Western organisation began with Maharishi's "change of direction" in the 1960s. This change marks the turning point of T.M., not only from its former character as a pure cult but also from its Eastern formulation. It heralds the beginning of its Western focus and its serious intentions of becoming a world-wide organisation. The recognition, acknowledged by Maharishi, that the conversion of those "in high places" is more important than that of "drop-outs" and such others, marks a re-orientation of focus in keeping with the strategy of big business, and others in the power game.

Thus to the Durban public, T.M. projects familiar values; it is familiar linguistically, and ethnically. Its evaluation of scientific and educative processes is normatively acceptable. T.M., in summary, projects the middle-class values of White Durbanites, allowing that business, profit, and achievement in worldly terms are the paramount motivational forces of capitalist societies. Far from challenging these T.M. offers individuals merely an aid to their more effective achievement. T.M. becomes the means whereby desires, of whatever moral order, may be more surely and more effectively attained. Taking its technique of meditation and its supporting rationale from traditional Hindu scriptures, as interpreted by Maharishi⁽¹⁾, its presentation is nevertheless thoroughly Western. It has become an Eastern parcel in Western wrappings. The average White Durbanite is generally ignorant of Hinduism. This probably operates to some extent to forestall awareness of T.M.'s Hindu origins. Few Whites in Durban ever venture into a Hindu temple⁽²⁾, and thus the Hindu aspects of the initiation ceremony with its bowls of rice, its flowers, fruit, and bells and candles

(1) It is difficult to be puristic about Hindu teaching, since it is so broad and given to such diverse interpretation that it can be said to cover most beliefs, and most life-styles. Maharishi's interpretation of them appears to be a clever adaptation to contemporary Western values and economic conditions. Although no single authority speaks for Hinduism, it would be interesting to know the reaction of Indian Hinduism in general to T.M. as it is practised in the West, etc.

(2) A recent visitor to Durban from Europe experienced scorn and expressions of distaste when she asked to see something of Hindu life in the city. Her hosts were middle-class Whites.

probably escape their notice.

A further point that obscures T.M.'s origins is that its image in race-conscious Durban is more specifically reminiscent of Europe than it is of India. Illustrations of T.M. activities in official publications are set in Switzerland, with its lakes, mountains and forests, and it is of course to Europe that those who have accumulated "credit" are sent for further courses. Photographs of the personnel in charge of the Seëlisberg organisation all indicate an apparently exclusively White authority (excepting Maharishi, of course)⁽¹⁾

Thus the original Eastern inspiration of T.M. is thoroughly overlaid by Western culture. Charts, graphs and research references seek to validate a practice which once needed only religious tradition for authority. Lectures, video-tape recordings, long-distance instruction by telephone, helicopter and jet travel have now been invoked where once the barefoot monk with his begging bowl sought pupils through word-of-mouth repute. Newsletters, advertisements, posters and press interviews disseminate the news that T.M. leads to better adaptation to the pressures and tensions of living in advanced capitalist society. The post-industrial world turns for support to a post-industrial religious form - no longer the religion that promises a better deal in an after-life, be it in heaven, or through another incarnation, but its message is that here and now life can be improved. The structures of state and multi-national alliances are too vast and too powerful to be challenged, and thus T.M. accommodates itself to the Establishment. It accepts the status quo, seeks a new "consciousness" in which "reality" will appear in a less offensive, less depressing form, and thus it teaches that we can adapt to that which we cannot alter by fiat. Hinduism with its multifarious doctrinal possibilities is probably not offended by this accommodation but what has ceased to be "Hindu" is T.M.'s outward and visible manifestation. Thus in Durban T.M. is not an Indian phenomenon.

The above argument seeks to explain why White Durbanites are not repulsed by T.M. If positive reasons are needed to explain its success

(1) The organisation in India takes on a local image, however, judging from an Australian leaflet publicising T.M. in the Ahtipodes.

beyond the already-developed argument that T.M. is marketed like a commercial commodity or the facilities of the service industry, then one more explanation may be cautiously advanced. The very subjective nature of the cult serves to distract from the socio-cultural environment and in a political environment such as that which confronts White South Africans at this time, activities which effectively seek the evasion of objective realities must have popular appeal. Wilson writes of contemporary cults that "one need not be surprised that the self is a major focus of our new religions,"⁽¹⁾ in the face of the breakdown of traditional securities, and that they do this they suggest that "you can save yourself, by yourself and no one else can. They are in this sense" he continues "profoundly anti-cultural movements, not merely are they against existing culture, but their basic thrust is against any culture."⁽²⁾

(1) op.cit. p.105.

(2) ibid. p.67.

CONCLUSION

This thesis has attempted the task of identifying T.M. as a social movement, of answering questions relating to the nature and origin of T.M. and to its current popularity as a social movement in Western Capitalist society, particularly in Durban. In so doing, it has also related T.M. - as so identified - to its social context. This approach attempts to follow the tradition of the founding fathers of Sociology, and especially of Weber and of Durkheim. Both, albeit in different ways, related religious change to changes in the social or economic structure of society. Luckmann,⁽¹⁾ regretting that this tradition has not been maintained, calls the quest for the social, rather than the institutional basis for religious change the "theoretically most significant task" of the Sociology of Religion. The two tasks may however, proceed together, since an understanding of the process and direction of change is itself not inseparable from the social context in which it ensues. The question of why religion alters is closely related to how it is in its altered form, thus an approach has been attempted on the phenomenon of T.M. from both aspects.

The previous chapters analyse T.M. as a religious cult, a scientific technique, as a capitalist business enterprise, and in its relation to the counter-culture. The complex nature of T.M. as a social phenomenon is shown in that it has, or claims to be, in some respects similar, and in others different to all of the above. As a religion T.M. offers its core-members something of an ethical code and ritual, a belief system, and a group identity. In this it has much in common with other religions. Several arguments may be raised against the inclusion of T.M. as a religion however.

The first concerns the question as to whether cults can be properly called religions. Theorists who perceive them as part of an evolutionary continuum with sect and church may view them as proto-religions, while others see cults as falling on both sides of the religious "barrier", some cults being more markedly religious than others. A cult may or may not develop in the direction of a religion.⁽²⁾

(1) Luckmann, T. The Invisible Religion. Macmillan N.Y. (1967) p.18

(2) Washington, J.R. Black Sects and Cults. Doubleday & Co. N.Y. (1972) p.2 refers to cults as "new and syncretist movements in their early stages".

Cults that have been listed by Glock and Bellah include such movements as Astrology and food or health cults, which relate bodily functions to natural or supernatural processes at the one extreme, through to Hare Krishna and Divine Light, which virtually deifies its leader, Maharaj Ji, at the other. T.M. as a cult falls somewhere between, having more organisational basis, possibly more doctrinal orthodoxy or mysticism (from the position of Hinduism) than the one and less scientific support than the other.⁽¹⁾ T.M. is more justly classed as a quasi-religious cult. Had it a more developed mythology and system of symbols it might be classed as a religious cult such as Meher Baba or Rosecrusians et al. But the extent to which T.M. functions as a religion differs with regard to the individual member's proximity to the Centre or community "core". In comparing what they call "human growth groups" with religions, Glock and Bellah have this to say about T.M.

"The movement is in some way closer to a human growth group.... since it claims to be "not a religion" and emphasises the value of its meditational techniques more than doctrines and beliefs. Nonetheless the serious full-time trainers in the movement do seem to have a religious commitment with a content similar to other movements of Indian inspiration".⁽²⁾

Many other T.M. members, paid-up and initiated, nevertheless tend to drop away, never investigating the doctrinal side of T.M.⁽³⁾ Of course the phenomenon of half-committed membership is not new to most religions in our midst, especially the Church. But many of these will have "joined" the Church as infants or children, and thus their membership will differ from that of T.M. "joiners" who, (with the exception of the small number of children who have learned to meditate) will have become members as adults and presumably therefore of their own volition. Most of these "drop-outs" fall back into the cultic milieu, and T.M. becomes

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- (1) I am aware that these points are open to debate by either protagonists or opponents of any of these cults.
- (2) Glock, C & Bellah, R. The New Religious Consciousness. University of California Press. London (1976) p.1.
- (3) In 1975 the Centre reckoned to initiate new members at the rate of 30-50 per week, but only ran SCI classes for between 10-15 members twice a year.

just one episode in an episodic search for self-discovery or metaphysical truth.

A final argument against classing T.M. as a religion approaches T.M. as a derivative of Hinduism which is not, in its own view, a religion. This may be seen as a variation on T.M.'s own denial of its status as a religion. But the argument is as questionable for the former as for the latter. Robertson says of the sacred/secular dichotomy and religion:

"The ideas of religion and religiosity are products of basically Christian thinking because of the tension expressed in the Christian doctrine as between, on the one hand, social and terrestrial reality, and on the other transcendent spiritual reality (and) that the former should be brought into line with the latter... To be religious therefore makes sense in Christianity in a way which is, strictly speaking, alien to other 'religions', the contrast appearing most sharply as between Christianity on the one hand and Buddhism on the other". (1)

and

"A distinction between religious and secular was perceived mainly by Western-educated and Western-orientated politicians and intellectuals. Hinduism was to others a way of life, a cultural system". (2)

But in this context T.M. has been examined in Western Society, and the above distinctions, essential to our Western dualistic traditions, are not invalidated by T.M.'s relationship to its Hindu 'parent'. No more is T.M. to be taken as a straight transposition of Hinduism into Western culture, if such a thing were any way possible. Glock and Bellah write of the Asian-type religions that they identify as having infiltrated America in the early 1970s

"....most of them have very old roots in their homelands. Nevertheless even groups that have organisational continuity with Old Sects

(1) op.cit. p.43.

(2) ibid. p.45.

in Asia... have had to become new in some sense in order to adapt to American conditions... (They) are new in another sense (also) though the leaders come out of a long Indian tradition, each one... has been an entrepreneurial innovator within his tradition." (1)

It is in fact this entrepreneurial aspect of T.M. that distinguishes it from its oriental form in its business sense. Its successful adoption of contemporary methods and values of the Establishment has largely removed it from the field of the counter-culture (or what survives of it).⁽²⁾ While most theorists do not take the cult beyond the counter-culture⁽³⁾ its very definite existence within the established and dominant society puts T.M. in a separate and possibly new cultic category. This characteristic it may have in common with Scientology on the one hand, but its Asian origins serve to classify it (at least for Glock and Bellah) along with other cults such as Meher Baba, Hare Krishna and Divine Light, as well as Sufism and some cults of Japanese origin.

It is also briefly useful to examine T.M. as belonging to the tradition of inspirational movements which have functioned chiefly around the emergence of popular literature, such as produced by Fox and Peale. Fox's Power through Constructive Thought⁽⁴⁾ and Peale's The Power of Positive Thinking⁽⁵⁾ suggest that success in worldly terms is accessible through mental control. Matter or objective reality is subservient to thought, and happiness through emotional, physical and economic well-being, is thus dependent on holding positive or constructive thoughts about the world. The achievement of success thus begins with the individual's determination to "put his mind in order". T.M. as a technique differs from these popular "philosophies"

(1) op.cit. ppl-2.

(2) See Appendix D under Peter and Kevin for illustrations counter-culture disillusionment with this.

(3) Not only Glock & Bellah (op.cit.) but other theorists who write about T.M. e.g. Robertson and Wilson B. fail to mention this continuity with dominant social values.

(4) Fox, E. Power through Constructive Thought. Harper & Bros. N.Y. (1932)

(5) Peale, N.V. The Power of Positive Thinking. Prentice-Hall Inc. N.Y. (1952).

in that its practice requires enrolment and thus implies a community (however loose) as well as the guru situation of master-pupil instruction, but some similarity of means and goals remains. Schneider and Dornbusch⁽¹⁾ write of inspirational literature in the last 75 years that it shows "pronounced tendencies toward emphasis on salvation in this world, towards a decline in eschatological interest, and towards further secularisation in the form of devaluation of suffering and instrumentalisation of the deity (also) the emergence of a destructive "spiritual technology". These features are discernible in T.M.

Before the question of T.M. as a religion is relinquished, it must be placed against one last typology. This is Bellah's evolutionary religious history, where T.M. relationship to his last category, that of the "post-traditional religion" is important. Bellah identifies this contemporary religious type by three main features: He says

1. Post-traditional religion is not overtly or apparently a religion since it does not have the conventional roles of priest, nor does it have a Church.
2. It has a symbol system of a new order.
3. It is grounded in the nature of Man, and is thus "beyond belief". The Self and its laws are at the centre of religious quest, and man thus takes responsibility for his fate. Post-traditional religious man does not see himself as dependent on the Will of God, nor other transcendental forces. This attitude is reflected, according to Bellah, in Thomas Paine's dictum "My mind is my Church". Henceforth, for Bellah, man works out his own salvation.

All these characteristics are present in T.M., but in others, which have been mentioned, T.M. goes beyond even Bellah's post-traditional religion. As a new religious type emerging in a post-traditional world, T.M. takes the form of a proto-religion or a cult with a bureaucratic-Capitalistic orientation. It is for this reason that the economic qualification, post-industrial, has been preferred to Bellah's post-

(1) Schneider, L. and Dornbusch, S.D. "Inspirational Religious Literature: From Latent to Manifest Functions of Religion" in Schneider, L. (ed.) Religious Culture and Society. J.Wiley & Sons Inc. N.Y. (1964).

traditional, for the title of this essay. But other features about the movement remove it from most cults in certain crucial respects. As has been noted, T.M.'s first concern is with numbers rather than with quality of 'conversions', with profit and expansion rather than with sincere concern for the social world. In this respect, and in respect of its bureaucratic organisation, T.M. has strong affinities to modern commercial enterprises. Its multi-national orientation, its sophisticated financial organisation involving great wealth, and its financial arrangements (which can be likened to company fiscal policies) combine to illustrate how well T.M. has taken contemporary Capitalist business as its model.

T.M.'s Future

As a cult or proto-religion, a business enterprise and quasi-religion, what is the future of T.M? T.M. Leaders see their movement achieving world status and recognition, and heralding a new era of Utopian bliss. Its sights are set on "World Government" achieved first through success in Capitalist countries. It emerges in the West at a time when traditional religion has largely lost its influence, but where there is much evidence of belief in the transcendental and irrational, and for mystic and metaphysical experience.

Messer writes of the wave of new quasi-religious movements in U.S.A. that

"The outcome of any one movement seems clearly tied up with the outcome of other contemporary movements, because there is obvious competition for membership and because we do not yet know whether people will progress into more deeply religious movements and experiences if they begin with the more secular ones." (1)

It is as well in assessing the future of T.M. to recall that Christianity itself began as a small and despised Jewish cult. Moberg writes how from this it "grew into a persecuted Sect, developed into a somewhat tolerated denomination and suddenly at the time of Emperor Constantine I emerged as a victorious Church". (2) and Washington supports this general prognosis in pointing out that "a cult may be partially understood as an initial stage of a religion prior to its

(1) Messer, J. "Guru Maharaj Ji and the Divine Light Mission" in Glock & Bellah, R. op.cit. p.72.

(2) Moberg, D. The Church as a Social Institution, Prentice Hall Englewood Cliffs. N.J. (1962) p.101.

later development into divine communities and institutions".⁽¹⁾ But other aspects of T.M. besides the cultic ones militate against this possibility since certain aspects of the embryo religion are clearly absent in favour of profit and sheer numbers. As a business enterprise its fortune must be reckoned on the basis that dramatic and sudden success is always subject to dramatic and sudden decline. It is just as likely that T.M. may prove an epiphenomenon, evanescent with further changes in its social context.⁽²⁾

The above alternatives overlook possible change in societies' need for a conventional religion, even of Bellah's formulation. Perhaps the quasi-religious nature of T.M. with its chances for transcendent membership and offering an instrumentalist orientation might predominate. Certainly as long as we have a world where management is presented as a science, and in which the public relations by which a product or practice outstrips its competitors requires the steady inflow of funds, T.M. would appear to be equipped for survival. Its blend of bureaucracy and economic rationality with its ideological capitalisation on middle-brow prestige of education and particularly of science, suggest that the architects of T.M. have a subtle sense of contemporary mentality. The religious moods and needs of post-industrial society are already failing to be met by old structures and old institutions. Just as simpler economic and social forms have given way to the complexities of the cybernetic age and the era of super-salesmanship, so traditional Christianity with its ethics of altruism, increasingly inappropriate in today's individualistic culture, may be expected to yield to new forms of religion. These insights follow Weber's search for correlation between society and its religious forms. Thus as a component of cultural change, religion must change too, and the more

(1) op.cit. p.2.

(2) However a report in The Sunday Telegraph, London, February 19th, 1978 suggests that "American involvement in religious movements that had only small esoteric followings a generation ago, now runs into millions of devotees... about five million Americans were now involved in yoga, three million in Transcendental Meditation, and two million in various Eastern religions."

extreme the form of social change that takes place, the more radical can the religious change be expected to be. Moreover such change can be expected to follow the direction of change in the wider social matrix. A predominantly materialistic scientific and competitive culture will not unnaturally be reflected in as instrumentalistic, individualistic religious movement. And the social importance of wealth, both as prestige and as a source of achievement can be expected to be manifested in a religion whose missionary zeal functions through fees and other financial formalities rather than by old fashioned conversions and donations. If T.M. survives it will do so because it belongs to a new religious genre which combines elements of mysticism with a psychological or "mental" component, a strong money-orientation and a modern bureaucracy. While it reflects the needs of post-industrial society with its mass organisation and individualistic ethic; its universalism and its resultant search for the re-discovery of the self, it also caters for this same public, confused and alienated by the tensions that arise as a result of these inherent contradictions.

While this thesis has been primarily concerned to classify T.M. as a social movement and to assess its relationship to its social context, it necessarily leaves many questions of T.M. unasked. The degree to which and reasons that T.M. may supplant its secular alternatives (if indeed they are the alternatives) such as psychotherapy, psychiatry or even other cults or conventional religions, are foremost among them. T.M.'s relationship and interaction with secular society might also have been researched, as too, might the wider reaction of Indians, and especially Hindus in Durban. These and other questions remain for further study.

APPENDIX A

(a) DAILY NEWS, 22.9.62 - CORRESPONDENCE COLUMN

SIR, - A friend of mine visited me from London recently and I thought it was a good idea to take him to the Old Fort.

Of course being an Indian, I first looked round at the entrance to see if it was reserved for Whites. Being satisfied that there were no "Whites only" signs, we went in. As soon as we entered, someone shouted out to us: "get out of here".

I am sure you can imagine the embarrassment my guest and I suffered. Is this place reserved for Whites? If so why are there no signs displaying it? Or did I overlook the sign?

I hope no other non-White will suffer similar embarrassment.

"ANOTHER HUMAN WITH FLESH AND BLOOD."

DAILY NEWS 13.4.67, CORRESPONDENCE COLUMN

SIR, - As I was motoring along Umbilo Road this afternoon (Sunday, 9/4/67) at about 1.50 p.m. a most unpleasant thing happened to me - evidently because I happen to be a dark-skinned Indian and the other party a blue-eyed, fortunate European.

With me were my wife and three small children, with him was a European man.

It all began when this European suddenly swung his car into my path from a side street. I admit that I became angry and, overtaking him, got in front of him and carried on. He then raced after me, overtook me, put his car in front of mine and stopped me.

He got off his car, opened my door forcibly, pushed his finger into my face and using abusive language, shouted that I had had no right to get in his way. I pointed out that I had only done what he had done to me. His reply was: "I don't care! Don't you get in my way!"

What a brave deed - in a European area!

"FAIRPLAY"

DAILY NEWS CORRESPONDENCE COLUMN

13.11.71

SIR, - Your leader of November 3, "Names that offend," brings to mind an amusing, but horrifying incident which occurred two summers ago. I was standing at the entrance to the Grey Street Mosque watching an old Indian led by an unkept urchin.

From the opposite direction there came along a middle-aged White woman, holding the hand of a little White boy. She seemed to be in a hurry and accidentally bumped into the old man, toppling him over. "You Black bastard. Can't you see where you are walking," she thundered.

"Madam", I said, "this man is blind, and besides, it is your fault." "Shut up! You White coolie, I'll have you arrested," she screamed. (You see, I am fair complexioned Indian).

I was deeply hurt as this was not the first time I have been insulted and so my blood pressure went up. Then, remembering the humility of Prophet Jesus, (May Allah Bless His Soul), I muttered, "Lord forgive her and her ilk for they know not what they do."

"SORE POINT"

DAILY NEWS CORRESPONDENCE COLUMN

7.2.77

SIR, - A few days ago I applied for a fishing permit at the Winder Street office in Durban. The man in attendance promptly attended to a white applicant but totally ignored me.

At long last he attended to me but refused to insert the title "Dr" on one of the permits which I had applied for on behalf of a medical doctor.

This evidence of blatant discrimination and a rather poor attempt at deprivation of status is ironical in present times.

M.S.Khan

Isipingo Rail.

NATAL MERCURY CORRESPONDENCE COLUMN

27.8.77

SIR, - I do not think I am alone when I say I am very tired of having people apologising on my behalf because I am White, because I have a job, because I have a house, because I have educated my children.

That I am White is the luck of the draw but that I have the other things is the result of my hard work, the hard work of my parents and their parents before them as far back as I am able to trace.

My granddaughter lives in a flat but ~~was~~ she able to enjoy the feel of the grass under her feet, the sun on her face and the space to run around when she was taken to Mitchell Park to play? No, she was pushed off the swings, crowded out of the sandpit and virtually hounded from the park because hundreds of Indians chose to travel to Durban to move in on something that the Whites enjoyed.

Don't tell me these poor souls have nowhere for their children to play. The houses in Chatsworth have gardens. Didn't anyone else find it odd that these Indians had the time and petrol to travel that enormous distance for no other reason than that they know it irritates the Whites?

WHITE RIGHTS

NATAL MERCURY CORRESPONDENCE COLUMN

5.9.77

SIR, - Please allow me space in your esteemed newspaper to say a few words regarding White Rights' letter.

Indians do not go to Mitchell Park all the way from Chatsworth to irritate the Whites. Indians have got lives just like the Whites, so why must they be denied any facilities. Indians have also contributed to the economy and growth of this country.

Just like White Rights' granddaughter wanted to run about the park, so do the thousands of children in Chatsworth who were thrown into that area with no choice and no facilities. Where are the gardens that White Rights is talking about? This statement shows how ignorant he/she is and I suggest that he/she take a drive to Chatsworth to see the conditions before rushing into print.

No report?

And what was White Rights doing when his/her granddaughter was pushed from the swings? Why wasn't the matter reported to the attendant? I suppose White Rights just stood and observed the scene to make up a newspaper story.

YASHWANT KUMAR
(letter shortened)

NATAL MERCURY CORRESPONDENCE COLUMN
8.9.77

SIR, - I refer to White Rights' complaint (The Forum, August 27) that there is no longer any place for White children on the swings etc. at Mitchell Park.

I can confirm that this park is certainly not unique.

After reading Mrs.J.F.Ruxton's letter a few weeks ago, in which she so rudely informed the Whites that if they didn't like integrated buses they could walk, I have taken particular notice of what goes on at the bus stops in my area.

At the time I thought Mrs.Ruxton's statement that the Blacks were standing, or sitting, waiting for non-existent buses, was rather odd. (How can any person wait at a bus stop knowing full well that there will be no bus for them?)

The answer

Nevertheless, the answer is simple. In my area you often find Mrs.Ruxton's friends sitting on the benches, basking in the sun, having a nice old chin-wag with one another, not waiting for buses, while the Whites who are there for the purpose of boarding a bus have to stand.

Could the Mayor please consider giving us back some queues at licencing offices, etc., a few parks, swings and bus benches marked "For Whites Only".

I am not ashamed to admit that I don't like sharing because we (the Whites) come off second best every time.

HERMA SCOTT

(b) DAILY NEWS 21.10.76

By Ranji S. Nowbath (Secretary of
the Hindu Maha Sabha of South Africa)

Time has completed yet another of its eternal cycles and Deepavali is with us again. To the Hindus Deepavali is the premier festival on their religious calendar and there is a sharing of it by Tamils, Telegus, Hindus and Gujaratis. This is one religious occasion in which all Hindus, irrespective of their linguistic and dogmatic persuasions, share, unlike the others which mean more to some Hindus and less to others.

The Hindus have been in South Africa for almost 116 years. The last of the India-born immigrants are now dying and a Hindu who is a wholly South African product is emerging. His grandmother and mother are South African born and the impress of the native influences inherited from the villages of India is dead.

The present generation of Hindus is drawing its influences from its immediate South African context. Various factors are at work and the question arises in what direction will Hinduism in South Africa travel. On the one side is the massive numbers of organised Christianity. On the other is the small but very highly organised religion of Islam, efficiently geared to proselytisation.

MONEY AVAILABLE

As against this Hinduism is not highly organised nor is it a proselytising religion. It has no formula for making converts to its ranks. It is not engaged in any course of increasing its numbers. It leaves well alone. And this makes it possible for inroads by Christianity and Islam, religions which seek to extend their gospels and their teachings.

Both have an extensive and an intensive missionary system whose function is to obtain converts.

They go into the distress areas of poverty and illness and with offers of financial and material help persuade Hindus to accept their religion.

With the Christian there is no problem of language or finance.- The language of the religion is English and all the Hindus who are approached speak English. Money is readily available from non-Indian sources. The Christian is dedicated to increasing his numbers and has behind him the Biblical exhortation of: Go ye forth and multiply.

Muslims have to rely on money from local sources but that money is readily available when it is required in the name of Islam. There are full-time Islamic institutions for the propagation of Islam and the training of a ministry and priesthood which will engage in religion as a vocation.

The Hindus have no such attitude to their religion. They are not exercised about taking their religion to others. They do not have an organised priesthood or ministry. It is not likely that in the whole country there is a single Hindu priest who can claim that he earns a livelihood as a full-time Hindu priest.

Christianity for the sake of marriage does not stir them to objection.

But when a Muslim or Christian woman is involved in a similar situation there is objection and activity and the penalty of excommunication.

The teaching of the mother-tongue of the Hindus is falling by the wayside. Four languages are involved: Tamil, Telegu, Hindi and Gujerati. The scriptures are in one of these languages and in Sanskrit. Hindus have reached a point where the current generation of schoolgoers is not even able to speak the mother-tongue. English is their language. The study of the mother-tongue is a sophisticated excursion.

OLDER GENERATION

The disappearance of the traditional influences, the death of the older generation, the loss of language, sophisticated rejection of what appear to be religious observances, rituals, forms and practices which are not compatible with being "modern" and a failure to understand and comprehend the religion which is known as Hinduism are contributing to an attitude of indifference to their religion by the Hindus.

There is a gap in the religious life of the Hindus and crusaders from Islam and Christianity find a useful "operational area" in this gap.

While it does seem that the Hindu religion in South Africa is fraying at the edges, there is still a measure of activity. Greater activity than in the past but not commensurate with the requirements.

Numerous Hindu organisations are taking their religion and philosophy to their own people. They are not interested in preaching it to others. If the others are interested they are welcome.

Against the South African back-drop there is much to speculate about the future of Hinduism in the country.

RELIGIOUS FERVOUR

The functions of a Hindu priest are confined to weekends and remuneration is at the pleasure of the person who engages his services. There is no regular Hindu ministry which is actively engaged in spreading the Hindu religion. There are no Hindu religious schools, either full-time or part-time.

While the Christians and the Muslims took the initiative several years ago and launched departments of Christian and Islamic studies at the University of Durban-Westville, the Hindus are still in the preparatory stages - and are being prodded by Christians and Muslims.

NATAL MERCURY

22.6.77

A North Coast sugar mill employee claimed this week that his family was being harassed by a man claiming to be a Christian missionary because he has refused to "swop" his Hindu religion for Christianity.

Mr.K.Padayachee, a juice preparer at the Melville Sugar Mill, said that the man from Tongaat had succeeded in getting his wife, Govindama, and their four children to change their religion.

But, he said he was not prepared to do the same. "The man who would not take no for an answer, has also removed the holy Hindu lamp from my home while I was away at work".

The lamp was given to Mr. Padayachee and his wife by his late father about 21 years ago.

Mr. Padayachee has now sought the assistance of the Stanger Police to retrieve the lamp which, he said, was of great sentimental value to him.

He said that his family was now split. "Because I have refused to switch my religion my wife has become indifferent to me. She even stopped talking to me. My children are also acting strangely towards me," he said.

An irate Mr. Padayachee said that he had nothing against Christianity.

But he said that he was born a Hindu. "I am annoyed that anyone should try to force my family to change our religion."

Mr. Padayachee has asked Mr. S. Narainsingh, a prominent Stanger resident, who is associated with a number of religious and cultural bodies, to help bring his family together.

"The lamp in my home is of sentimental value to me. I have treasured it all these years, and I'm certainly not going to allow anyone to take it away from us," he said.

He vowed not to rest until the lamp was returned to his home.

DAILY NEWS
19.8.77

INDIAN religious leaders today accused SABC-TV of blundering by failing to differentiate between the Hindu and Islamic religions on its programme last night on "The Brotherhood of Allah".

Also offended by the programme was Natal author, Dr. Alan Paton who claimed that his comments in the documentary were "unfairly edited" to suit the producers.

The programme, part of a series on "The Face of South Africa", was purported to deal with the life of South Africa's 300,000 Muslims.

But without clearly differentiating between Hinduism and Islam, the programme prominently featured aspects of Indian dancing, temples, deities and Mahatma Gandhi - all of which are relevant to the Hindu religion alone.

Dr.Paton said his comments on last night's feature were made up of small extracts of an hour-long television interview he had granted SABC-TV two years ago.

"My interview then was on the life of Gandhi. How the producers put both religions into one basket is absolutely absurd. A number of people rang me at home to tell me what a big blunder the whole programme was."

He said it was obvious that the producers had edited his interview to give it a "different slant".

"Unfortunately, we have no control whatsoever on such things."

The president of the Hindu Maha Sabha of South Africa, Mr.H.N.Naran, said his organisation planned to officially complain to SABC TV.

DAILY NEWS CORRESPONDENCE COLUMN
28.8.77

SIR, - I WOULD like to record my displeasure and shock at the television programme Crossroads on Sunday, August 7.

The Hindu religion is tolerant and tries to generate peace and love, but God forbid (yes, the same God that every man seeks) that we are considered so tolerant as to accept such trash as the programme on that Sunday.

A Hindu is taught to respect all religions in any form of worship that seeks God realisation. How can Christianity stoop so low as to jeer at the Hindu community's form of worship?

The Indian woman interviewed by Pastor Rowlands was so illiterate it would be laughable if not so pitiful. She is so typical of the ignorant, the knowing, unsearching, the troubled and the sick among our people who become easy prey for the Christian preachers.

If any man is confronted by life's problems and cannot face them without converting to another religion then he is a coward. Any man who seeks converts among the ranks of the troubled is even more of a coward.

The Hindu is taught to see God in everything - a flower, the sky, an animal, his fellow human beings, which are all manifestations of God. Dare anyone deny this? To question why a Hindu lights a lamp - in such a sneering manner - is as good (or should I say base) as asking why a Christian lights a candle in church. I ask it now - why do they?

MRS.S.NAIKER.

DAILY NEWS CORRESPONDENCE COLUMN
29.8.77

SIR, - I wish to express my thanks and gratitude to Pastor J.F.Rowlands, recently criticised after a TV appearance, who has done much to convert faithless Hindus into faithful Christians and thus saved them from disaster.

I quote an old Indian proverb: "Just as the many rivers march to the one ocean so do the many paths of mankind lead to the one ocean of truth."

UNLABELLED

APPENDIX B

SCHEDULE FOR MEMBERSHIP ANALYSIS

No. 1

1. No......

2. Date of Enrolment:

a 1972	b 1973	c 1974	d 1975
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3. Age:

a Under 25	b 26-35	c 36-45	d 46-55	e 56-65	f Over 65
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4. Sex:

a Male	b Female
--------	----------

5. Race:

a White	b Indian	c African
---------	----------	-----------

6. Occupation:

7. Experience of other forms of meditation etc:

a Yes	b No
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8. For how long?

a 1-6 mths.	b 6mths.-1 yr.	c 1-2yrs.	d 2-5 yrs.	e Over 5 yrs.
-------------	----------------	-----------	------------	---------------

9. Results of Experience:

a Interesting	b Satisfactory	c Unsatisfactory	d Satisfactory but short-lived
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10.

a Univ.	b College	c High School
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SCHEDULE FOR MEMBERSHIP ANALYSIS
No.2.

1. What is your standard of education?

Tick the category which represents your highest qualification

less than Matric. a	Matric. b	Post-school diploma c	University Degree d	Post-graduate Degree e
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2. Which of the following political parties do you support?

National Party a	United Party b	Progressive Party c	H.N.P. d	None e
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ANALYSIS OF MEMBERSHIP - 1975

Table 1(a)

MEMBERSHIP BY AGE

<u>Years</u>	<u>%</u>	<u>No.</u>
- 25	36.45	534
25 - 35	25.39	372
36 - 45	13.99	205
46 - 55	13.11	192
56 - 65	7.65	112
65 -	3.11	47
Not available	.20	3
<hr/>		
Total	100.00	1465

1st quartile of Membership falls in - 25 age class

Median quartile of Membership falls in 25-35 age class

3rd quartile of Membership falls in 35-45 age class

Table 11

MEMBERSHIP BY RACE

<u>Race</u>	<u>%</u>	<u>No.</u>
White	90.58	1327
Indian	7.85	115
African	1.51	23
<hr/>		
Total	100.00	1465

MEMBERSHIP
NUMBERS

275

250

225

200

175

150

125

100

75

50

25

0

MALES

FEMALES

MEMBERS BY AGE

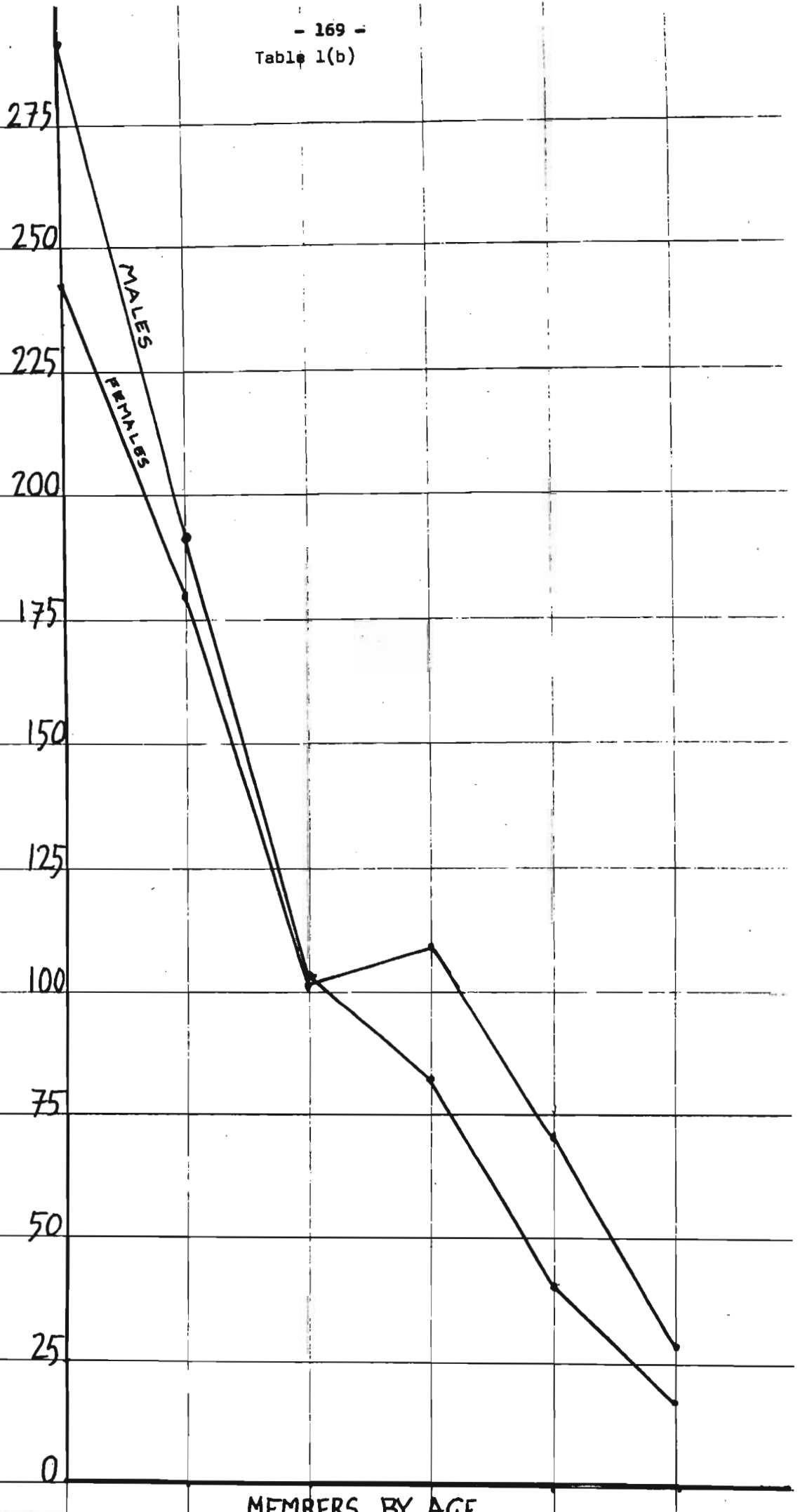


Table 111

MEMBERSHIP BY MARITAL STATUS

Marital Status	%	No.
Single	43.69	640
Married	46.96	688
Divorced	4.71	69
Separated	.41	6
Engaged	.07	1
Widowed	3.62	53
Not available	.55	8
Total	100.00	1465

Table IV

MEMBERSHIP BY SEX

Sex	%	No.
Male	49.90	731
Female	50.10	734
Total	100.00	1465

Table V

MEMBERSHIP BY EXPERIENCE OF OTHER FORMS OF MEDITATION OR SELF-IMPROVEMENT PROGRAMMES

Others Studied	%	No.
Yes	21.02	308
No	77.47	1135
Not available	1.50	22
Total	100.00	1465

Table VI

MEMBERSHIP BY REPORTED RESULTS OF OTHER MEDITATION OR SELF-IMPROVEMENT PROGRAMMES (see Table V)

Results	%	No.
Satisfactory or Interesting	43.2	133
Unsatisfactory	17.5	55
Satisfactory (with some qualifying comments)	3.2	10
not available	35.7	110
Total	100.00	308

Table VII

MEMBERSHIP BY OCCUPATION

Occupation	%	No.
White Collar	23.3	341
Housewives	21.4	313
Students	17.8	262
Artisans	16.8	246
Professionals	9.0	132
Artists	3.8	55
Unemployed	1.7	25
Others	6.2	91
Total	100.1	1465

'White collar' includes those describing themselves as clerks, salesmen, computer operators, managers, shop assistants, nurses, teachers, accountants etc.

'Artisans' includes builders, plumbers, carpenters, boat builders etc.

'Professionals' includes professors, lawyers, doctors, chartered accountants, directors, architects, head teachers.

'Artists' includes dancers, potters, painters, musicians.

Table VIII

MEMBERSHIP BY EDUCATION

	%	No.
Less than Matric.	27.91	12
Matric.	46.51	20
Post-school diploma	13.95	6
University degree	6.98	3
Post-graduate degree	4.65	2
	100	43

Table IX

MEMBERSHIP BY POLITICAL AFFILIATION

	%	No.
No reply	18.6	8
None	13.95	5
National Party	11.63	5
United Party	20.93	9
Progressive Party	32.88	14
H.N.P.	2.00	1
	100	43

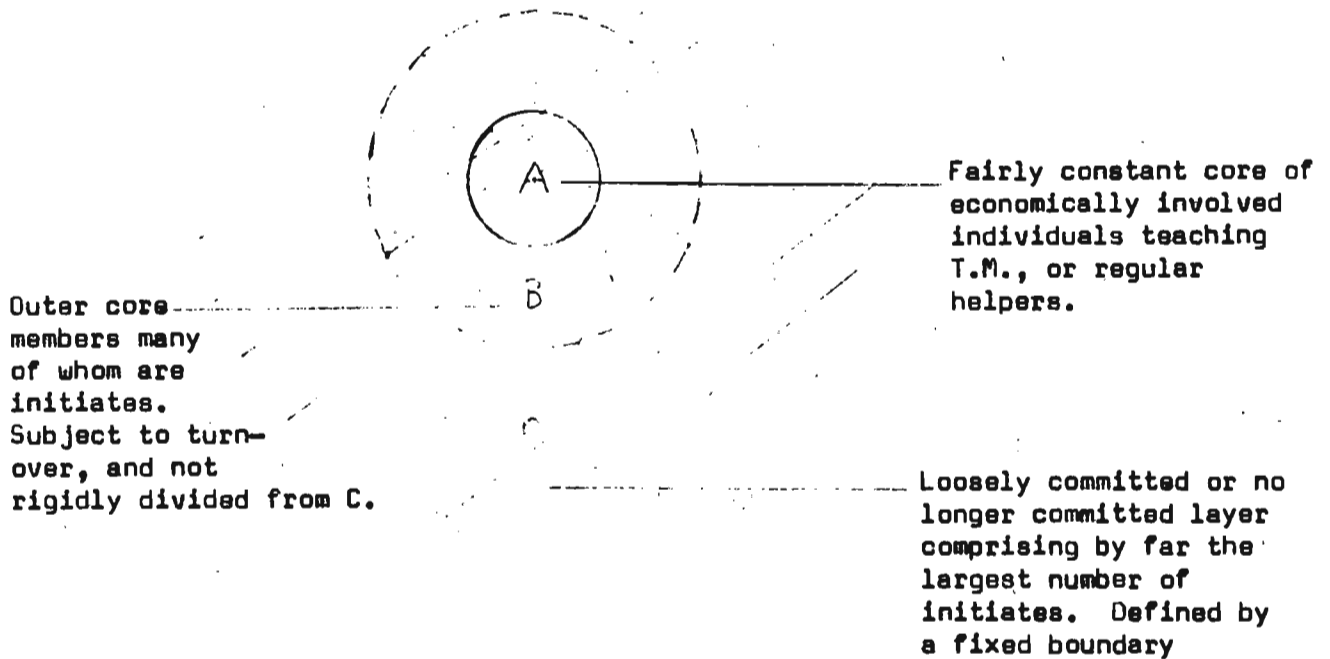
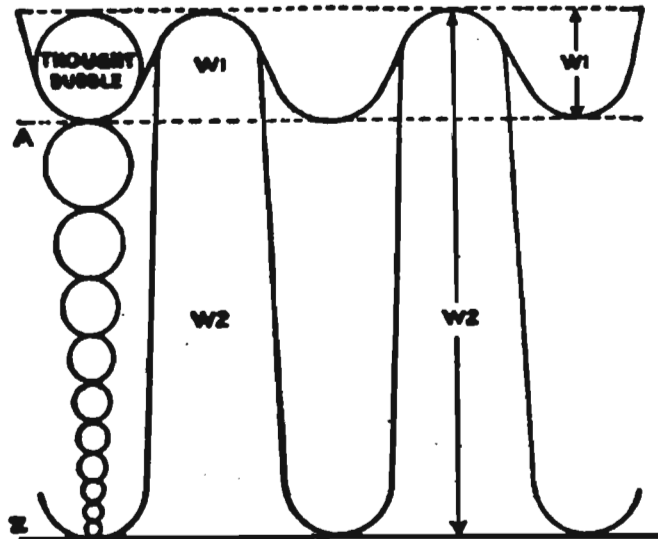


Table X

SHOWING DEGREES OF GROUP COMMITMENT AMONG MEMBERS

APPENDIX C



THE MAIN PRINCIPLE OF TRANSCENDENTAL DEEP MEDITATION

The bubble of thought rising from the level Z becomes bigger (*see illustration*). By the time it reaches the surface level A, it has developed enough to be appreciated as a thought. This is the level of the conscious mind.

The subtle states of the bubble of thought below the level of the conscious state are not consciously appreciated. If there were a way to appreciate consciously the bubble of thought at all levels of its development, and at the source Z, and if it were possible to transcend this experience, then the mind would gain the state of transcendental consciousness.

If the bubble of thought could be consciously appreciated at a level below A and at all levels of subtlety from A to Z, it would then be possible to bring the level Z within the range of the conscious mind. In this way the depth of the conscious

mind (represented by W1) would become greater (as represented by W2), and the power of the conscious mind would be increased many fold. This expansion of the conscious capacity of the mind will again be, on the mental level, along the way to experiencing the Being.

The Technique

Bubbles of thought are produced in a stream, one after the other, and the mind is trained to experience the oncoming bubble at an earlier and earlier stage of its development (*see illustration*). When the attention has reached level Z, it has traversed the whole depth of the mind, and has reached the source of creative intelligence in man.

This source of thought thus comes within the scope of the conscious mind. When it transcends the subtlest state of thought, the conscious mind transcends the subtlest state of relative experience and arrives at the state of the transcendental Being, the state of pure consciousness or self-awareness.

This is how, in a systematic manner, the conscious mind is led on, step by step, to the direct experience of the transcendental absolute Being.

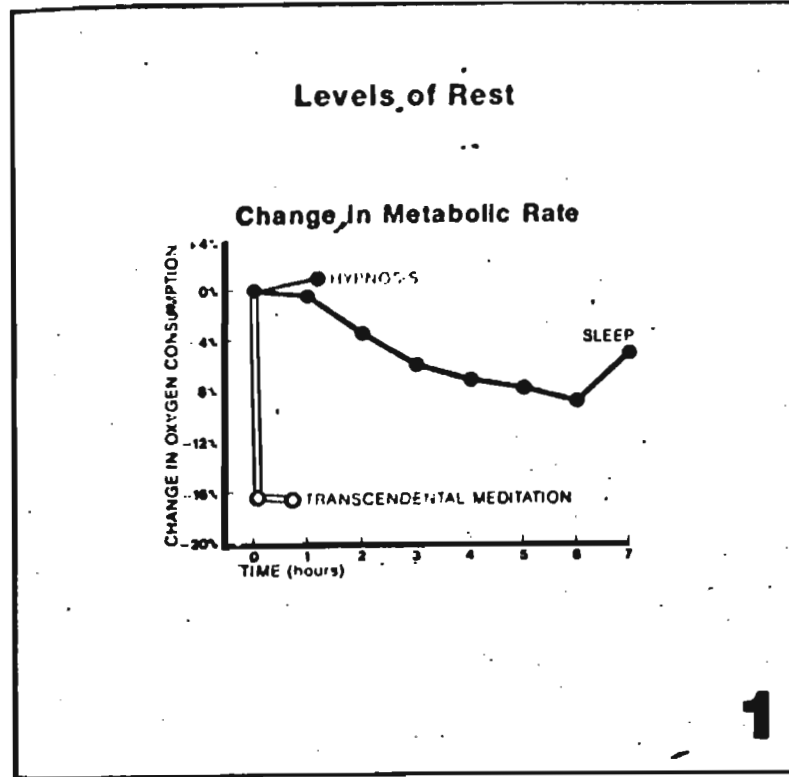


Chart 1: Levels of Rest. During Transcendental Meditation oxygen consumption and metabolic rate markedly decrease, indicating a state of deep rest. Further, the study reports that the partial pressures of oxygen and carbon dioxide in the blood remain essentially constant. Thus the decrease in total oxygen consumption during Transcendental Meditation is not caused by a manipulation in breathing pattern or forced deprivation of oxygen, but is a natural physiological change due to a lowered requirement for oxygen by the cells during this effortless process.

Robert Keith Wallace and Herbert Benson, "The Physiology of Meditation," *Scientific American* 226, no. 2 (1972): 84-90.

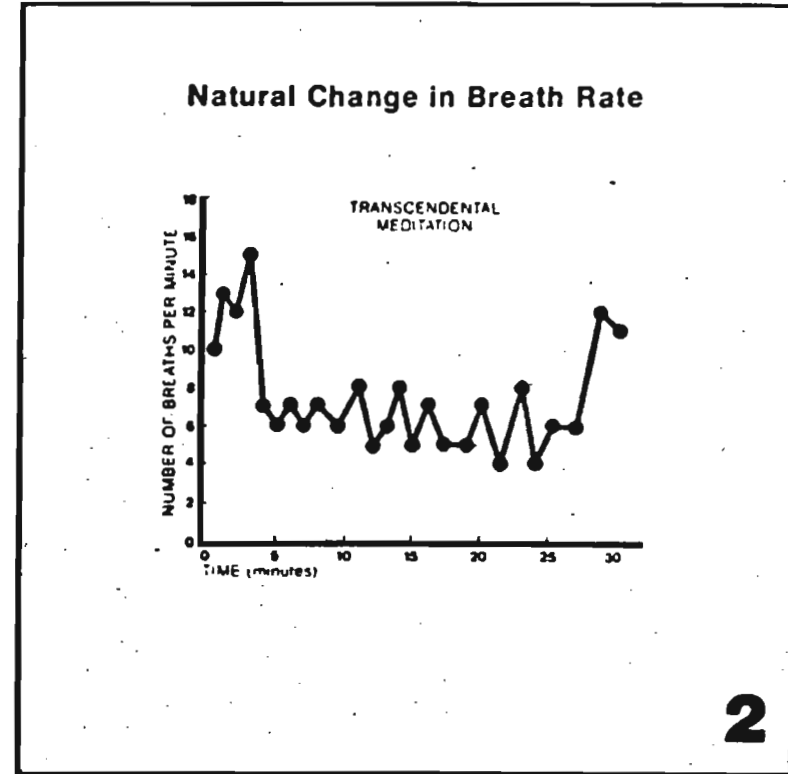
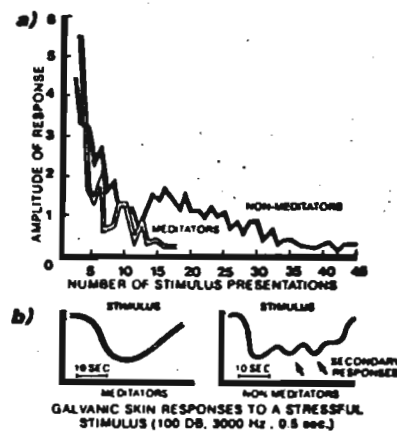


Chart 2: Natural Change in Breath Rate. During Transcendental Meditation breath rate decreases significantly, indicating a more relaxed and rested state of the nervous system. (This data is from a deep meditation, one subject.)

John Allison, "Respiratory Changes during the Practice of the Technique of Transcendental Meditation," *Lancet*, no. 7651 (London, England: 1970): 833-34.

Effective Interaction with the Environment

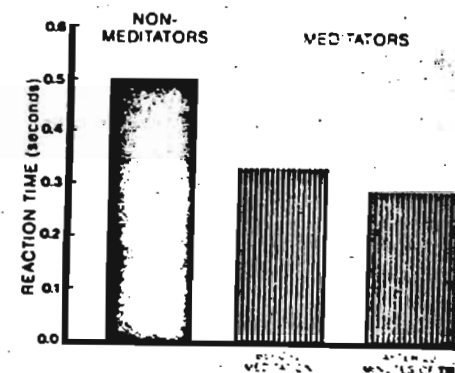


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Chart 14: Effective Interaction with the Environment. a) Meditators recover from stress more quickly than non-meditators. This is demonstrated by rapid habituation of the galvanic skin response to a stressful stimulus. This faster habituation is known from other studies to be correlated with a more mature style of functioning of the nervous system. In addition, meditators show a more stable response to the stressful stimulus than non-meditators. b) The smoother graph of the meditator indicates a more stable functioning of the nervous system. The practice of Transcendental Meditation strengthens the individual's nervous system and allows him to interact more effectively with his environment.

David W. Orme-Johnson, "Autonomic Stability and Transcendental Meditation," *Psychosomatic Medicine* 35, no. 4 (1973): 341-349.

Faster Reaction



15

Chart 15: Faster Reaction Time. Transcendental Meditation speeds up reaction time, indicating increased alertness, improved coordination of mind and body, reduced dullness, and improved efficiency in perception and performance.

Robert Shaw and David Kolb, "One-Point Reaction Time Involving Meditators and Non-Meditators," *Scientific Research on Transcendental Meditation: Collected Papers*, eds., David W. Orme-Johnson, Lawrence H. Domash, and John T. Farrow (Los Angeles: MUC Press, 1974).

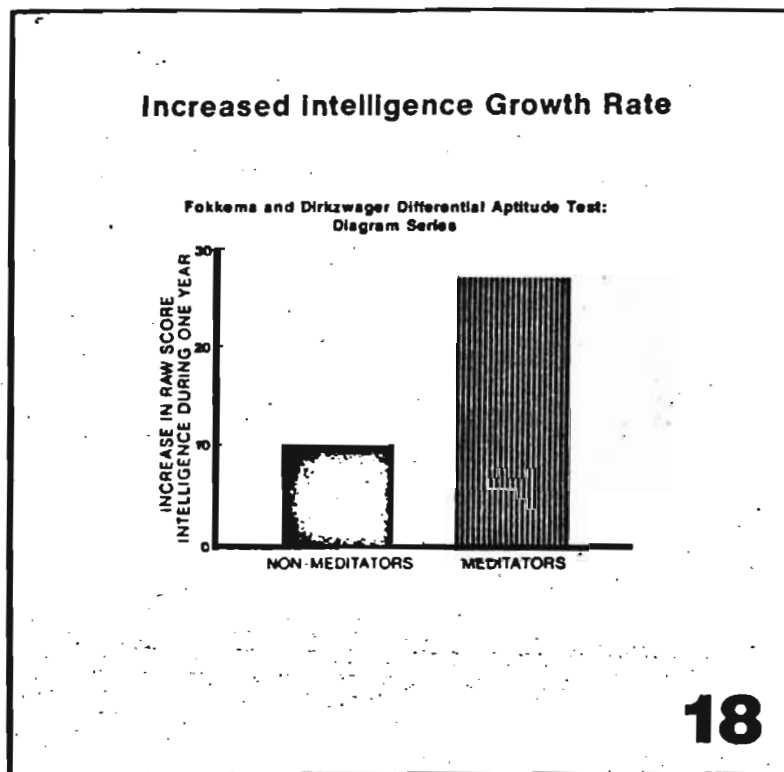


Chart 18: Increased Intelligence Growth Rate. Research on high school students in Holland over a one-year period indicated a significant increase in the growth rate of intelligence among those regularly practicing Transcendental Meditation when compared to a non-meditating control group.

André S. Tjoe, "Some Evidence that the Practice of Transcendental Meditation Increases Intelligence as Measured by a Psychological Test," *Scientific Research on Transcendental Meditation: Collected Papers*, eds., David W. Orme-Johnson, Lawrence H. Domash, and John T. Farrow (Los Angeles: MIU Press, 1974).

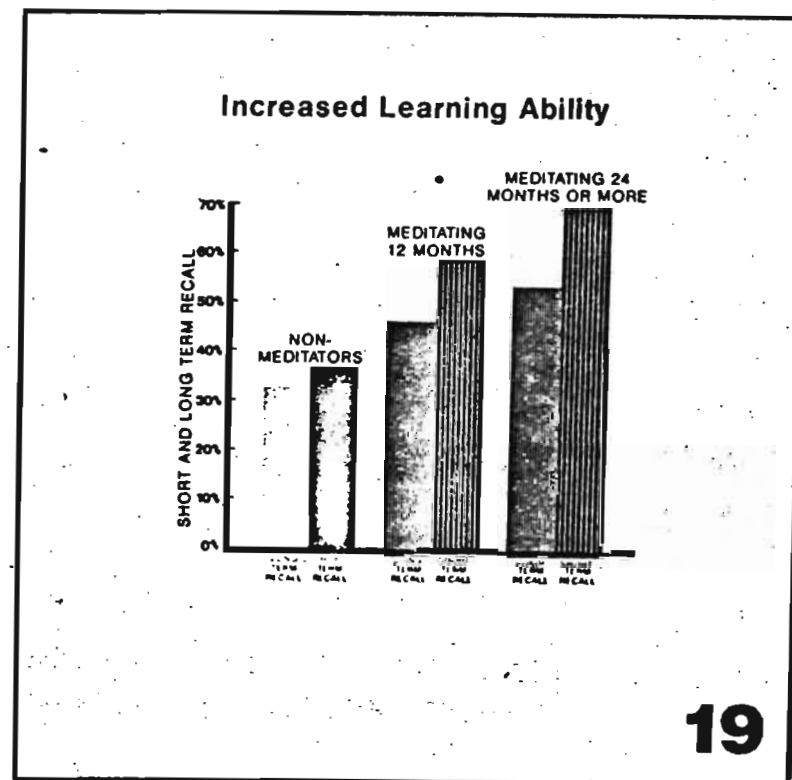
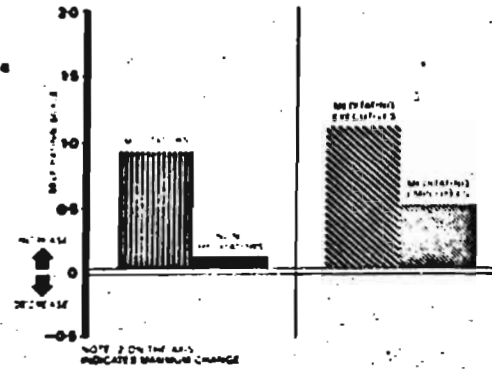


Chart 19: Increased Learning Ability. Studies show that meditators perform better on recall tests and learn more quickly than non-meditators. Meditators also show significantly better results on more difficult material. The relationship between months of continued practice of Transcendental Meditation and increasing improvements in recall ability demonstrates that TM directly improves the ability to learn.

Allen I. Abrams, "Paired Associate Learning and Recall: A Pilot Study Comparing Transcendental Meditators with Non-Meditators," *Scientific Research on Transcendental Meditation: Collected Papers*, eds., David W. Orme-Johnson, Lawrence H. Domash, and John T. Farrow (Los Angeles: MIU Press, 1974).

Increased Job Satisfaction

Comparing: 1. Meditators with Non-Meditators; 2. Meditating High Level Executives with Meditating Employees



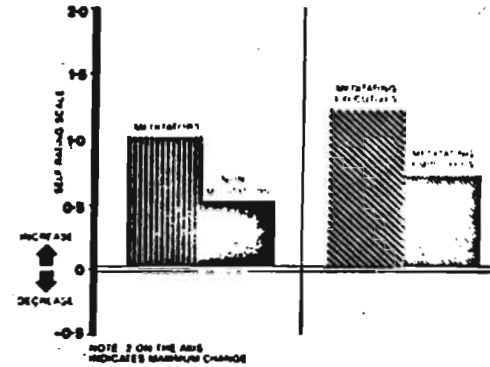
24

Chart 24: Increased Job Satisfaction. Meditators show a greater increase in job satisfaction since beginning the practice of Transcendental Meditation than do non-meditators over the same period of time. Executives at higher levels of management show this increase more.

David R. Frew, "Transcendental Meditation and Productivity," *Academy of Management Journal* (In press).

Improved Relations with Supervisors

Comparing: 1. Meditators with Non-Meditators; 2. Meditating High Level Executives with Meditating Employees



25

Chart 25: Improved Relations with Supervisors. Transcendental Meditation leads to more rewarding and productive interpersonal relationships in business. The study shows that the effect of Transcendental Meditation in improving relationships with supervisors is comparatively greater at higher levels of organization.

David R. Frew, "Transcendental Meditation and Productivity," *Academy of Management Journal* (In press).

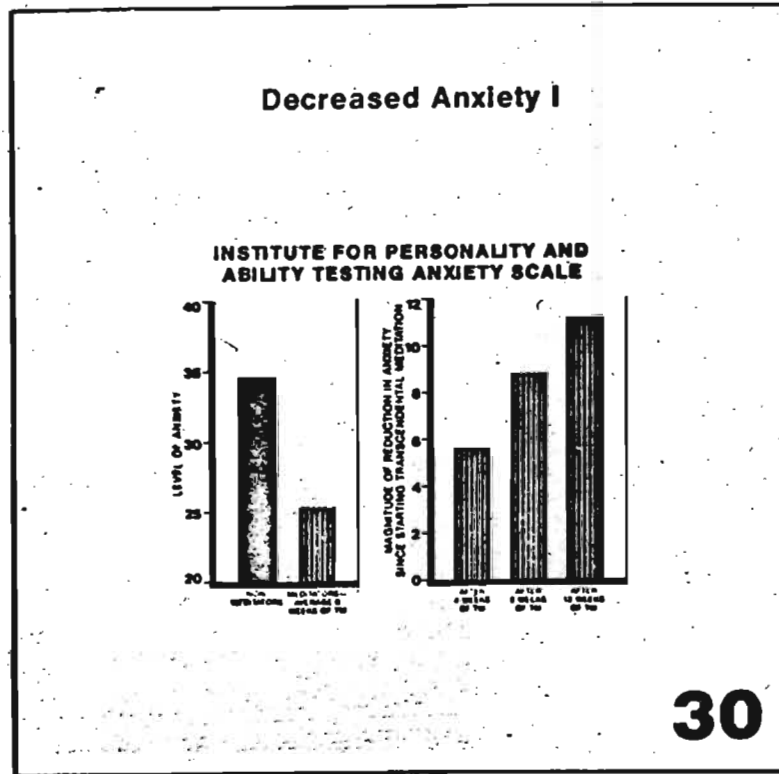


Chart 30: Decreased Anxiety I. Research using the Institute for Personality and Ability Testing Anxiety Scale indicates that, after starting Transcendental Meditation, subjects show a significant decrease in anxiety level and exhibit significantly less anxiety than non-meditators. The reduction of anxiety is progressively greater with length of practice of TM.

Lawrence Farwell, "Effect of Transcendental Meditation on Level of Anxiety," *Scientific Research on Transcendental Meditation: Collected Papers*, eds., David W. Orme-Johnson, Lawrence H. Domash, and John T. Farrow (Los Angeles: MIU Press, 1974).

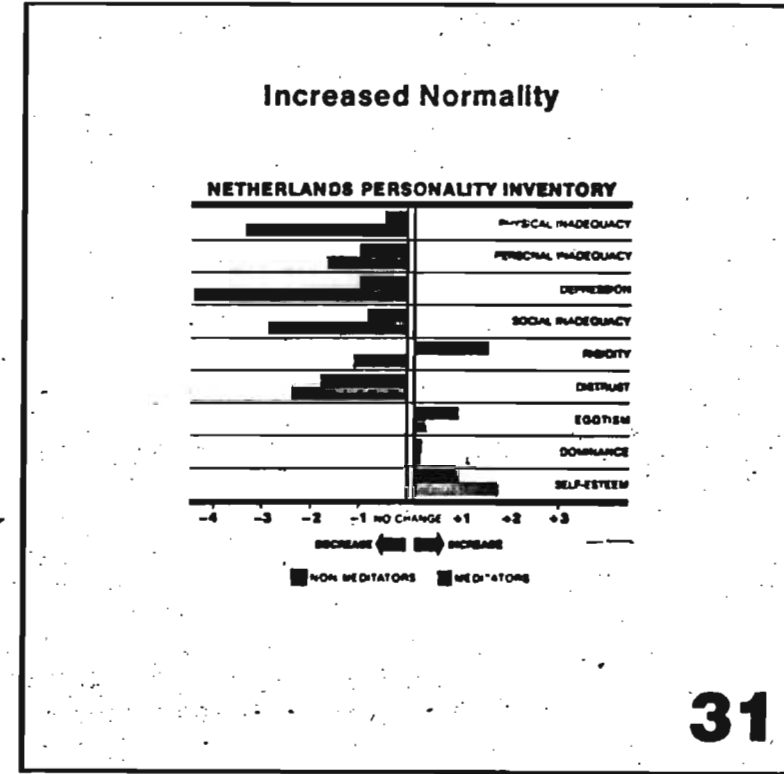
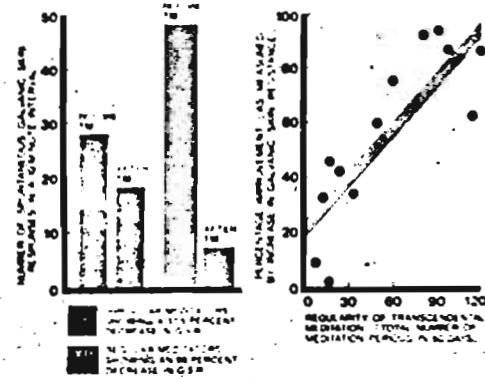


Chart 31: Increased Normality. Tests on personality variables during a nine-week study of meditating groups, matched for age, sex, and level of education, revealed that individuals show a significant decrease in physical and social inadequacy, depression, and rigidity, and show increased self-esteem upon beginning Transcendental Meditation.

William P. Van den Berg and Bert Mulder, "Psychological Research on the Effects of Transcendental Meditation on a Number of Personality Variables Using the N.P.I.," *Scientific Research on Transcendental Meditation: Collected Papers*, eds., David W. Orme-Johnson, Lawrence H. Domash, and John T. Farrow (Los Angeles: MIU Press, 1974).

Rehabilitation of Prisoners I

Physiological Measure of Improvement

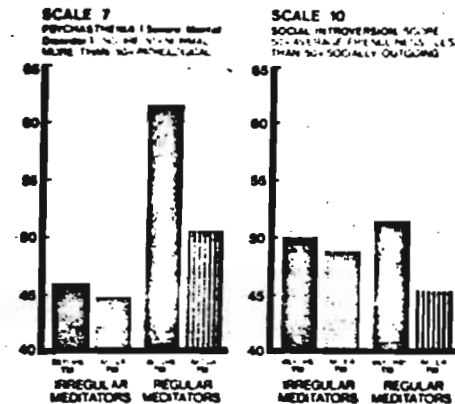


40

Chart 40: Rehabilitation of Prisoners I. Transcendental Meditation helps prisoners reduce their level of stress as measured physiologically by the level of spontaneous galvanic skin responses. Notice that the group that started with the highest stress level achieved the lowest level during two months of regular meditation. The chart on the right shows that regularity of meditation is positively correlated with the degree of increase in autonomic stability. A meditator remains stable, indicating he can naturally adapt himself to new situations. This in turn indicates a state of integration of his emotions and thinking.

David W. Orme-Johnson, John Kiehlbauch, Richard Moore, and John Bristol, "Personality and Autonomic Changes in Meditating Prisoners" (La Tuna Federal Penitentiary, New Mexico, August 1972).

Rehabilitation of Prisoners II

Psychological Measure of Improvement
MINNESOTA MULTIPHASIC PERSONALITY INVENTORY

41

Chart 41: Rehabilitation of Prisoners II. Transcendental Meditation helps prisoners by reducing their level of stress, as indicated by the Minnesota Multiphasic Personality Inventory (M.M.P.I.), given before and after two months of continued practice of Transcendental Meditation. Reduced values of these scales (psychasthenia and social introversion) indicate the growth of adaptability in the prisoner's thinking. With the growth of adaptability, the meditating prisoner is able to maintain greater emotional (autonomic) stability (Chart 40) in response to new environmental demands. This integration of thinking and emotions provides a basis for a balanced, useful life in society.

David W. Orme-Johnson, John Kiehlbauch, Richard Moore, and John Bristol, "Personality and Autonomic Changes in Meditating Prisoners" (La Tuna Federal Penitentiary, New Mexico, August 1972).



age of enlightenment newsletter

APRIL - MAY
1977



Maharishi Mahesh Yogi

Durban city academy



IDEAL SOCIETY CAMPAIGN

On January 12th this year, Maharishi inaugurated 1977 to be "The Year of the Ideal Society." In keeping with this theme, a nation-wide campaign is being run 18/4/77 to 13/5/77.

The Durban centre is planning to start its campaign with a public inauguration on 18/4/77. This will take the form of an all day function in the Centre. There will be an exhibition of how the Transcendental Meditation Programme can bring about an Ideal state in Society. The morning will be devoted to the ladies of the community, and afternoon and evening designed to appeal to the working man and business executive.

We are also hoping to have a visiting speaker from Maharishi International University or Maharishi European Research University, to speak to meditators and non-meditators alike.

During the six weeks we will be holding introductory lectures throughout Durban and environs, to bring to as many people as possible, the knowledge of how they can benefit our society, by benefitting themselves.

As this campaign is still in the planning stage, we will be informing you, nearer the time, about the actual details.

QUOTE: "It is beautiful to offer this flower of knowledge to each citizen of the world, whose every thought, word and action contributes to the direction of our time and is instrumental in shaping the destiny of all mankind."

Maharishi

AUTUMN FESTIVAL — SUNDAY 20th MARCH

"Now in the dawn of the Age of Enlightenment it is natural for us all to share together the joy of a new wave of knowledge, a rising wave of enlightenment around the year, around the world. Every season starts with festivities and celebrations — let this be our welcome to the Age of Enlightenment. We are honouring the most successful individuals in every field for the inspiration they bring to all members of society. The festival sets the season in the tempo of success for noble aspirations and for higher achievements; every day of the season rises to celebrate life in fulfillment."

Maharishi Mahesh Yogi

SUNDAY, MARCH 20th at 6.30 p.m. in the beautiful garden of the Centre.

Our theme: A creative musical evening.

The programme is as follows:

6.30 p.m. — Pot-luck supper

7.30 p.m. — Presentation of Awards

7.45 p.m. — Entertainment

8.30 p.m. — Cutting and enjoying the Age of Enlightenment Cake — Tea will be served.

Everybody is welcome Meditators and non-meditators.

So bring along your friends that evening as well as plate of goodies to eat. (Some suggestions of what to bring:— sand-

wiches, dips, savoury snacks, etc.) The supper will take the form of a finger-supper.

If you have a particular talent for playing a musical instrument and would like to take part in the activities, please phone the Centre as soon as possible.

IN-HOME LECTURES

This is the ideal way to inform your friends about what you are accomplishing through your daily practice of TM. Meditators are often amazed at the strange ideas other people have about what we are doing! So, arrange a morning, afternoon or evening gathering of friends and acquaintances. People love coming around to someone's home for tea and cake or even an informal supper. A TM teacher will come along, and in the pleasant atmosphere of your home, pass on the good news of the simplicity and naturalness of what we offer, along with the benefits one gains for oneself and for society.

Contact the Centre for details, or better still, pop in during the day and chat to one of us about it.

WHAT'S BEEN HAPPENING?

The Centre has been enjoying great activity for the last two months. We have held numerous, well attended introductory lectures, and lots of people have been popping in to have their meditations checked. Our weekly Monday evening and Tuesday morning talk, tape, meditate 'n tea meetings have been as popular as ever, and, what with S.C.I. two evenings per week, the Centre has been a hive of activity and this is how it should be. We love it. We only wish more meditators would come and enjoy.

We have also given about twenty "in home" lectures in meditators' homes. Everyone enjoys these social occasions and the teachers love to come to your home and tell your friends what T.M. is all about.

COMINGS AND GOINGS

Welcome back, Ponorea Bull, who has just returned from the Age of Enlightenment Governors Training Course, where she has been training under Maharishi's guidance to be a Governor in the World Government for the Age of Enlightenment.

Also back from their Teacher Training Course in Vittel, France are Bev and Ben Voogt and Barry Welsh, inspired with knowledge and the desire to create an Ideal Society, now, in this generation and for all generations to come.

ESCALATOR TO ENLIGHTENMENT

"Knowledge is the greatest purifier known to Man."

Maharishi

Maharishi International University offers packages of knowledge designed to provide understanding of how T.M. brings about the benefits we all experience through our daily



meditations.

Knowledge and experience are complimentary, and fastest growth comes about through deepening both understanding and experience.

Our Centre offers the following courses to benefit new and experienced meditators alike:—

SCIENCE OF CREATIVE INTELLIGENCE

Definition and Scope

SCIENCE — A science is a systematic investigation by means of repeatable experiment to gain useful and testable knowledge.

CREATIVE — Creative means having and displaying creativity. Creativity is the cause of change present everywhere at all times. When active it generates new expressions enriching to life, progressive, and evolutionary in nature.

INTELLIGENCE — Intelligence is a basic quality of existence exemplified in the purpose and order of change.

CREATIVE INTELLIGENCE — the single and branching flow of energy (creativity) and directedness (intelligence) is called creative intelligence.

SCIENCE OF CREATIVE INTELLIGENCE — the Science of Creative Intelligence includes the experience and knowledge of the nature, origin, range, growth, and application of creative intelligence.

The science arose from the major discovery that there exists in every human being the constant source of intelligence, energy, and happiness and that this source can be easily and systematically drawn upon by everyone for spontaneous use in everyday life through the practice known as Transcendental Meditation, brought to light by Maharishi Mahesh Yogi, the founder of the Science of Creative Intelligence.

Transcendental Meditation uses the natural tendency of the mind to progress and go beyond all limitations and gain unbounded awareness. This experiential aspect of the Science of Creative Intelligence provides the opportunity for everyone to develop the spontaneous use of his full potential of mind, body, and behaviour. It is this practical possibility for all mankind that has inspired the World Plan. Maharishi International University has been founded to implement the World Plan by training teachers of the Science of Creative Intelligence in all parts of the globe.

REFRESHER COURSE

"It didn't work for me." "I didn't feel any different." "All I got was a headache!" These are some things which have been said to us by people who have stopped meditating. When we delve a little deeper into their case, we **always** find one of two things:— Lack of understanding of what happens when they

meditate, or they are simply meditating incorrectly.

For those people who meditate only sporadically, have stopped for whatever reason and would like to start again, or whether you are a regular meditator and would like to gain further insight into your meditations, we are offering a **FREE Refresher Course**.

This is a repeat of the lectures on the three days following personal instruction and will be on the following dates:—

- (1) Wednesday 30th March Correct Mechanics of Meditation
- (2) Wednesday 6th April Normalisation of the Neurophy
- (3) Wednesday 13th April Growth to Higher States of Consciousness.

We have offered these courses in the past and they have been well attended, greatly appreciated and all participants remark on how their meditation has been enhanced as a result.

PERSONAL CHECKING

When you took the seven step programme, the benefit of regular checking was strongly emphasised; yet too few meditators avail themselves of this free service.

Bring your meditation in for a check-up so that it is always easy and giving you maximum possible benefit. **WE DON'T WANT YOU TO BE DISSATISFIED WITH YOUR MEDITATION EVEN FOR ONE SINGLE DAY.**

There is **NO** problem which cannot be sorted out in a few minutes of personal checking. Even if you are completely satisfied with your meditation, have it checked every few months so that no small bad habits can creep in to diminish the effects of the technique.

Checkers are available on Monday afternoons, Tuesday evenings and Wednesday and Friday mornings. Phone for an appointment.

WEEKLY MEETINGS

Every Monday evening at 8.00 p.m. the Centre is open to all Meditators to come and meet with a teacher, to enjoy waves of Maharishi's knowledge, have a group meditation and discussion, and end up with tea and cake.

Every Thursday evening at 8.00 p.m., a teacher is available to discuss correctness of the actual mechanics of meditation, how stress is released from the nervous system and to discuss peoples actual experiences of meditation.

So if you have any questions about your meditation or feel that you might not be doing it properly, these are the evenings to attend.

We have a new and exciting series of colour videotapes coming up for the weekly meetings as well as a very interesting set of audio tapes. These tapes are made by Maharishi to expand the knowledge and understanding of meditators so that they gain maximum possible benefit from the practice of T.M.



MEDITATION ROOM

We have a quiet, cool, peaceful room with comfortable chairs at the Centre which is open from 7 a.m. to 7 p.m. Access is from the garden verandah. As the Centre is only opened from 10 a.m. to 5 p.m., come in through the driveway, up the front path, and follow the signs.

If it is too busy at home, or you want to avoid the rush hour traffic, or if you have time between taking your child to school and going to work, or if you have to go to lectures after work and have an hour to kill between times, you are welcome to use this facility.

RESIDENCE COURSES

We hold regular weekend courses for meditators to get away from the hustle and bustle — just to have no responsibilities and to enjoy profound and creative rest, along with deepening their experience of meditation and gaining much insight and understanding of the practice which in turn enhances their appreciation and understanding of T.M.

These weekends are always enjoyed by all participants and are booked up well in advance.

Courses are being held at St. Dominics on the Bluff on the following dates:—

April 15th — 17th
May 18th — 22nd

S.C.I. COURSE

The Science of Creative Intelligence course consists of 29 colour videotape lectures by Maharishi Mahesh Yogi, and runs over a period of about 10 weeks-days and times arranged to suit the individuals taking the course.

NEXT COURSE: Registration Tuesday, 19th April, 8 p.m., or 'phone the Centre for details.'

DAY-TIME COURSE: Anyone interested in attending an SCI Course during the day at the Centre or in the Kloof-Gilletts area, please contact the Centre as soon as possible.

S.C.I. AND WESTERN PHILOSOPHY:

What is philosophy? If we analyse the Greek roots of the word, we find that its original meaning is "Love of wisdom". What then is wisdom? Wisdom involves knowledge, but knowledge

of a special kind. For there is a difference between a man who is wise and a man who is merely knowledgeable, and this difference lies in the possession of knowledge of the nature of life.

Philosophy then, which is the love of wisdom, should be concerned with the living, intimate, human sort of knowledge that will lead to "the good life", life characterised by truth, beauty, progress, righteousness and joy.

This intriguing course explains how S.C.I. fulfills this highest aspiration of philosophy, and consists of 10 colour videotape lectures by Jonathan Shear, Professor of Philosophy at Maharishi International University, Fairfield, Iowa, U.S.A.

Registration will take place at 8 p.m. on TUESDAY, 3rd MAY, or contact the Centre for details.

MY IMPRESSION OF RESEARCH ON THE GOVERNOR'S TRAINING COURSE

REVELATION OF A GAME.

The dawn came through and whispered soft
That something very beautiful was happening aloft,
Man had discovered the reason of birth
Was indeed an event of very great worth.
The purpose of life was something so beguiling,
Everyone now walks around smiling,
No more bewailing, or Oh for pity's sakes,
Man has discovered he was the author of his own aches.

Oh well, it all started out as a game, the only thing
To remember, each game has a name.
And in the game of Mirror Reflection,
The Ultimate Goal is:— Absolute perfection.
Misery and suffering is the comedians good act,
It's only the audience that think it's a fact.
The frowns and the tears were only the paint,
When the make-up's removed, the mirror reflects

a saint...

But the wise all know what the actor was after,
He delights in starting up spontaneous laughter.

Ponoree Bull.

SUBSCRIPTION FOR DURBAN AGE OF ENLIGHTENMENT NEWSLETTER

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Subscription minimum R1,00 per year — six newsletters at two monthly intervals. Please post subscription to:
Age of Enlightenment Centre, 108, Ridge Road, Berea, Durban 4001.



age of enlightenment newsletter

AUGUST — SEPTEMBER, 1977



Maharishi Mahesh Yogi

Durban city academy
108 ridge road, Berea, Durban, 4001. TEL. 219971



SIDDHIS

It's all happening at Hermanus in the Cape! After a most successful six week Advanced Teacher's Course, Maharishi decided that the Siddhi Course was a must. That's right, teachers from all over South Africa are now partaking in Africa's first Siddhi Course, with personal instruction by Maharishi through telephone communication. Now for the details of how this exciting course came to pass:

ADVANCED TEACHER'S COURSE:

This course commenced on the 4th June and concluded on the 15th July. Altogether, there were 25 teachers on the course and besides the profound and much needed rest, it was really very stimulating meeting teachers from the other centres. Lisa, one of our Governors from Johannesburg was an incredible course leader and gave lots of love, understanding and food for thought. There were four Governors on course, Elizabeth and Pon from Durban and Rose and Lisa from Johannesburg and probably this was one of the reasons why the course went off so smoothly.

During the course at the Riviera Hotel, Hermanus, the Winter Festival was celebrated and this gave the opportunity to invite and have the pleasure of meeting resident meditators.

Neil Boyle, National Leader, Cape Town attended the course but left two weeks early to fly over to Seelisberg, Switzerland for the National Leader's conference. It is really wonderful that Neil has been able to be there at this time and generate attention and energy in the direction of South Africa. We're looking forward to his exciting news on his return.

On Friday, 15th July, more teachers arrived at Hermanus for the —

NATIONAL TEACHERS CONFERENCE:

The purpose of the conference was to discuss the activities of the Movement throughout the Republic in

relation to International. Many valid points were discussed and all teachers felt extremely motivated and excited about the future of T.M. in South Africa. What could be a more rewarding and thrilling ending to a conference than speaking personally by telephone to His Holiness, Maharishi, the man responsible for our tremendous growth in all avenues of our lives.

THE SIDDHI COURSE:

As many teachers as possible stayed on, and this included all our full-time teachers, namely Elizabeth, Pon, Linda and Barry. Also, Corinne Vermeulen, Pietermaritzburg's teacher was able to remain. News received recently confirmed our thoughts that all is going extremely well and the course participants have never experienced anything quite like this before. Maharishi is virtually their course leader phoning in literally every day with further instructions. What lucky people! Originally the course was to continue for four weeks, but this is very flexible and could be stretched out to eight weeks. After this profound experience these teachers are going to be even more valuable to our Durban Centre and the organisation as a whole, and we just can't wait for their return to hear all about it.

SIDDHI PREPARATION COURSE:

Besides the Siddhi course being held for teachers, a Siddhi Preparation Course is also being held simultaneously for meditators throughout South Africa at the same venue. With all that purity in the atmosphere it can only be a "lift-off". This course commenced on Monday, 18th July, and there are approximately 30 meditators taking part. Originally, this course was to be held for two weeks, but due to the Siddhi course for teachers and the demand from meditators, this course has now been extended for a further week — fantastic! There are six meditators from Durban taking part and that's a rather good start, and we hope their enthusiasm on return will inspire a much larger percentage of our Durban meditators to partake in future courses. News from the course is that it's the greatest thing these people have ever done and if they had their way the course would be extended further.



Brian Spear and Richard Peycke who have just returned from the six month Governor's course in Switzerland, are the course leaders and before arriving at Hermanus to run this course they undertook a national tour to all centres in South Africa and even Rhodesia.

THE TOUR:

In South Africa Richard and Brian visited Johannesburg, Cape Town, Durban Port Elizabeth, Grahamstown, and Pietermaritzburg and then up to Rhodesia. In all centres they were very well received and inspired the meditators and public with their profound news on Siddhis. The highlights of their tour were a press luncheon in Cape Town, followed by a radio broadcast and then a personal interview with a leading professor at the Cape Town University. In Salisbury their news was really hot and snatched up by television, radio and newspaper. During the T.V. news broadcast they were interviewed for ten minutes. And to think that this is just the start of something very great for South Africa.

INTERNATIONAL NEWS

The third Age of Enlightenment Governor's Training Course, Phase I (Siddhis Course for initiators lasting two months) is now in progress at the English Academies of Roydon Hall and the newly acquired Scottish Academy. By the end of November all active English teachers will be Siddhas.

Press in England have written many favourable articles on T.M. and Siddhis, and we have been given time on National radio and T.V. Pictures and slides showing people flying through the air are being released to the press and shown at public talks.

Meditators in Britain are very excited about these new courses. Talks given by Executive Governors have been packed out at every Centre in the United Kingdom (over 60 centres) and about one hundred meditators are on the Preparatory Siddhis Courses at Keel University.

Maharishi says that every family should have a Siddha and "everyone should fly for their country". The theme "10 000 Siddhas to Enlighten the World" marked the

inauguration and opening of the newly completed International Headquarters (Hotel Sonnenberg) in Switzerland — it was well attended by International Press.

A recent Conference on "Natural Law and Order" held at Maharishi European Research University in Switzerland was represented by people in the field of Law from many countries. It was opened by one of the seven Chief Judges of India. Maharishi's solution to the rehabilitation of prisoners was accepted in principle. The members of the conference were very enthusiastic as to the far reaching effects of the proposed introduction of the T.M. Programme at all levels of rehabilitation. In essence, what has been accepted is that it is now possible to measure a persons ability to be a useful member of society by E.E.G. brainwave patterns. So, prisoners can now be "sentenced to the T.M. Programme" and will meditate in custody to raise their level of consciousness to a point where they become stable citizens. On their release from prison they will, therefore, be supported by the natural laws (of Nature) and can ONLY be beneficial members of their society. This means that instead of prisoners becoming more hardened and filled with hatred and bitterness (as is the present trend), they will automatically enjoy the opposite side of life — fulfillment! For the first time in the history of mankind, prisons and rehabilitation centres will be turning out IDEAL CITIZENS instead of bitter ex cons! . . . a truly exciting concept. The next Conference will be in England, presided over by Maharishi (not counting the element of change).

Maharishi European Research University (M.E.R.U.) has purchased a D.C.3 aeroplane (the type seen in Bogart movies!) to be used for T.M. operations in India and S.E. Asia (the two pilots are high-flying Siddhas!).

SCIENCE OF CREATIVE INTELLIGENCE COURSE

This course gives one all the intellectual understanding into the nature and range of the Absolute. It is a course of 33 lectures on video tape by Maharishi. In Johannesburg at present there is a course being held with 20 participants and our Durban centre would very much like to hold one as soon as possible. Whether you'd like a morning or evening course please contact the centre (219971) and leave your name, and as soon as we have sufficient meditators we will begin the course.



RESIDENCE COURSES

Why, What and When?

Well, a Residence Course is basically to give one a rest, and an enjoyable one at that. One comes off a Residence Course with a feeling of having been away for three weeks on the Berg as well as being inspired.

The course takes place at St. Dominics on the Bluff in most beautiful surroundings of trees and a view of the sea. The rooms are comfortable and catering is good.

Our next course will be from the 16th to the 18th September and we look forward to seeing you there. Lets face it, rest and peace are the basis of activity. The deeper the rest the more enjoyable and dynamic the activity becomes.

The September course is already well booked; so if the desire is there, please phone the centre as soon as possible.

CROCHET TABLE CLOTH

Thank you to those who sold tickets for the crochet table cloth. The lucky winner was Alan Wilton, and we have R50 in the kitty towards our capitol.

JOHANNESBURG FOREST ACADEMY

Johannesburg Centre are completing negotiations towards buying their Capitol in Magaliesburg. Their latest fund raising effort is a R21 000 worth of prizes sweepstake. There are only 400 tickets, so ticket holders will have a 20 to 1 chance. Very good odds for only R75.00. The first prize (and there are 25 prizes) is a B.M.W. If you are interested in purchasing a ticket, please phone the centre and we will arrange one for you.

LIVINGROOM LECTURES

With most of the teachers away in June and July we haven't been giving many "livingroom lectures" but

during September, October and November we want to talk about T.M. to as many people as possible. So please do your bit for the Movement by organizing a morning, afternoon, or evening at your home, business or club for your friends and business associates, where we can tell them about the benefits to be derived from practicing the T.M. Technique.

The more meditators we have the sooner the reality of an Ideal Society will materialise.

Did you know that the road death toll was down 100 in February, from 600 to 500, and that our hospital beds are 10% less full. They say its due to petrol prices, speed limits, economic climate, you name it. But remember we named it first — the one in one hundred principle to create an Ideal Society.

OUT OF CENTRE COURSES

We've had letters of enquiry from down the South Coast — people wanting to learn the Transcendental Meditation Technique. So we are appealing to meditators in this area to talk to their friends and let us know how many people are interested. When enough people are interested we will organize a teacher to spend a week in Port Shepstone (or the most convenient South Coast Town) to do a course.

The same applies to any other area. Linda recently did a very successful course in Newcastle — organised by one of our meditators. So gather your friends together and let us come and talk to them.

ATTENTION MEDITATORS!

108, Ridge Road is your second home; please don't neglect it. We just love having you around enjoying the infinite knowledge Maharishi has to offer. Remember our weekly meetings every Monday night at 8.00pm and after the lecture there is always time for tea and cake. Also a personal check (free of charge!) every three months is the greatest fertiliser for your meditations and teachers are always available to oblige you. Just phone and make an appointment.



age of enlightenment newsletter

OCTOBER — NOVEMBER, 1977



Maharishi Mahesh Yogi

Durban city academy
108 ridge road, Berea, Durban, 4001. TEL: 219971



CAPITAL

Capitals for the Age of Enlightenment are the public buildings required to administer and maintain the growth of higher consciousness in a sufficient number of individuals in every country — approximately one percent of the country's population — to create an ideal society and perpetuate the Age of Enlightenment.

Each Capital is a nucleus from which radiates the full potential of consciousness at all levels of life, ranging from the individual to the family, community, nation, and world, and extending to encompass the infinity of the ever-expanding universe.

The World Government's immediate objective is to help local communities establish a Capital for every one million people and begin training programmes and advanced courses for Citizens, Teachers, and Governors of the Age of Enlightenment. The Capitals also serve as a cultural centre for the community — a focal point for the activities of all those people and organisations who wish to develop the full potential of their community and structure the steps towards an ideal society.

Every Capital is a lighthouse of inspiration for higher achievements, higher knowledge, and higher consciousness.

The non-political, non-religious nature of the activity at each Capital will maintain their singleness of purpose in perpetuating the Age of Enlightenment.

SIDHI PREPARATION

These courses for meditators are proving very popular locally and internationally. By mid-July, in the U.S.A. 56 courses had been completed with a total of 1 190 course participants.

In South Africa, two three-week courses have been held with approximately 80 course participants.

In Durban we are offering two weeks from **24th October to 7th November**. Either one week or both can be attended. The amount of preparation required depends on the length of time one has been meditating, as follows:

6 months to two years of *regular* meditation and checking — Eight weeks preparation.

Two to five years of *regular* meditation and checking — Six weeks preparation.

Five years or more of *regular* meditation and checking — Four weeks preparation.

After starting the preparation programme, six ordinary weekend residence courses count as one week of preparation course.

Meditators who have done Sidhi Prep. are unanimous in their delight with its effect on their meditation and daily lives. All feel that it has been a totally worthwhile undertaking.

SCIENCE OF CREATIVE INTELLIGENCE COURSE

The science of consciousness — consciousness, the basis of every thought, speech and action, the basis of

every field of study and human endeavour, the fundamental human faculty, is the subject of this highly recommended course.

Study of this foundation enlivens *all* aspects of human life. Knowledge of the mechanics of how creation and consciousness inter-relate enriches the effects of your meditation by providing the answers to questions before they arise. This maintains maximum effectiveness of meditation and prevents intellectual enquiry from interfering in the process.

The result — fastest and smoothest possible growth. No concentrated study is involved, no learning as you know it. It's new and unique. Maharishi does it all for you — you just enjoy waves of new knowledge.

All interested meditators — the last opportunity to do S.C.I. this year is Tuesday 11th October at 8pm at the Centre.

The course runs over a period of 10 weeks and includes a weekend which can be in residence if it is desired. Times, days, dates etc. will be decided on by the course participants themselves on the above date. The cost is R100 for working adults and R50 for scholars and students.

ADVANCED MEETINGS

These have been increasingly well attended and are always inspirational. We have a new selection of tapes by Maharishi and look forward to presenting these each Monday evening at 8pm.

THERE WILL NOT BE A MEETING ON KRUGER DAY, 10TH OCTOBER.

Remember, the Centre is a public building which is here for your benefit. Knowledge, simple and sophisticated is at your disposal, it waits only for you to make use of it.

You can choose how fast you want to progress, how fast you want to loose stress, how soon you want increased mind/body co-ordination. Your priorities dictate what you gain from TM. If your meditation doesn't seem to be going too well or if you haven't been regular, come and have a check, sort out whatever it is and go on your way with that TM smile that smiles for miles. Nobody stops doing TM, but they may stop doing *their* version of it. So if you have stopped or are not regular, come in and get pointed in the right direction again.

Thursday Evenings: 8pm Topics are for newer meditators and cover the practical and theoretical aspects of the actual mechanics of the meditation process. Also good for lapsed meditators and those with some basic enquiries.

Monday Evenings: 8pm. Topics are subtler and more inspirational, covering all aspects of growth, evolution, creation and Cosmic Consciousness.

Personal Checking: By appointment, Wednesday, Friday and Saturday mornings. Tuesday afternoons and evenings.

RESIDENCE COURSES

There are still a few places vacant on the October weekend. Book early to avoid disappointment.



We are trying to find a bigger venue as demand still exceeds supply.

A week-end course is as good as a week's holiday, and to see meditators leaving after a course is to see people rested, relaxed and uplifted, ready for dynamic enjoyable activity.

Course dates: October 7th to 10th.
November 11th to 13th
December 15th to 18th.

As the cost of our venue has increased we must reluctantly increase the tariff to R12 per day. Please secure bookings with a R5 deposit.

IN-HOME AND IN-BUSINESS LECTURES

In-home talks have become one of the most popular ways of introducing TM to your friends, employees and business associates.

Many internationally known companies have special TM programmes; some of the companies now have more than 60% of their employees practicing the TM technique. In the area of the military, courses have been sponsored by the U.S. Government in 14 departments in Washington DC.

For further information see the enclosure with this newsletter.

CENTRE INTRODUCTORY LECTURES

Remember, courses of instruction in the TM programme begin every Wednesday at 8pm. On Wednesday 19th October there will be a special morning course starting at 10am. Please bring, or at least tell your friends about it.

FUND RAISING SCHEMES FOR OUR CAPITAL

"THANKS A MILLION"

One of our dynamic meditators has organised a fantastic modern ballet show, and will donate the profits to the Capital Building Fund. It's called "Thanks a Million" and will be presented at the Jewish Club on the 19th, 20th and 22nd of October, by Gail Green's Dance studio, called Studio 2.

This is one of the most well-attended modern ballet schools in Durban, and the show is creative, innovative and exciting. Those who attended our Spring Festival had a sneak preview of what's in store, and there was great enthusiasm.

Tickets are on sale from Mrs. Lyn King — telephone 217998.

COOKING LESSONS.

One of our lady meditators has come up with a novel and useful fund-raising idea. She is prepared to give lessons in Indian cooking — the real thing!! Her name is Gail Rajah and the delicious samoosas and other goodies she has brought to the Centre from time to time testify to her expertise.

Contact the Centre and put your name down. When we

have a group of about ten names and phone numbers we will decide on a suitable venue, time and any other requirements to suit everybody, and Gail will soon have you turning out mouthwatering Indian delights for your friends and family.

SPRING FESTIVAL

Our Spring Festival was a great success, attended by about 70 adults and 30 children, in the garden of the Centre. Entertainment was provided by Studio 2 modern ballet company, and Jamal, a Durban Sitar player and tutor, his tabla player and a very beautiful sari clad pupil.

The children were well entertained with games, races, a clown and a dough-nut eating contest.

The weather was beautiful, and fully supportive of the garden party atmosphere.

The Age of Enlightenment Cake was duly cut and enjoyed by all, as well as all the delicious goodies brought by party-goers.

SLOGAN COMPETITION

Many meditators have been asking for car stickers. Remember the yellow and black number we used to have that read 'ENJOY TRANSCENDENTAL MEDITATION'? The suggestion came from then that we should have a contest to find a new slogan — proceeds to the Capital building fund, with a prize of a free two day week-end residence course.

So, put on those thinking caps and use your Creative Intelligence. It must be a snappy eye-catcher and compact enough to fit on a car sticker. They suggested R1 per entry — as many entries as you like. Use the form at the end of the newsletter, of a separate paper. Entries close on Monday 31st October. The judges are the TM teachers and their decision is final. The winner may choose a weekend in the next six months.

NEWS FROM AROUND THE WORLD

CANADA

Population 23 million. Number of meditators — 147 186. Percentage 0,64%. Number of Centres — 63. Number of Teachers — 803.

There are now 27 cities in Canada where the population practicing the TM technique is approaching or has exceeded 1%; seven million people live in the 1% cities.

An article appeared in an Ottawa newspaper in April entitled "Public servants turn to TM". This followed a symposium for government employees in April, which was attended by eminent members of public life including the Mayor of Ottawa, the Dean of the Business School, and the Special advisor to the Ministry of Consumer Affairs.

The Symposium pamphlet was circulated to 10 000 directors throughout the government departments, resulting in tremendous response and invitations for teachers to speak to the departments.

In 19 Civil Service departments in Ottawa, over 1% of the



personnel are practicing the TM technique, whilst 0.95% of employees in all government departments are now meditating. Greater orderliness is seen in the Civil Service meditators naturally organising themselves; there is an advisory board with a representative in every department to approach the members of his department. 15 TM clubs have been established in the government departments, to give advanced lectures and a checking programme. The first SCI course for government employees has inspired the desire among many of them to become TM teachers.

AMERICA

Population — 214.5 million. Number of meditators 896,097. Percentage — 0.423% Number of Centres — 382. Number of Teachers — 7 597.

There has been great public response to the Sidhis. Over 100 articles — all of them factual and positive — have appeared in newspapers throughout the country since April. Many are full page articles and include a picture of one of the MERU students levitating. A reporter for the Indianapolis News began an article: "If it isn't a hoax — and there's no evidence that it is — what the Transcendental people are calling a major breakthrough in human potential could turn out to be a study in understatement."

EXTRACT FROM MAHARISHI'S INAUGURAL ADDRESS, FOR THE THIRD YEAR OF THE AGE OF ENLIGHTENMENT.

"We are speaking of the creation of an ideal society. The elimination of obstacles is a process of purification which is all that is necessary to create an ideal society. Society is already there. It is progressing year after year. Each year more and more conveniences are being added to life. All the industrial development in the world is based on the knowledge of how nature functions. Certain laws of nature are discovered for us by science and then we begin to use them with the result that activity is more glorious and more fruitful. All this is the process of purification. As the covered-up knowledge is unfolded, the light of knowledge promotes newer waves of progress. Now, fortunately, we are on the verge of ringing the bell for the ultimate knowledge, pure knowledge. Pure knowledge

will be found to be our own nature. It is on the basis of this reality of life that we can proclaim to every individual and to every society in the world. "Let us have an ideal situation in life; let us create an ideal society".

"To accomplish this nothing has to be done other than relax. Relax. In this one word is attained the simplest form of one's Self, and in the simplest form is the seed of wisdom, ready to sprout. Relaxation means a purer state of the Self, a more pure state of consciousness. The simplest form of awareness is pure awareness, which the Rig Veda says is the material from which all the impulses of knowledge are structured. We have seen from the practice of the Sidhis that accomplishments are greater the more we are able to function from this level of pure knowledge, pure consciousness, the level of Samadhi, where the intellect is in the state of evenness, like the waveless quiet surface of the ocean, which is the simplest form of the ocean. If the ocean is left by itself, undisturbed, it is all quiet, non-active. The quiet, non-active, simplest form of awareness is the infinite field of pure knowledge, and an impulse in that field successfully achieves its objective.

"The absence of an ideal society until today has been because this simplest form of awareness has not been available in people's lives and so they were unable to function from that level in which every activity is spontaneously in accordance with all the laws of nature. Just because this simplest form of awareness was unavailable people were unable to perform action whose every aspect was spontaneously in accord with all the laws of nature; and, due to that, in every one's activity some laws of nature were violated at some time or the other. Activity was therefore not always evolutionary then it creates difficulties for others and society is not ideal.

"Our strength in proclaiming a global programme to create an ideal society lies in our knowledge that in order for every activity to be in accordance with all the laws of nature the only thing necessary is a relaxed state of awareness. In the Transcendental Meditation programme, whereby stresses and strains dissolve, we have the means to gain the least excited state of consciousness, the field of all possibilities, the home of all the laws of nature. From our experience we know that the simpler we are in our awareness, the more effective we are in activity; and in this simplest state of awareness is the skill of making all our activity in accordance with all the laws of nature."

COMPETITION FORM

NAME

ADDRESS

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.....

.....

PHONE NUMBER

SLOGAN

.....

.....

.....

R1 per entry. Use separate paper if more

than one entry is submitted.

SUBSCRIPTION FORM

NAME

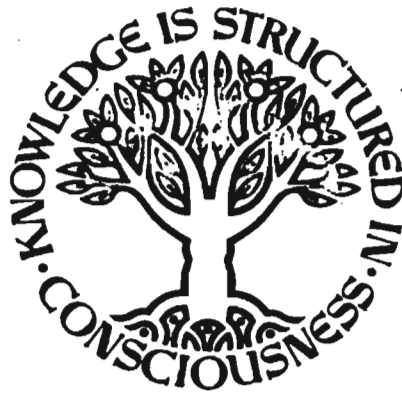
ADDRESS

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TELEPHONE No.

**SUBSCRIPTION IS VOLUNTARY ONE
RAND PER YEAR FOR SIX EDITIONS.**



TRANSCENDENTAL MEDITATION WORLD PLAN CENTRES:

DURBAN: 108 Ridge Road, Berea Durban Phone 349971

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Phone 431930

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FULFILMENT

1975

PROGRESS & FULFILMENT

DEVELOPED THROUGH THE
SCIENCE OF CREATIVE INTELLIGENCE
AND
TRANSCENDENTAL MEDITATION

SCI

The **Science of Creative Intelligence** is a systematic study of the range and development of human potential. The practical aspect of this science is Transcendental Meditation, a technique that enables each individual to realize his potential creativity, energy, and intelligence for greater achievement and fulfilment.

TM

Transcendental Meditation is a natural technique that everyone can learn easily and use effectively. TM produces a unique state of restful alertness* that dissolves accumulated fatigue and restores normal physiological and psychological functioning.

Measurable benefits* of the Science of Creative Intelligence arise from the regular practice of TM twice daily for twenty minutes. The results in daily living are clear thinking, creative planning, enthusiasm for work, fulfilling interpersonal relationships, and calmness under pressure.

It is these qualities that will create effective leadership and produce progress and fulfilment in business and industry.

*In the last five years, scientific research on the effects of Transcendental Meditation has been conducted at over fifty universities and research institutes in Germany, England, and the United States. For further validation in scientific research, see: *Scientific Research on Transcendental Meditation: Collected Papers and Fundamentals of Progress* (New York, U.S.A.: MIU Press, 1975).

BUSINESS & INDUSTRY...

An organization is a collection of individuals working together for a common purpose. The strength of any organization depends on the strength of the individual. Scientific research shows that the regular practice of Transcendental Meditation significantly strengthens the individual.*

When the individual grows in creativity, the company benefits. When the company benefits, the individual benefits.

Individual benefits	Company benefits
● more energy, creativity	● higher productivity
● improved intelligence, mental clarity, alertness	● better decisions, less waste, fewer accidents, greater efficiency
● better physical health	● greater stamina, less absenteeism
● increased self-confidence, outgoingness, sociability	● smoother, more productive employer-employee relationships
● increased job satisfaction and appreciation of family life	● high morale, less turnover, greater motivation

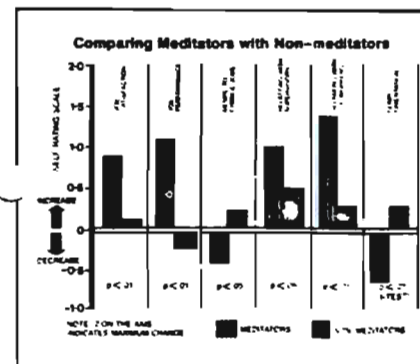


Chart 21: Increased Productivity I
Meditators show more job satisfaction, improved performance, more stability in their jobs, and better interpersonal relationships with their supervisors and co-workers. Whereas meditators report that they feel less anxiety about promotion, their fellow employees see them as moving ahead quickly. This indicates that a faster pace of progress is more natural for persons practising Transcendental Meditation.

Scientific Research on Transcendental Meditation: Collected Papers, vol. 1, ed. David W. Orme-Johnson, Lawrence H. Dornash, and John T. Farrow (New York, U.S.A.: MIU Press, 1975).

The Transcendental Meditation technique is a simple mechanical mental process that is practised for a few minutes morning and evening as one sits comfortably with eyes closed. During this time the mind and body settle down to a deep state of rest in which deep rooted stress and strain are eliminated from the nervous system.

Transcendental Meditation is not a religion, a philosophy or a discipline that requires faith, belief, or a particular lifestyle. TM is not difficult nor does it require effort or any intellectual understanding for success.

Students, housewives, businessmen, scientists, politicians, physicians, and others have all reported practical benefits in their professional and personal lives. Through Transcendental Meditation an individual is able to make use of his full potential. The effects of Transcendental Meditation have been measured in over 200 research facilities throughout the world. The cumulative picture that these studies provide is that TM is beneficial to the individual's health, psychology, behaviour and society.

Regular practise of Transcendental Meditation insures the harmonious and balanced development of life. These practical benefits of TM enable one to enjoy living in the sustained freedom of increasing achievement and fulfilment.

INTERNATIONAL MEDITATION SOCIETY OF SA



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THE TRANSCENDENTAL MEDITATION™ PROGRAMME



Fees are set according to individual incomes. No enquiries will be made with regard to your income; it will be left entirely to you to pay the fee corresponding to your income group.

Income	Single person	Married couple
Nil - R300	R50	R90
R301 - R400	R65	R110
R401 - R500	R80	R130
R501 - R750	R100	R150
R751 - R1000	R130	R180
over R1000	R175	R200+

Scholars R13
Full-time students R25

Fee for couples includes all children 15 years and under.

ORIENTATION

INTRODUCTORY LECTURE — 1 hour.

This lecture explains the principles of TM and the benefits resulting from the practice. It also explains the course in detail and gives you an opportunity to ask questions.

PREPARATORY LECTURE — 1 hour.

This lecture explains the mechanics of the practice of TM and is more technical in content. Although it is required that you hear this lecture before beginning TM, it is also informative. You are under no obligation to begin TM if you attend this lecture.

INSTRUCTION

PERSONAL INTERVIEW — 10 minutes.

To begin the practice of TM, it is necessary to have an interview with a qualified instructor. It takes only a few minutes and gives the teacher an opportunity to find out any information necessary for instruction. It also allows the teacher and student to become acquainted and make an appointment for personal instruction.

PERSONAL INSTRUCTION — 1½ hours.

The first step of instruction in TM is on a one-to-one basis between the individual and the instructor. At this point you gain the experience of meditating. Next, it is necessary to gain a complete understanding of your experience and the full range of TM.

VERIFICATION AND VALIDATION OF EXPERIENCE —

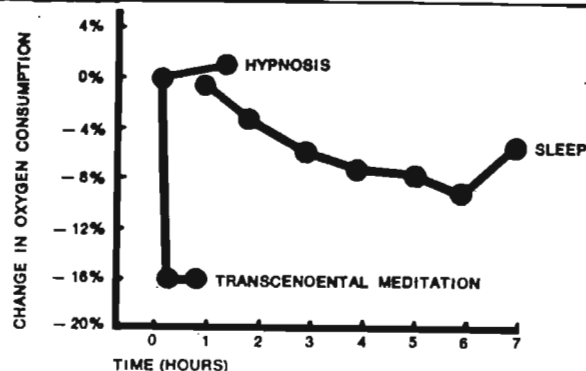
Three consecutive days following personal instruction, at the centre. Approximately 1½ hours each.

These group sessions give you a chance to discuss your experiences in meditation and hear the experiences of others. Specific information and instruction is given at each step. These three meetings complete the basic course of instruction. (Individual meetings are held as necessary.)

NOTE:

PERSONAL INSTRUCTION AND THE THREE GROUP MEETINGS MUST BE TAKEN IN CONSECUTIVE ORDER

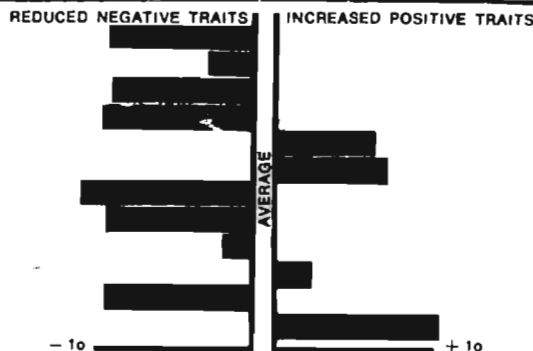
Levels of rest



During TRANSCENDENTAL MEDITATION oxygen consumption and metabolic rate markedly decrease indicating a deep state of rest.

REFERENCE:
SCIENTIFIC AMERICAN
FEBRUARY 1972
WALLACE, BENSON/USA

Improved psychology



TRANSCENDENTAL MEDITATORS EXHIBIT:

- 1 REDUCED NERVOUSNESS, reduced psychosomatic disease
- 2 REDUCED AGGRESSION, more harmony, more effectiveness
- 3 REDUCED DEPRESSION, more self-assurance and contentment
- 4 REDUCED IRRITABILITY, more tolerance in frustrating situations
- 5 INCREASED SOCIABILITY, liveliness, friendliness
- 6 INCREASED SELF-ASSUREDNESS, more self-confidence, good humour
- 7 DECREASED TENDENCY TO DOMINATE, more respect and increased cordiality
- 8 DECREASED SELF-CRITICISM, decreased self-doubt
- 9 INCREASED OUTGOINGNESS
- 10 DECREASED EMOTIONAL INSTABILITY
- 11 INCREASED STAYING POWER AND EFFICIENCY

REFERENCE:
UNIVERSITY OF COLOGNE
FEBRUARY 1972
FEHR/GERMANY

FOLLOW-UP

CHECKING — By appointment at the centre approximately 20 minutes.

After completing the four day course of initial instruction, we ask you to come back once a month for the first year.

At these times we "check" your meditation to see that the practice is started correctly and that you are getting the maximum benefits.

ADVANCED LECTURES — Weekly meetings are held to discuss the principles of TM as they relate to different academic disciplines and daily life. They are open to anyone who practices TM. A video-tape of Maharishi Mahesh Yogi is generally played, a related topic and questions discussed by a teacher, and an opportunity is given to meet other meditators. People generally become more curious about TM the more they practice it. This natural thirst for knowledge is fulfilled by this programme.

THE MIU GRADUATE

Bachelor: B.A., B.S., B.S.C.I.

His position is unique in the world. His college career began not with any one branch of knowledge but with the study and experience of pure creative intelligence, the *source* of all knowledge. While the basis, or home, of all knowledge was being established on the level of his consciousness, he proceeded with assurance and calm towards the particular joys that each area of study has to express.

Furthermore, no aspect of his life has been ignored. His behavior, his personality, his health, his skill in action, and the refinement of his emotions have all developed along with his intellect because he has been practicing a technique that naturally removes the deep stresses and blocks which impede the unfoldment of full potential of life. His months in the forest academies have given him time for profound rest and removal of deep-rooted stresses and strains and the opportunity for more concentrated personal growth and assimilation of the knowledge he has gained. This precious time has provided for him a most valuable and permanent basis for a dynamic and productive life.

The future is his. The silent depths of life and the waves of activity are both full of the possibilities of unrestricted happiness. His understanding, his comprehension, his steadiness, his calmness will provide a deep and positive contribution to all fields of his life—as a householder, as a citizen, and as a professional. The MIU graduate is the joy of his family, the pride of his country, and the leader of his profession.



THE MIU GRADUATE

Master: M.A. Int., M.A., M.S., M.S.C.I.

He is in every sense a thoroughly prepared individual. He has specialized in one area and has the depth of understanding necessary to assume a profession or to pursue further research. At the same time, because of his expanded awareness and the breadth of his comprehension, all the important channels of human skills and studies are familiar to him. He is a specialist without restrictions.

Because the knowledge and experience he acquired as an undergraduate was so enticing and personally rewarding, he has continued on to achieve a higher degree of knowledge of his chosen discipline and to experience a higher state of consciousness. He is now truly the master of one field of knowledge, and he has refined his intellect, health, and behavior to a point where he can feel satisfied that he is well on his way to complete fulfillment. Knowledge is the delight and inspiration of his life, and he naturally hastens to the doctoral degree, a step in which he will apply some original research of his own for the glory of society.

THE MIU GRADUATE

Doctor: Ph.D., D.S.C.I.

The doctor from Maharishi International University is the living example of what it is really possible for education to accomplish. He is the complete master of one subject and is rightly considered an expert. He understands the wider implications and connectedness of the most specialized and focused areas of study, and he has already put his research to some practical application. While he has been exploring with careful attention one area of life, he has never taken his attention away from the wholeness of life. Therefore, for him no knowledge, regardless of the field, is simply theoretical.

Even while he has seemed to be absorbed in but one avenue of life, his mind was with the whole of society, his search was for a broad and beneficial application for his research. Focusing with increasing clarity of mind on one specialized subject, but always experiencing the whole range of creative intelligence—standing apart from society from time to time but always with his mind engaged in useful social purposes—innocently and easily these procedures have produced a fully educated, integrated, and developed individual.

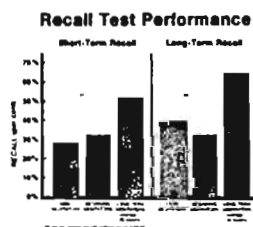
Such an individual will bring the values of expanded awareness, knowledgeability, and full appreciation of life itself to every area of life in which he is active. He is the product of complete knowledge; in his profession he will breathe new waves of creativity and achievement, and for these qualities he will be sought after as a source of continual freshness and inspiration. Knowledge and responsibility are revealed in his every action.

The D.S.C.I., the Doctor of the Science of Creative Intelligence from Maharishi International University, is the new man, the age-old ideal of civilization—mind and body free of stress, intellect developed and expanded, heart flowing and unrestricted, and, through an ever-expanding awareness, assured of attaining the ultimate gifts that life has to offer and of bestowing these gifts on his and future generations. He is a man of his own cultural traditions, yet he is also a man of progress; he is a modern man deeply established in the unchanging unbounded awareness that is the basis of life, and he cherishes the dignity of his ancient cultural heritage. The field of pure intelligence blossoms through his stable yet spontaneously innovative activity revealing the glory of a fulfilled and complete citizen—a man of no struggling, no suffering.

His education arises from the knowledge and inspiration of a great sage, Maharishi Mahesh Yogi, who is dedicating his life to bringing fulfillment to the life of every man; and now the Doctor of the Science of Creative Intelligence, having gained the complete knowledge of life and rising to that level of supreme wisdom and unbounded generosity, is sharing in this dedication by helping to bring about a world of joy.

STUDENTS IMPROVE LEARNING ABILITY

Increased Learning Ability



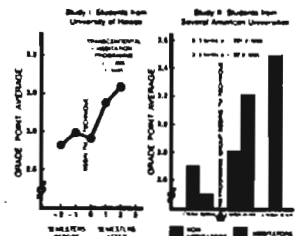
Finding: Subjects who had practised the Transcendental Meditation technique an average of 28 months performed better than beginning meditators on short- and long-term recall tests as well as on tests of paired-associate learning. In addition, a trend towards progressive improvement in the long-term recall ability of meditators was found in comparing non-meditators, beginning meditators, and long-term meditators ($p < .01$, Kruskal-Wallis trend test).

Interpretation: These results indicate that the Transcendental Meditation programme directly improves the ability to learn. This finding is even more significant in view of the common belief among psychologists that basic learning ability cannot be improved beyond late adolescence.

First Reference: Allen I. Abrams, 'Paired-Associate Learning and Recall: A Pilot Study of the Transcendental Meditation Technique' (University of California at Berkeley, California, U.S.A.), *Scientific Research on the Transcendental Meditation Program*, Collected Papers, vol. 1, ed. David W. Orme-Johnson and John T. Farrow (New York, U.S.A.: MRU Press, 1975).

Second Reference: Donald E. Mishkin, 'Performance in a Learning Task by Subjects Who Practice the Transcendental Meditation Technique' (University of Alberta, Edmonton, Alberta, Canada), *Scientific Research on the Transcendental Meditation Program*, Collected Papers, vol. 1, ed. David W. Orme-Johnson and John T. Farrow (New York, U.S.A.: MRU Press, 1975).

Improved Academic Performance I: University Students



Finding: In two studies academic performance, as measured by grade-point average (GPA), was shown to improve sharply after students began the Transcendental Meditation Technique. Study I is a retrospective study of students at the University of Hawaii. The GPA for a minimum of two semesters before the students began the TM programme was compared to their GPA for a minimum of one semester after they began the programme. Study II is a retrospective study comparing meditators with a matched control group of non-meditators.

Interpretation: The generalised improvement in neurophysiological and psychological functioning caused by the Transcendental Meditation technique naturally brings about improvement in a holistic measure of mental effectiveness, the ability to succeed in academic studies. Thus, the TM programme is found to bring about a systematic development of creative intelligence.

First reference: Study I: Roy W. Collier, 'The Effect of Transcendental Meditation upon University Academic Achievement' (Paper presented at the Pacific Northwest Conference on Foreign Languages, Seattle, Washington, U.S.A.), *Scientific Research on the Transcendental Meditation Program*, Collected Papers, vol. 1, ed. David W. Orme-Johnson and John T. Farrow (New York, U.S.A.: MRU Press, 1975).

Second Reference: Study II: Dennis P. Heaton and David W. Orme-Johnson, 'The Transcendental Meditation Program and Academic Achievement' (Maharishi International University, Fairfield, Iowa, U.S.A.), *Scientific Research on the Transcendental Meditation Program*, Collected Papers, vol. 1, ed. David W. Orme-Johnson and John T. Farrow (New York, U.S.A.: MRU Press, 1975).

TRANSCENDENTAL MEDITATION PROGRAMME

LECTURE

Scientific research on Transcendental Meditation at more than three hundred universities and research institutes in over twenty countries, including the U.S.A., Canada, England, Germany, India, South Africa, and Australia, during the last decade has repeatedly confirmed the personal experience of hundreds of thousands of people all over the world that the physiology, psychology, and social behaviour of the individual are enriched with the regular practice of the Transcendental Meditation technique.

Among all the results of scientific research on the Transcendental Meditation technique the following findings are particularly relevant to student life:

- Increased Learning Ability (see other side)
- Improved Intellectual Performance (see other side)
- Broader Comprehension and Improved Ability to Focus Attention
- Increased Orderliness of Thinking: Improved Organization of Memory
- Increased Orderliness of Thinking: Increased Speed in Solving Problems Accurately
- Increased Orderliness of Thinking: Stabilization of Organized Memory
- Brain Wave Synchrony at Higher Frequencies
- Brain Wave Patterns Indicative of a Fourth Major State of Consciousness
- Synchrony of Electrical Activity of the Brain Hemispheres
- Faster Reaction Time
- Improved Speed in Athletic Performance

BUSINESS AND INDUSTRY IN THE AGE OF ENLIGHTENMENT

Maharishi Mahesh Yogi has developed an Absolute Theory of Management that will not allow any system of management to fail. Existing problems in business and industry will disappear and new ones will not arise. Absolute Theory of Unrestricted Progress—daily experience of expanding the boundaries of awareness—neutralizes the rigidity of routine work and allows free and full expression of creative intelligence, which alone can result in unrestricted progress. The Principle of Complementarity of Progress and Culture, which states that cultural integrity and progress can be simultaneously cultivated, is reminiscent of the complementarity principle in quantum physics, which states that wave nature and particle nature, although seemingly contradictory, are two co-existing aspects of the same reality.

This is the practical procedure for progress to be fulfilling. Progress requires dynamism which, if not supported by absolute orderliness, can be very exhausting. The Science of Creative Intelligence enlivens absolute orderliness by opening to one's attention the state of least excitation (of one's consciousness), the field of all possibilities, and inspires activity on the ground of maximum effectiveness in a spontaneous manner.

Business and industry in the Age of Enlightenment will be characterized by the absence of problems and failures, and fulfilment will be experienced at every step of progress.

THE INDIVIDUAL IN THE AGE OF ENLIGHTENMENT

Scientific research on the practical aspect of the Science of Creative Intelligence has repeatedly demonstrated enrichment of the physiology, psychology, and social behaviour of the individual, along with the vast range of application in the fields of ecology and anthropology. This evidence of total development of the individual and enrichment of his environment must be one of the characteristics of the Age of Enlightenment.

The perfect and harmonious functioning of all parts of the body results in the state of enlightenment. This state of enlightenment is being documented by a growing mass of evidence, both personal and scientific, so that it is easy to see why the practice of the Science of Creative Intelligence must provide a sure and lasting basis for the elimination of all social and political problems, as well as problems of individual life.

The whole day-to-day and future destiny of every nation is in the hands of individuals. The external harmony and progress of the entire human race is founded on the internal harmony and progress of every individual. Individuals in all parts of the world living in the full state of enlightenment will radiate that light of life which alone can substantiate and perpetuate the Age of Enlightenment. No stress, no strain, no impediment, no difficulties, no problem can withstand the totally benign onslaught of the Science of Creative Intelligence within every individual practising it.

With the intelligent support of responsible individuals everywhere, the Science of Creative Intelligence will solve the age-old problems of mankind in this generation and usher in and stabilize the Age of Enlightenment. Thus, it is on the basis of the fully developed neurophysiology of the individual that the Age of Enlightenment will breath eternal life.



MAHARISHI INTERNATIONAL ACADEMY
Roydon Hall,
Seven Mile Lane,
East Peckham, Kent

Government

SOLUTION TO PROBLEMS

The responsibility of every department of government touches the whole population and the whole range of society — everyone's interests and aspirations are influenced by almost every paper that moves from desk to desk in the government. Therefore it is obvious that every member of the government from cabinet minister to filing clerk must be a man of broad intellectual and emotional capacity and deep feeling. Every government employee must be capable of comprehending the whole range of life and must be capable of integrating individual with social interests. Problems arise in all governments because the full potential of creative intelligence is not commonly being used. This is no reflection on the brilliance of a few people in every government who spontaneously display a high level of efficiency. What is encouraging now is that it is possible to bring this degree of efficiency to everyone. Speaking at the symposiums on the Science of Creative Intelligence in sixty cities during World Plan Week in Great Britain, physiologists, psychologists and sociologists related the findings of their scientific research showing that comprehension on the level of heart and mind can now easily be increased with the experience and knowledge of life that the Science of Creative Intelligence unfolds. Scientific research on Transcendental Meditation, the practical aspect of the Science of Creative Intelligence, in the fields of physiology, psychology and sociology was discussed in the presence of the founder of the Science of Creative Intelligence, Maharishi Mahesh Yogi. The symposiums projected a new understanding that through the Science of Creative Intelligence governments at all levels — national, county and city — could resolve problems by increasing the efficiency of their employees and could fulfil their beautiful aspirations for the well-being and progress of the nation.

FUNDAMENTALS OF ADMINISTRATION

RESPONSIBILITY
STABILITY
COMMUNICATION
ADAPTABILITY
CREATIVE INTELLIGENCE

These Fundamentals of Administration were brought out by Dr. R. Keith Wallace, physiologist; by Dr. David Orme-Johnson, psychologist; and by Elliot Abravanel, doctor of medicine, during World Plan Week in Great Britain.

The pace of progress is so fast, and the complexities of government so great, that the modern administrator must be extremely adaptable without losing his stability; he must be responsible, creative and capable of communicating effectively.

Scientific research has shown that these qualities are enlivened and strengthened in the individual life on all three levels — physiological, psychological and behavioural through the regular practice of Transcendental Meditation. (Refer to MIU Press Publication No. 19.)

Communication, one of the five Fundamentals of Administration, is presented below.

Physiological Communication

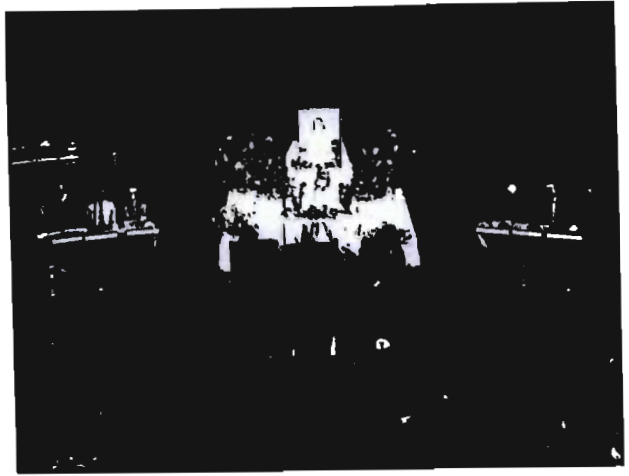
Through the practice of TRANSCENDENTAL MEDITATION, the physiological basis of communication — a coherent, stable, alert and integrated state of the body in which discriminative capacities are maximized — improves, as indicated by: ● increased stability of brain rhythms (chart 52)* ● increased stability of restful alertness (6, 52) ● brain wave synchrony (7-10) ● increased harmony of brain rhythms (53, 54) ● increased phase coherence between the activity of the two cerebral hemispheres (9, 51) ● increased discriminative capacity, as indicated by: increased perceptual ability (16), improved attention (43) ● improved information processing, as indicated by: faster reaction (15), superior perceptual-motor performance (17), improved athletic performance (58), improved organization of memory (55), increased intelligence (18), increased learning ability (19), improved academic performance (20).

Based on alert physiological quietness and stability, receptivity and the discriminative capacities are enhanced simultaneously, and the flow of information is maximized. This is the physiological basis of communication.

These physiological changes account for the psychological changes.

Psychological Communication

Through the practice of TRANSCENDENTAL MEDITATION, the psychological basis of communication — clarity and precision of the thinking process, along with naturalness and spontaneity — improves, as indicated by: ● increased intelligence (chart 18) ● improved academic performance (20) ● increased learning ability (19) ● broadened comprehension and improved ability to focus (43) ● increased speed in solving problems accurately (56) ● increased orderliness of think-



Maharishi Mahesh Yogi, Founder of the Science of Creative Intelligence, speaking at the Royal Albert Hall, 8 May

ing (55, 57) ● increased efficiency (29) ● increased naturalness (29) ● increased spontaneity (27, 29) ● increased liveliness (29)

These physiological and psychological changes account for the sociological changes.

Sociological Communication

Through the practice of TRANSCENDENTAL MEDITATION, the sociological basis of communication — receptivity and pleasing expression, the natural results of deep inner contentment — improves, as indicated by: ● greater contentment (chart 29) ● increased respect, cordiality and tolerance (29) ● developed capacity for warm interpersonal relationships (50) ● flexibility in the application of one's own values (50) ● increased self-confidence, self-esteem, self-sufficiency, self-acceptance and self-actualization (27, 29, 31, 34) ● increased naturalness and spontaneity (29) ● increased job satisfaction (24)

The art of communication lies in filling the mind and heart with love. Love is the natural quality of a happy heart. The above measurements indicate that fullness of the heart is naturally developed through the practice of TRANSCENDENTAL MEDITATION.

These physiological, psychological and sociological changes account for the ecological changes.

Ecological Communication

The ecological basis of communication — energy from the ecological system — is more fully utilized as a result of the total effect of the practice of TRANSCENDENTAL MEDITATION. Within each individual there exists an enormous reserve of energy and intelligence, which is tapped during TRANSCENDENTAL MEDITATION, as indicated by scientific research (charts 17-23, 43, 55-58). As a result, the individual can more efficiently locate and utilize the wealth of energy available in the ecological system — energy vital for communication, both natural and as extended by technology.

*These numbers refer to the scientific research charts on Transcendental Meditation; see MIU Press Publication No. 19, 'Scientific Research on Transcendental Meditation'.

Faster Reaction Time

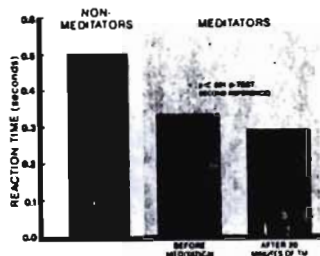


Chart
15

TRANSCENDENTAL MEDITATION speeds up reaction time, indicating increased alertness, improved coordination of mind and body, reduced dullness and improved efficiency in perception and performance.

Reference: Robert Sharf and David Kolb: One-Point Reaction Time Involving Meditators and Non-Meditators. Scientific Research on Transcendental Meditation. Collected Papers Vol. 1, ed. David W. Orme-Johnson. Lawrence H. Dornash and John T. Farrow (Los Angeles, U.S.A.: MIU Press, 1974).

Increased Self-Actualization

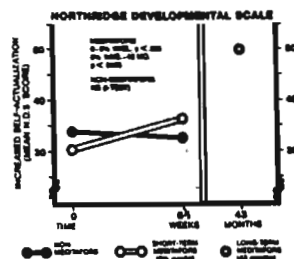


Chart
34

Subjects practicing **TRANSCENDENTAL MEDITATION** show a significant increase in self-actualization when compared to a group of non-meditators, as measured by the Northridge Developmental Scale. The level of self-actualization was highest in long-term meditators (as denoted by the circle on the chart), indicating that the benefits of **TRANSCENDENTAL MEDITATION** are cumulative.

Reference: Philip C. Ferguson and John C. Gowen: The Influence of Transcendental Meditation on Anxiety, Depression, Aggression, Neuroticism and Self-Actualization (Paper presented at California State Psychological Association, Fresno, California, U.S.A., January 1974).

SCIENTIFIC RESEARCH ON TRANSCENDENTAL MEDITATION

For want of space, it is not possible to show all the charts, but they are available from MIU Press. The titles of those which are especially pertinent to government are listed below.

- Chart 1 – Levels of Rest
- Chart 4 – Decreased Anxiety (as measured physiologically)
- Charts 7-10 – Brain Wave Synchrony
- Chart 11 – Improved Cardio-Vascular Efficiency
- Chart 13 – Increased Stability (physiological)
- Chart 14 – Increased Adaptability: Effective Interaction with the Environment, Increased Resistance to Stress
- Chart 17 – Increased Co-ordination of Thought and Action
- Chart 18 – Increased Intelligence Growth Rate

- Chart 19 – Improved Ability to Absorb and Retain Information
- Charts 21, 22 – Increased Productivity
- Charts 25, 26 – Improved Relations with Supervisors and Co-Workers
- Chart 27 – Developed Personality
- Chart 32 – Improved Mental Health
- Chart 43 – Broader Comprehension and Improved Ability to Focus Attention
- Charts 51-54 – Increased Strength and Orderliness of Brain Functioning
- Chart 55 – Improved Organization of Memory
- Chart 56 – Increased Orderly Thinking, Increased Organizing Ability
- Chart 57 – Increased Speed and Accuracy in Problem-Solving

NEUROPHYSIOLOGY OF ADMINISTRATION

The value of orderly thinking has long been recognized in administration. But the means of developing it in the individual have until now been relatively inefficient. The EEG measurements of increased synchrony of the brain have indicated that increased orderly thinking is developed through Transcendental Meditation, the practical aspect of the Science of Creative Intelligence.



Nobel Laureate Dr. Brian Josephson, Reader in Physics, Cambridge University, speaking at Cambridge University at one of the World Plan Week Symposiums, 11 May.



Dr. David Orme-Johnson, Director of the International Centre for Scientific Research and Professor of Psychology at Maharishi International University, speaking at Cambridge University, 11 May.



Dr. Byron Rigby, Registrar in Psychiatry, St. George's Hospital, London, speaking at a World Plan Week convention for headmasters, Dunelm House, Durham University, 10 May.



Dr. J-P. Banquet, researcher in electroencephalography at the Institute Bio-Medicale, Toulouse, France, speaking at a World Plan Week conference for researchers at the Institute of Psychiatry, Maudsley Hospital, London, 7 May.

The Science of Creative Intelligence provides a new basis for administration. The programme that is being offered to the administrative systems of the world will allow the aspirations of administrators to be enriched

and fulfilled. Every member of government and civil servant will have instilled in himself, on the level of the very cells of his nervous system, the qualities of superior mental functioning that previously have been

NEUROPHYSIOLOGY OF ADMINISTRATION

the privilege of only a few brilliant minds. These are strong statements; they are supported and explained in the following paragraphs.

Thinking, of course, is the function of the brain. Any process of thought has certain correlates in terms of the chemical and electrical behaviour of the nerve cells and their functional groups. These physical values may be measured and connected with their subjective correlates. Presumably, the special type of thinking that is orderly has associated with it certain physiological characteristics in the brain. What Transcendental Meditation does is to establish a pattern of orderly, coherent thinking and resistance to confusion at a direct neurophysiological level in the functioning of the brain.

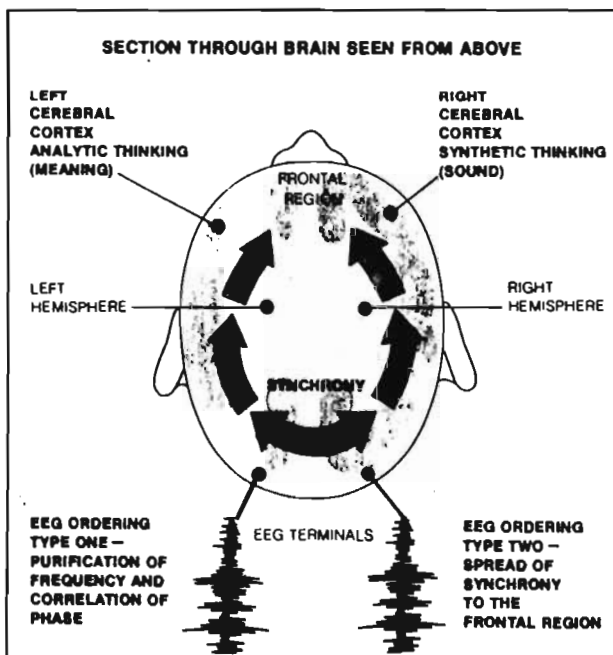
To understand this, it is interesting to review what is known about the functioning of the different areas of the nervous system with respect to the mental capabilities that underlie the ability to process information and administer effectively, and to relate this information to laboratory measurements that have recently been used to verify the neurophysiological effects of Transcendental Meditation.

Two kinds of measurements have yielded especially dramatic and relevant results: electroencephalography, which measures the electrical activity of the cortex (the area of the brain that thinks), and galvanic skin response, which measures the overall stability of the nervous system, including emotional stability.

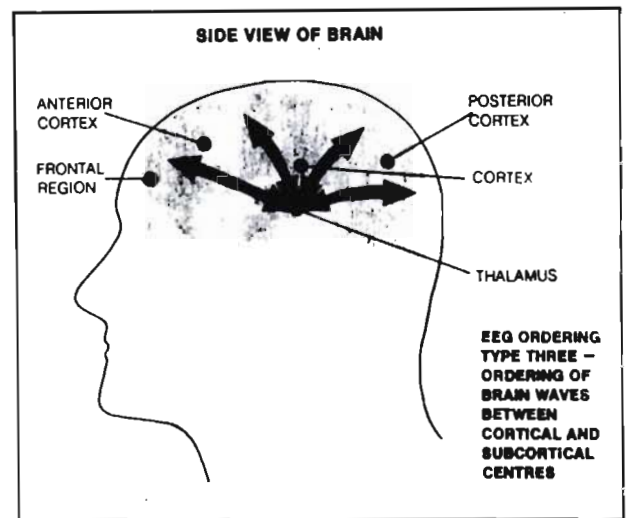
Three Types of Ordering

It has been shown by Dr. J-P. Banquet that the EEG signals (brain waves) induced during and after the practice of Transcendental Meditation are remarkably synchronous and coherent and indicate superior integration and co-ordination of different brain areas. (Banquet, 1972, 1973) Three distinct types of integration are implied by this observed brain wave synchronization.

● First, brain waves from the two cerebral hemispheres become purified in frequency and correlated in phase — they fall into step with one another. Independent research in England (Westcott) and the United States



(Glueck has confirmed Banquet's discovery. Westcott (1974) found that during Transcendental Meditation the energy output of the left and right hemispheres tended to become equalized, and the rhythmic activity from the two sides of the brain became statistically more correlated, in phase and balanced. Meditators also had more stable alpha rhythms, which are known to be correlated with reduced anxiety, improved psycho-physical performance and the timing of voluntary actions. This increased stability of brain rhythms is believed to be the basis of the improved perceptual-motor performance observed in meditators. (Blasdel, 1971) Furthermore, there is evidence of increased activation of the right hemisphere after meditation and its correlated functions of intuition, spatial and melodic composition and non-verbal ideation. This ordering of the relationship of the left and right sides of the brain with their known separate functions strongly implies subjective correlates of better co-ordination between the aspects of meaning and sound in language, of form and spatial location in vision and, it has been suggested, between analytic and synthetic thinking.



● Second, brain waves ordinarily characteristic of the posterior cortex (alpha waves) spread synchronously and coherently to the frontal region to include the entire brain. (Wallace 1971; Banquet, 1973; Westcott, 1974) Since the motor controls are in the anterior brain and the sensory processors in the posterior, this profound ordering in terms of electrical wave synchrony has a suggested correlation with the improved co-ordination of thought and action and improved perceptual-motor performance experienced by meditators and evident in psychological tests. (Blasdel, 1971) The simplest correlate of this aspect of the induced orderliness of the EEG pattern would seem to be faster reaction, which has been clearly observed in meditators in the experiment of Shaw and Kolb. (Shaw and Kolb, 1970)

● The third type of ordering is seen in a more integrated relationship vertically, between the cortex and the thalamus and other subcortical centres. This coherence between the parts of the brain responsible for conscious thinking (cortical) and for the primary physiological functions (subcortical) has the general consequence of a closer connection between mind and body and tends to elucidate the results of the now classical experiments of Wallace, which showed that the purely mental technique of Transcendental Meditation

tion has profound physiological effects on oxygen consumption, metabolic rate, breath rate, skin resistance, cardiac output and blood chemistry. (Wallace, 1970)

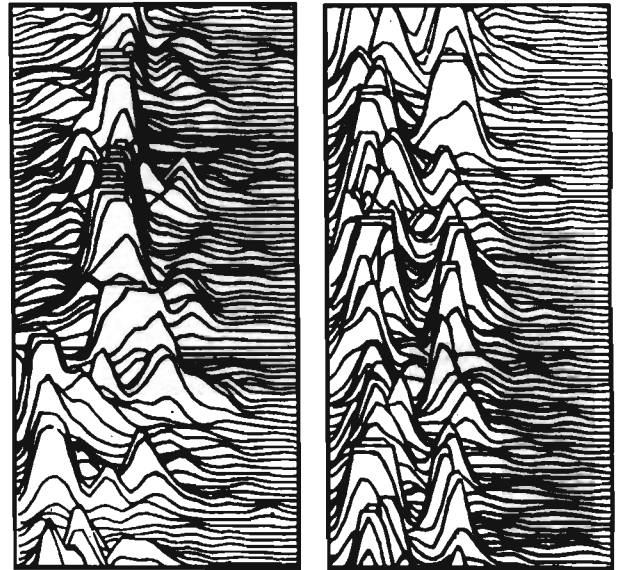
Furthermore, Professor R. Collier has explained that the improved integration between cortical and archicortical functions that is seen in the particular synchronous spindle forms of the EEG pattern brought about by Transcendental Meditation supports precisely that type of ordered functioning known to operate in learning ability, especially language-learning ability. (Collier, 1973) This seems in turn to explain the results of Abrams, who measured learning ability of meditators in terms of short- and long-term recall and found it to improve steadily in both aspects of memory — acquisition and recall. (Abrams, 1972)

It is also important to emphasize the cumulative nature of the benefits of the twice daily practice of Transcendental Meditation; it is striking to notice that in every major study the beneficial psychological and physiological effects of Transcendental Meditation have been found to increase without significant leveling off as the practice is continued.

Improved Brain Function Skill in Activity

The improvements in brain function deduced from measurements of EEG synchrony suggest integration of synthetic and analytic thinking, better linguistic and verbal ability, a widened range of idea associations, better mind-body co-ordination and more effortless memory. Taken together, these improvements demonstrate more orderly thinking. Moreover, Transcendental Meditation has succeeded in establishing this quality not on the level of reasoning or psychology alone, but directly and deeply at the level of the neurophysiological structure of the brain. Thus Transcendental Meditation makes the habit of orderly thinking spontaneous in the administrator. Daily practice of Transcendental Meditation quickly renders clarity and liveliness normal features of brain functioning and therefore normal features of administrative activity.

Another aspect of orderly thinking is the power to resist disorganization due to environmental changes. The maintenance of orderliness through the stability and adaptability of the thinking process provides administrators with freedom from confusion in the midst of external disorderly influences.



Computer-generated Fourier spectral analysis of electroencephalograph signals taken during Transcendental Meditation, showing a long period of pure, high amplitude, single-frequency theta waves

This quality of resistance to disorientation has also been shown objectively to be generated by the practice of Transcendental Meditation. The experiments of Orme-Johnson on galvanic skin response show that meditators respond much more stably to a stressful (disordering) stimulus than non-meditators and recover much more quickly with less retention of disorientation — a direct and accepted measure of emotional balance and strength. (Orme-Johnson, 1972) In addition, direct measures of emotional health by standard tests of psychological functioning clearly reveal that meditators grow in the values of self-actualization, firm identity, spontaneity and solidity of character — the qualities of a secure and orderly emotional life. (Fehr, 1972; Seeman, Nidich, Banta, 1972)

To summarize, Transcendental Meditation is seen to be a quite natural and easily learned mental technique that immediately generates a coherent and orderly pattern of functioning in the groups of neurons which compose the brain, and this is reflected in synchronous electrical activity which seems to be correlated with observed improvements in many aspects of the functioning of creative intelligence in meditators. Taking this information together, it is not surprising that a study in Holland showed a significant increase in the rate of growth of intelligence (I.Q.) in a group of meditators compared to a control group. (Tjoa, 1972) From these results of improved brain functioning, increased intelligence, increased stability in the face of stress, solidity of character and increased spontaneity, it is clear that Transcendental Meditation is fundamental for the development of effective administration.

See also MIU Press Publication No. 1, *MIU Catalogue*. For a detailed bibliography, refer to MIU Press Publication No. 20, *Scientific Research on Transcendental Meditation: Collected Papers, Vol. 1*.

Increased Orderliness of Thinking I

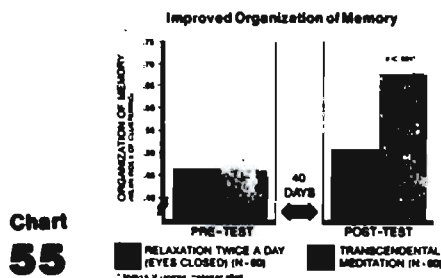


Chart 55: Increased Orderliness of Thinking I. After the first 40 days of TRANSCENDENTAL MEDITATION, meditators increased markedly in their ability to organize learned material in their memories whereas the control group, who just relaxed in the usual way, did not change significantly. This test shows that the organization of learned material into meaningful categories by meditators was spontaneous — it happened automatically while they were engaged in another task (see chart 56).

It is interesting to note that charts 51–54, showing physiological changes, and charts 55–57, showing psychological changes, indicate parallel findings of increased orderliness and precision of neurophysiology and thinking.

Reference: Donald E. Miskiman, "The Effect of Transcendental Meditation on the Organization of Thinking and Recall (Secondary Organization)", *Scientific Research on Transcendental Meditation: Collected Papers Vol. 1*, eds. David W. Orme-Johnson, Lawrence H. Domesch and John T. Farrow (Los Angeles: MIU Press, 1974).

Increased Administrative Effectiveness through Transcendental Meditation



Dr. Keith Wallace, President and Professor of Physiology, Maharishi International University, speaking at a World Plan Week conference for businessmen at the International Wool Secretariat, 10 May.

In the years 1968–1973, over 250,000 individuals began the practice of Transcendental Meditation, and in 1974, an average of 14,000 are beginning Transcendental Meditation each month in the United States alone.

In Great Britain more than 1,000 people are learning the practice each month, but now that the message is being put across in a scientific way it is expected that all the intelligent people in the country will take it seriously and start deriving benefits in their own lives and inspire their community to do the same. So much national energy is wasted in discussing problems. Here is a strong suggestion of the solution to the problems of government.

Civil servants and members of government who begin Transcendental Meditation report that their work becomes easier and more enjoyable. They are more productive while spending the same amount of time at work, their level of interest and motivation is higher and more consistent, career goals spontaneously become better defined and their work in general becomes increasingly more rewarding and successful.

Systems of Government

Today science and technology are good enough to make life happy but suffering continues and problems are found everywhere.

What is lacking? Organization. But all kinds of systems of organization are already present in the world based on different ideals: communism, capitalism, democracy, etc.

What new can be done? Take away that which renders all these systems weak and supply that which can enrich any system and make it effective to produce desired results.

What is that? Knowledge of the goal of all these systems. The goal of each system is abundance, affluence, fullness of life, unboundedness. The path to the goal is in progressing within the channel of any system and arriving at the goal. Every society will be able to enjoy the goal of all systems of government by a procedure which can open unboundedness in the awareness of its members — the Science of Creative Intelligence offers that procedure.

What a Government Is

Government is an assembly, an organization of all the well-wishers of the nation, men and women of good minds and hearts dedicated to the service of their people. It is an organization with the authority to make laws and

institute programmes on education, health, social welfare, etc. to structure and safeguard progress. The machinery of the government reaches every home and influences every individual. Government is the custodian of the intelligence, wealth, confidence and resources of the whole society.

What Governments Have Achieved

With all the intelligence and resources of the nation every government has shown progress in all fields — progress in education, business and industry, and technology.

Despite the problems that face society and government in every country, a vision of the achievements of governments is really inspiring. Life in general is certainly more comfortable now than ever before.

What Governments Have Yet to Accomplish

- Freedom from problems
- Freedom from the struggle for survival and progress
- Happiness and harmony in the life of the individual and society

The cause of non-accomplishment is lack of realization of the highest ideal of education — full development of life.

How the Goal of Government Can Be Realized



Max Flisher, Director of Curriculum Development, Maharishi International University and former senior lecturer in English and Drama, College of All Saints, London, speaking at Durham University at one of the World Plan Week symposiums, 10 May.

The answer lies in enriching the quality of life of the individual.

Development of full potential of heart and mind in the individual is the way to enrich the quality of life. The knowledge and experience that the Science of Creative Intelligence provides is a direct means of realizing the beautiful goal of an ideal society — the goal of every government.

COURSES on the Science of Creative Intelligence are available for all levels of government — national, county and city. 'Summer Programme of 1974' will reveal the practicality of realizing the highest goal of government. (See page 8, 'Summer Programme').

Improved Physiology, Psychology and Sociology

The beneficial effects on mind, body and behaviour experienced by hundreds of thousands of meditators throughout the world have now been amply validated by scientific research which demonstrates improved physiology, psychology and sociology. Over 200 separate experiments have been carried out at universities and research institutions in a dozen different countries.

Many of these experiments have been reported in major scientific journals, and the original papers are available from MIU Press.

To Solve the Age-Old Problems of Mankind In This Generation

'It should not sound untraditional to the progressive nature of any government that SCI promises to solve the age-old problems of mankind in this generation. When polio vaccine was invented it needed only the support of government to free society from polio. Now the Science of Creative Intelligence needs only the support of governments to eliminate the age-old problems of mankind in this generation. Now with this knowledge, it is no longer necessary for any government to continue to live with the age-old problems of mankind in this generation.'

Increased Efficiency and Improved Effectiveness



Elliot Abravanel, M.D., Professor of Medical Sciences at Maharishi International University, speaking at a conference for the medical profession attended by the mayor and other civic dignitaries, Liverpool, 9 May.

With the advent of electroencephalography, the individual's orderliness of mind can no longer be kept secret. EEG measurements demonstrate the state of brain activity, the neurophysiological correlate of the quality of thinking.

Although governments already use psychological efficiency tests and can now begin to use EEG measurements to ensure that their members are capable of undertaking the great range of responsibilities characteristic of governmental activity, it is not enough to know the level of efficiency, it is necessary to improve it. Scientific research and the experience of hundreds of thousands of meditators around the world have shown that the Science of Creative Intelligence accomplishes this.

Moreover, every employee is dear to his government. Therefore, it is not possible for a government to reject anyone because the test shows he is worried, anxious or inefficient. The compassionate nature of every government can now be fulfilled through the knowledge of the Science of Creative Intelligence, which enhances the efficiency of the individual governmental employees.

Proclamations and Endorsements

Proclamations and official statements supporting the programmes of Maharishi International University, the study of the Science of Creative Intelligence, Transcendental Meditation and the World Plan have been issued by seven state legislatures and five state governors in the United States and over fifty mayors and city councils throughout the world.

For details of proclamations, refer to MIU Press Publica-

tion No. 43, *Proclamations, Endorsements and Official Statements*.

Maharishi International University and the World Plan



Congressional Record

Presented to the United States Senate by the Honourable John V. Tunney, United States Senator for California in a 2,000 word statement. Mr. Tunney's introduction is printed here.

Maharishi International University

Mr. Tunney. Mr. President, I would like to call to the Senate's attention the existence of a new and innovative California institution of higher education, Maharishi International University. The goal of MIU is to provide an education which gives intellectual knowledge while simultaneously expanding the ability of the individual to absorb knowledge and utilize his or her full creative potential. This university represents a unique educational concept having profound significance not only for the field of education but for all of society. The techniques and programmes which MIU offers to mankind deserve careful consideration and, therefore, I ask unanimous consent for inclusion in the Record a statement of the university's goals and programmes.

There being no objection, the statement was ordered to be printed in the Record.

World Plan

The World Plan is an educational plan to train teachers of the Science of Creative Intelligence in all parts of the world. The goal is to establish one SCI Teacher Training Centre for every one million population and provide one teacher of SCI for every one thousand people in all countries, in order to develop the full potential of human life.

The World Plan is a plan for every community; it involves every individual in every part of the globe. It is being implemented everywhere by the intelligent and responsible members of the community.

For details of the World Plan and the means of its implementation, refer to MIU Press Publication No. 3, *Alliance for Knowledge*.

The Seven Goals of the World Plan

- To develop the full potential of the individual
- To improve governmental achievements
- To realize the highest ideal of education
- To eliminate the age-old problem of crime and all behaviour that brings unhappiness to the family of man
- To maximize the intelligent use of the environment
- To bring fulfilment to the economic aspirations of individuals and society
- To achieve the spiritual goals of mankind in this generation

Refer to MIU Press Publication No. 37, *World Press on Our Contribution to Government*.



MAHARISHI INTERNATIONAL ACADEMY
National Headquarters, Roydon Hall, Kent

PROGRAMME FOR SUMMER 1974

The response from members of both Houses of Parliament and Civil Servants at the symposiums during World Plan Week in Great Britain has inspired Maharishi International Academy in London to organize training programmes to train teachers of the Science of Creative Intelligence for government and the Civil Service.

Six-Week Summer Residence Course

to train teachers of the Science of Creative Intelligence.

Cost £252 including tuition, board and lodging.

Schedule:

- Part (i) Basic course on the Science of Creative Intelligence. (Those who have already taken the basic SCI course will be offered a special study of different sciences in the light of the Science of Creative Intelligence in order to unfold the knowledge of the laws of nature underlying administration and progress.)
- Part (ii) The Science of Creative Intelligence and Civil Service Training
- Part (iii) An introduction to the Science of Creative Intelligence courses for:

- Management and Labour
- Medical Sciences
- Rehabilitation
- Secondary Education
- College Education
- University Education
- Adult Education

In order to gain maximum benefit from this course it is strongly recommended that the applicant enrol at least one month before the start of the course in order to receive the materials and have an opportunity to study them in advance. Participants should realize that this is going to be an intensive course.

For those who are not able to attend the summer course, it will be made available in their own areas on a part-time basis — one or two ninety-minute sessions per week.

Successful participants will be eligible to attend an international course to become teachers of Transcendental Meditation after a period of field work.

A Course of Seven Steps to Learn Transcendental Meditation is offered regularly at each of the sixty World Plan Centres throughout Great Britain.

Full details of the Summer Residence Training Course and addresses of World Plan Centres in Great Britain are available from Maharishi International Academy, 32 Cranbourn Street, London WC2H 7EY. Telephone 01-240-3103/4. Telex 5306.

LOCAL WORLD PLAN CENTRE

TRANSCENDENTAL MEDITATION CENTRE

100 RIDGE ROAD, DURBAN, NATAL. PHONE 349971
108

15th September, 1975.

Dear

re: INTERNATIONAL SYMPOSIUM ON ABSOLUTE
THEORY OF MANAGEMENT.

We have great pleasure in forwarding to you, an invitation to attend an International Symposium on Management to take place in Geneva, Switzerland from 22nd - 24th September, 1975.

This symposium is designed for executives who are interested in increasing effectiveness and productivity in their own lives and in the lives of those within their areas of concern.

The booklet gives details of the symposium and the distinguished speakers who will be attending in all fields of business and economics.

For further enquiries please phone our local academy at 349971.

Yours faithfully,
for: INTERNATIONAL MEDITATION SOCIETY

President: DURBAN CITY ACADEMY

CHINESE PROVERB: "A LITTLE FRAGRANCE
ALWAYS CLINGS TO THE HAND
THAT GIVES ROSES".

Dear Friend of T.M.,

A lot of meditators are always asking us, "What can I do for T.M.?" "What can I do to repay in some small way, what T.M. has done for me?"

Have you ever felt this way too?

If you have, may we suggest an answer to your questions which could really help you to grow. To evolve much faster.

It's a way we would like to share with you that will benefit not only yourself, but friends who really mean something to you, T.M. world-wide and the Centre here.

Our need at the moment is to find ways of teaching T.M. to as many people as we can .. and we've found that one of the nicest ways of introducing T.M. is after a relaxing meal, or tea-party, which has been enjoyed by good friends in a warm and friendly atmosphere.

Like the warmth of a home such as yours ...

Think back to a meal, or a super tea you have had together with close friends. Laughing. Sharing memories, reminiscing - discussing things of real importance to you.

Have you ever thought how much you would have liked to have discussed T.M. at times like this? Couldn't this be a superb opportunity for you to share some of the joy and happiness you've found with T.M.?

"But", you say, "I don't know what to tell my friends. I don't know what to say - or if what I'm saying is correct".

We understand. We realise that it can be a bit of a problem.

And we think we've come up with the answer for you. And the answer is this:

If only 3 people would hold a small dinner (or tea) party at their own homes every week, with say 8-10 of their really close friends, we would make available, exclusively to the host or hostess, a qualified teacher for that evening.

Either a teacher of your choice, or a teacher chosen for you.

Think of what that means to you.

Firstly, you have the opportunity of arranging a superbly interesting and different meal or tea, for friends you would dearly like to share T.M. with. Secondly, all the explaining and all the knowledge of a preparatory talk will be given for you by a qualified teacher.

We're all tremendously excited about the whole idea. And we'd like you to be part of this excitement. To share it with us - here's how to go about it:

All you have to do is to decide (between now and the end of October) on which night you would like to hold your party. Then arrange with the friends you would most like to have with you for that evening. Friends who have not started T.M. Friends who you know would love to hear about it.

Don't even try and tell them what T.M. is. Rather tell them what T.M. has done. For you. For others you know. How it's helped you. At most, all you have to tell your guests is that T.M. is an effortless, spontaneous simple technique that is helping and improving the quality of life for thousands of people all over the world. That it is truly a fascinating subject. And that you are organising a supper where a teacher - a person qualified to talk about it - will be invited to tell them about it.

That's all you have to say. We'll do the rest.

Don't you think it's an exciting idea?

Wouldn't you like to be part of it? All you have to do then is fill in the coupon attached and send it to us by post just as soon as you can.

Take a tip though ... Do it now ...

We're all waiting to hear from you.

T.M. CENTRE

P.S. Remember, it doesn't have to be a dinner party. A tea party (it doesn't have to be elaborate) would be fantastic. Either one evening, any day of the week or weekends - whichever suits you best will fall in perfectly with our plan.

P.P.S. A PERSONAL INVITATION

Some of you, we know, have too many engagements to invite people as guests - or are not staying in your own homes.

As an alternative to your having guests, may we invite you to bring your friends as our guests.

If every meditator had to bring just 2 friends to ONE introductory talk at the Centre (as our guests) per year, T.M. would grow by leaps and bounds.

And so would you.

Think about it if you can't have your friends in your home let us have your friends in our home. Let us open our home, our Centre, to them.

Every Wednesday at 8.00 p.m.

Please fill in and return to:

T.M. Centre,
108 Ridge Road,
Berea,
DURBAN. 4001.
Telephone: 219971

C O U P O N

YES!

I would love to hold a T.M. dinner/tea party (Please indicate). The night/afternoon that suits me best is:

OCTOBER	DATE
	TIME
NOVEMBER	DATE
	TIME

I WOULD PREFER TO INVITE

..... (Name of teacher)

TO TALK AT MY PARTY *

OR

PLEASE ARRANGE A TEACHER OF YOUR CHOICE FOR MY DINNER/TEA PARTY

MY NAME

MY ADDRESS

.....

.....

MY TELEPHONE

* The Centre will do its utmost to provide you with the Teacher of your choice, but asks you to understand that it may not be possible if courses or previous lectures make it impossible for that Teacher to be present. In this case we would be grateful if you would either arrange an alternative evening or accept an alternative teacher.

APPENDIX D

SOME CASE STUDIES

CASE STUDY NO.1 - AN EX-MEDITATOR

Peter is the son of a successful professional man in Durban. He is a student at the University and is about 19 years of age. His hair is long, so long that for convenience he ties it back with a leather thong. He dresses in the casual pseudo-impecunious style of students who are perhaps confused about their parent's affluence as it may compromise their own ideals. Peter talks about himself as an ex-enthusiast among the T.M. community. He was brought up as a Jew. "I started T.M. about 14 months ago, but I stopped it when I wrote matric about 5 months later. I believe one should have a routine in meditating and I began to find this wasn't possible when I was writing matric, and when I began again it really wasn't the same.

"I suppose I've lost interest because T.M. isn't what it used to be when I started. It used to be just a small group of really beautiful people, but now I'm not impressed with the kind of people they're pulling in, and I'm less impressed by the fact that they're pulling them in at all. No, it's not that I see them as a kind of hippie elite, or that sort of thing, but there is only one kind of person who can benefit from T.M., and the others shouldn't do it. I think it's quite wrong that they advertise T.M. the way they do.. This 'One in a Hundred' way of trying to get people to do T.M. just vulgarises something which is too beautiful for the marketplace. My sister, for instance, wanted to do T.M., but I dissuaded her because I think she's wrong for it. It's not important that they say she might benefit from it, because I don't think you should look at meditation as something that you can use, even if it does help people, that's the wrong way to look at it.

"I went into T.M. because I was looking for a way of understanding myself better - I don't mean I saw T.M. as a tool which would enable me to see myself better, far from it - to me T.M., or the ability to meditate is something precious which some people have as part of their innate capacities, perhaps in the same way that Yurie Geller talks of his gifts with bending metal, and I feel we should develop ourselves if we have this gift, and those who haven't get it will harm themselves if

they try, rather than meditation doing them some good. It's too precious a thing to be advertised and marketed the way they're doing now.

"You see, I think the most important thing in life is to develop oneself, and to use T.M. for material gain seems like a sacrilege. No, I have never been religious, I was brought up in the Jewish faith, but not very earnestly, and I've never gone to the synagogue on any regular basis. I am quite prepared to identify myself as a Jew for Jewish causes, but this is a social thing for me and hasn't got anything to do with religion. Religion for me is a matter of self-discovery and self-development, and I've never been able to understand public religion.

"I suppose you might call it mysticism rather than religion. Just something that one pursues on one's own - something that one can have a warm personal glow about. For instance, when I used to have interesting experiences during meditation I didn't feel like talking to anyone about them - it debased them somehow, and in the same kind of way it debases T.M. to have it advertised in the way that they are doing. All those people learning to meditate each week, how can they get to know what it's really about? I believe the way they introduce you to T.M. in the States is quite ridiculous - you make an appointment with a bloke and he's usually an artist or something like that, and he just spends about 5 minutes talking to you - doesn't know you at all - gives you your mantra, and off you go. It's all so commercial, oh, it costs you \$75 to do T.M. in the States. Just in the same way that you're told your mantra is personally yours, and that you should never say it aloud, so I think you should not talk about your meditation, or even about the fact that you meditate.

"I talk a bit about it now, and sure, I'll go back to it, but not because I meet some crisis - that's wrong, I think - that's using it as a technique for gain, and therefore commercialising it in a sense.

"I want to develop myself and this is a very special way. You see, I found I used to start astral travel when I meditated. No, it wasn't like a dream, it was much more real, and in the same way that I can't tell you convincingly how it is that I can distinguish between a dream and a waking experience, so I can't tell you how I know it wasn't a dream in this instance. The first time I was suddenly walking across a road in Switzerland. You know how they scrape the snow off the streets

and pile it up in a mound along the edge, well, I had my boots on, the ones that I wore in Switzerland when I was there two years ago, and I could feel the particular feel of them, and I was negotiating the piles of snow on the roadside; I was walking towards a house on the other side of the road, and I knew what I was doing for it was all so real, that the experience was complete. I could feel the cold air as I breathed, going into my nostrils - I was going to get the snow off the roof of the house, and then quite suddenly I knew I was in the wrong place, and I got a fright, and I was able to jump out of it.

"But the most stunning experience was when I was initiated. You know when the teacher turns to you and said your mantra, well, she turned to me and I went all faint, and I could see her lips moving but I couldn't hear her saying it. Eventually she made me sit down, and she had to say it over and over again, and then when I could say it, I found I could only say it a couple of times and then my head would just flop onto my chest and I'd stop. I wasn't asleep, I suppose I was in a trance or something. I could hear the birds singing outside very clearly, but even though it seemed as if my brain was sending a thought message to my jaws and mouth to say the word, I couldn't get them to operate.

"The only experience like it that I've ever had is when I have been into the country and have been down to a river. If I sit and watch the water, as I stare at it, so I go into a trance. I never deliberately look for a river, nor do I decide to go and see if it will happen again; I only realise after it has happened that it has happened. I've had this experience since I was quite small.

"Yes, I suppose it is really a mystical enlightenment that I'm after, not religion, and perhaps that's what's made me cross about the T.M. Centre - they're trying to turn it into a religion now, with people and meetings and the group thing, instead of something one pursues oneself, if you're the kind of person who can benefit by it, that is. And for the rest, it just detracts from the whole meaning of the thing to advertise and try to sell it - I mean "Bring Your Friends", they say in the newsletter, and "For every three you get one free!" It's just like soap powder. I think it's awful.

"Maybe I'll try a different kind of meditation, but the problem

is, that's bound to get commercialised too - it's just the way everything's going. You can meditate on your own, of course, without a mantra, or any teaching - some people can - I've got an aunt who does, and I'll probably just get back to it on my own. No, I'm not interested in doing any of the T.M. courses. I see meditation as something you learn on your own, or rather once you've been taught T.M. you don't need any further 'explanation' or supporting theories. It's a beautiful thing, and you can perfect it only by developing it, which means practice.

"The only thing like T.M. that compares with it in any way is getting stoned. I mean this intense awareness of the quality and texture of things that I have when I'm doing astral travel, which happens quite a lot really when I meditate. When I'm stoned, I can read poetry and get so much more meaning out of it - many meanings, instead of just one. It's just too beautiful. Or else I can look around me and everything's marvellous, and I see and hear things I've never seen or heard before. But being stoned is more of an intellectual experience than meditation, I suppose. I always say "ordinarily I exist, but when I'm stoned then I LIVE! Experience is heightened in that state, and that's what's so interesting about astral travel too, but of course it's better not to get too far into the drug scene, meditation's a far more natural way of self-development."

CASE STUDY NO.2 - AN INITIATE

Rob is a middle-class immigrant, a T.V.Engineer by profession, aged 36, and married. He lives with his wife and children in a typically middle-class house in a middle-class dormitory suburb outside Durban. His educational climax is a post-school diploma, which he took instead of going on to school-leaving or university entrance exams. When he was interviewed he had been meditating for only a few months, but claimed significant alterations in his life-style as the result of it.

"Drinking was a big problem, and I seem to have beaten that now. I used to drink a lot with my friends, but I stopped overnight... I lost most of my friends, of course, because of that, but I don't care, it's not as if they were real friends anyway.

"I stopped eating meat too, which was funny. The whole family's vegetarian now, because of meditating. Funny, they say it'll happen to you without trying and that's just what happened. When the wife put the

meat on the table one day, I just said 'I can't eat that stuff', I can't explain it, it just became repulsive to me, and I just stopped. In my business life it's a bit awkward though, my boss asked me to have dinner at his home and I couldn't get a message to his wife to tell her not to bother about meat for me, so I just had to go and eat it. Luckily it was ham - not juicy or bloody, or too fleshy, or else I just couldn't have stomached it. It was nice, mark you, but I didn't enjoy the idea of eating it, and it made me feel a bit sick. In fact my boss said to me 'Are you all right?' because I suppose I was looking a bit sick over it.

"I've never had many friends, really so neither the drinking nor the not eating meat makes a real difference. We used to have a braai on a Sunday, but now when I smell a braai being cooked by the neighbours, I feel quite sick somehow, funny how it takes you.

"I've tried all sorts of things - I suppose I'm looking for something spiritual - I feel there's more to life than just the way it seems. I've tried lots of philosophies, both Eastern and Western, but I've never been keen on orthodox church, and T.M. seems to be the best so far. A few years ago I did a Dale Carnegie course, but that was just a racket, and in any case you can hardly call it a spiritual thing. Maybe I mentioned it because it can help you find yourself, or to lose yourself which can be the same thing. Others I've been involved in were the Rosicrucians - that's a very ancient school, they try to teach you about the Mind, and it's full of mysticism, and the Arcane School - this was while I was living in England still. Both of these were quite good, but I feel I've got more out of T.M., and I want to go further.

"I'm reading a book on White Magic at the moment, and it has quite a lot of the same ideas as T.M. in a way, for instance it talks about the Word as having power - that's the same word that they refer to in the Bible you know - 'In the beginning was the Word' and all that. Well, it's the Word that you finally use as a mantra when you reach Unity Consciousness.

"One thing I can't understand, and that is that sometimes my depressions are worse now I've been doing T.M. I do have really good days when just everything seems perfect and I feel kind of elated - I suppose you'd call it a High, but at other times it's worse than it was before. I spoke to them at the Centre, and they suggested I meditated for 15 minutes at a time, instead of 20 like they told me at first. That's helped me a bit I suppose."

CASE STUDY NO.3 - A CORE-GROUP MEMBER

Jim, aged 39, is an English immigrant with a university education, a wife and four children. He is self-employed, having been a school teacher, but now supporting himself and his family through various interests, one of which is a boat-building enterprise. He also spends much time singing in operatic productions and in the local choir. Asked how he came to T.M. he embarked on a story of his previous encounter with meditation:-

"Sanmat, but it didn't impress me. I went along to a lecture - they give you a mantra; the group all has the same mantra, it's about 12 syllables long, but there was nothing scientific to the explanation - I'm a scientist, you see, and this didn't say anything that wasn't just metaphysics - that's why T.M. appealed to me of course. But what I did like about Sanmat, actually, was that they don't take any money. Anyway, I'm a director of a fruit and nut farm business at Hillcrest, and I went up there one day to show one of the local newspaper men over the place and he - he's a friend of mine - he said 'Bim, why don't you try T.M?' Well, I wasn't keen because of my previous experience, but he persuaded me to go along. The first thing that impressed me was all the charts and graphs in the hall, their scientific stuff; I thought, here's something that I can understand. So I joined. Yes, the whole family joined, my twin sons, my daughter and my wife. My eldest son joined last. But I must say my daughter and my wife aren't so keen anymore, and my eldest son's stopped altogether, he was not very interested, I suppose, but the twins are, the one's keener than the other. They're both doing the SCI course at the moment, they're 16, the twins, and I want them to go to MIU in Switzerland when they've finished school. My wife's not so keen, not keen at all I suppose, about it. You see it'll cost R10,000 to have them there for 6 months, and my wife says, like she always does, 'If you've got money to throw away why don't you give it to me?' You see, she doesn't understand that one can want to spend money on a Higher Purpose. She's a very egotistical sort of person, if you get my meaning, it's her home and her family that count, see, if they're all right, then it doesn't matter if the people next door are starving. I'd like to open my house to everyone - I sometimes think of all the 1,600 meditators in Durban and how marvellous it'd be to get them all together, you wouldn't need much room, not like ordinary people, I mean you could sleep 20 in one room in bunks up the wall,

because they'd still get on with each other. That's the thing about meditators.

"You see, I think T.M.'s already changing the world. I used to be such a pessimist about things, always worrying about wars, and the like, I've always been a pretty strong pacifist, I suppose, but now I don't worry - I think the combined effect of the thought-waves from all these meditators was responsible for the ending of the Vietnam war, and now for detente in Southern Africa⁽¹⁾ - and in the Middle East of course. There are thousands of T.M. meditators in Israel, and now it's catching on in Egypt too. I think in Durban we can thank meditation for the closure of the whaling station that's mentioned in tonight's paper. All these thought-waves must have some effect. You see, Lyall Watson, he's the man who wrote Supernature - you've read it I suppose - he says in his book that the alpha waves that emanate from the brains of meditators are the same as those that are put out by people who have telepathic powers. They've done an experiment in Russia - they put them in a Faraday cage, and they can still detect the thought waves outside so they're not electro-magnetic waves. So all these waves being generated by so many meditators must affect the atmosphere, it stands to reason. When I read what Maharishi was aiming for with his 'one in a hundred' meditators I thought it was terrific. This is what we need. I'm sure now, meditation is going to save the world, and they're already the rulers, I mean we've the people who have the influence, don't you think? We're going to be the rulers of the world and I often laugh to myself and say 'and you're going to be one of the ruling classes!'

"The way I see religion, you see is I think all the religious leaders - Buddha, Christ, Moses, they all meditated. Christ was a scientist of course, the only difference is they didn't have the techniques - graphs and things, in those days, for him to be able to show in the way we do what he knew - they were all scientists - you may call them mystics, but I call them scientists because they knew what they were doing - and what were they doing? They were meditating. They knew that this is the way to heaven if you like. If you look at the Bible, it's all there - funny I was an agnostic before I did T.M. - you know, trained in physics and all that, there wasn't room to believe in religion but since I've done T.M. I've read the Bible from cover to cover, and it's all saying the same thing about meditation.

(1) This was in 1975.

"Take the Sermon on the Mount - the Beatitudes, for instance - the first one's 'Blessed are the poor in spirit, for they shall see God', now the theologians and that, have never been able to give a satisfactory explanation for this term, 'the poor in spirit', but the word 'spirit' is the same in Hebrew as 'breath', and so what it should be is the 'poor in breath', the shallow breathers, you see, and these are the meditators. Then take the bit about Jesus saying 'I die daily', well I think it's a wrong translation somewhere, and what he really said is 'I dive daily' and when he said 'I bring you eternal life', you know that the prefix 'e' and the prefix 'ex' are the same, and this is also a mistake, because I think it ought to read 'I give you external life', he meant physical well-being, it seems to me. Oh, there are lots more mistakes of this kind, but anyway I'm convinced that that's what all religion's about.

"But the thing about T.M. is that it is thoroughly scientific too, I mean it sort of validates science in a way. Take the second law of thermo-dynamics which says that every system runs down, only to be recharged. Now T.M. just proves it, you see. We go into a state of calm when we meditate, but this very state has the effect of re-charging. We are creating order out of disorder, and the greater the combined forces of order that are in operation, so the more disorder is dispelled. This is where I see T.M. to fit into the established body of scientific knowledge.

"I gave up eating meat about seven years ago, before I started T.M. in fact, but when we all started doing T.M. the family followed. I've never been a smoker and I used to have a glass of sherry with my wife in the evenings but I've stopped now. She hasn't - I don't mind if she does what she likes, but I don't drink at all now. T.M. stopped me drinking tea too, now I only drink marmite. I come to the Centre regularly because I want my twin boys to have everything that they can get through T.M., so I always bring them on Wednesday and Thursday nights to do SCI. No, I can't say my wife's that keen on them going into T.M. like this, but I think it's the best education kids could have."

CASE STUDY NO.4 - A PERIPHERAL MEDITATOR

Jean is a divorcee of about forty who holds a job as Branch Manager of an Airline Company. She left school before she matriculated, married young and divorced recently. She has no children, but lives with her elderly mother whose health is ailing. She has never been interested in conventional Church-going, but confesses to have been involved with Christian Science at one stage in her life, and also has studied Yoga.

She is not a vegetarian, nor is she particularly interested in health foods, and her interest in T.M. is admittedly for the sake of learning to relax in a job world where tensions run high, and demands are made upon her from her personal life as well.

Her office is on the tenth floor of a city centre block, and from here she commands authority over several assistants and other staff. Everything around her is orderly, efficient and up to date. She herself is sleek and fashionably dressed. Before her on her desk, pen-holder, blotter, calendar and folder are lined up four square. On a table beside her white vinyl office chair three telephones stand at the ready. Posters on the wall show scenes from countries to which the airline flies. The atmosphere is cordial and efficient, if unrelaxed.

After a brief wait while she instructs her staff in the next room she says officially "Now what can I do for you?" and the interview begins.

"You wish to know why I did T.M? Well, my work creates great tensions, there are deadlines I have to meet, airline schedules to be reckoned with, precisions, decisions, demands from one source or another. It is difficult to retain one's composure at times, and where one does, it is usually at the expense of one's nervous system. The job makes great demands on one's inner resources. One accumulates tensions and stress and one's efficiency is a bit at risk in these circumstances too. I first read about T.M. in an article in the evening paper. There was an article in the Woman's Page. I went along with a friend to see if it was all it said it was - time off work, of course, but it was well worth it. I had previously heard a bit about T.M. through a magazine article. Both these sources had described T.M. as a way of coping with stress. The only other way we tried to sort out this kind of problem was through Christian Science, but that was a long time ago.

"I'm afraid I don't meditate as regularly as I should. That's the problem. Since Mother's been so ill it's been doubly difficult, because we live alone together in a flat and there's only me to care for her. Before Mother got ill I did manage to meditate fairly regularly, and the benefits were enormous, but since then it's difficult enough to fit in the morning meditation, let alone the evening one.

"I thought perhaps I could meditate in the office, but somehow with all the things around, like the telephone going, and just the presence of files and letters, the atmosphere was wrong, so that wasn't successful.

"Last week was the worst. I had to take a tour of eleven people to Europe for three days. Four of them had never been out of South Africa before and they had to be looked after like children. It was a tremendous strain. Travel is not as relaxed as it used to be of course, with all the security checks, and the searching for baggage. One has enough trouble too, handling one's own papers and passport, and exchange control papers, and customs, without having to do the same for eleven other people who don't understand what it's all about.

"So meditation and this kind of travel don't easily mix, but just because of the tensions that build up, of course it's all the more valuable, and really it could pull one through if one could find a way of keeping it up at times like this.

"And if one thinks one's going to meditate on the plane, that's another thing one's got wrong. The steward is always bringing chits to you to sign, for this and that, and asking if this person orders this instead of that. So some days, despite my best intentions, meditation's out, even though the effort is always worth it.

"I suppose the most important thing about meditation is that it gives one a heightened sense of purpose, and also, one is better able to avoid the sort of confusion that arises from sometimes when everything crowds in on one, about what to do first.

"I'm afraid I don't get to the Centre much, to tell you the truth, going any further into T.M. doesn't interest me a bit. Meditation's beneficial, but that's all I'm in it for."

As she speaks the telephone at her side rings and she excuses herself, exclaims over the news that the 538 has been delayed, excuses herself again, passes on the information into one of the other telephones by her

side, phones the local airport on the third, instructing them about the first-class passenger who must be contacted about the delay, speaks again on the internal line to the clerk next door, and returns her attention with unruffled dignity.

CASE STUDY NO.5 - YOUNG MEDITATOR

Jane is a school girl of 16, who has recently arrived in Durban and has had difficulty in settling in in a new school system. Her previous school which was outside South Africa, was co-educational and racially mixed. While she is now at an all white girls' school she finds that in terms of values and outlook she is quite on her own. Her previous school despite its heterogeneity at one level, she regards as having presented her with a protected life, 'everyone thought the same way about things'. Here she has had to get on with people whose ideas conflicted with hers, whose views and values she often considered childish or prejudiced or narrow, and who did not seem to understand her either. She is a shy, sensitive girl who is nervous about being interviewed.

Recently her mother lapsed into a state of bad depression, and this had a bad effect on the family as a whole. Jane began to feel that she did not have the energy for coping with the social demands of school life, and began to withdraw. When a friend said that she was going to T.M. she decided to see if she could do it with her. 'It certainly made me cope better with the people at school, I'm more tolerant of them now, and they don't bother me like they did before. I like them a lot better, and so I suppose it stands to reason that they like me better too.' She doesn't see her depression and tiredness as a major emotional or psychological problem, or something 'as drastic as to go to a psychiatrist for.'

Her mother was on tranquillisers when she was depressed, but they didn't suit her, either they made her dozy, or else they didn't do anything at all. Eventually her mother went to a homeopath, and he fixed her with some little pills she had to suck, and massaged her neck and shoulders to get rid of the tension, but it was too expensive to continue, because you can't get in on the medical aid.

Jane didn't consider herself to have been in as bad a state as her mother. 'Psychiatry is for people who are really neurotic, I didn't want to collect myself a label - I was just depressed and didn't seem to have the energy for anything, but I wasn't as bad as that'.

Conventional religion did not seem to answer her need either, I've

seen lots of Religions, but I don't feel at home in any of them. It means nothing to me, and I don't think I could ever get involved. Maybe if someone was already in a religion they could get some help from talking to a priest or something, or from praying, but I have never felt like that. Maybe now I'm doing T.M., in a funny way, I could be more interested in religion, but not in a Christian church, just in religious ideas.'

"I do feel at home at T.M. though, I suppose the people are so relaxed, and everyone seems to be getting something really good out of it, yes I suppose it's my kind of place - the people are so nice and comfortable to be with. I might do some advanced course later, it all sounds very interesting, but the problem's the money." What other religions had she 'seen'? 'Well, we went to the Hari Krishna group in the City Hall the other night, Sally and me, but I wasn't at all impressed. They spoke about their beliefs as if it was the only possible way of believing, and when they asked for questions they got all upset with the questioners, and wouldn't answer the questions - at least in T.M. there's plenty of time for questions - One guy sat there glowering at the audience as if they were all sinners, and the other one actually grabbed the microphone from someone who was asking an awkward question, and said 'No more questions!' And when they were praying some bloke on the stage with his cine camera was taking photographs all the time. They all had their gold watches and tape recorders, but it was a racket.'

CASE STUDIES NO.6

Martin and Howard are two upper-middle class boys of about 16 years of age who live in a prestigious dormitory suburb outside Durban. They are intelligent, questing young men, who are only fairly loosely integrated into their families. Their parents are well-to-do, and appear to have high expectations of their sons, both in terms of behaviour, career choice and ultimate occupational success. They were interviewed together, since their association with T.M. was formed together and their histories both before and within the movement are similar. They were interviewed sitting casually on the steps in the garden of the Centre, Martin explains how they came to join T.M.:

"Well, we went into T.M. together really, I suppose, Howard and me, we've always been pals, but I was the one who'd heard about it first. My brothers, both of them, have done T.M. The middle one of us three boys was the first, and so I heard about it through him, and I could see the

difference it made in him. He used to be all tense and that, and I suppose I was too. I've always been full of problems I suppose, and I must have been looking for something. My parents were pretty worried about us two, now I think about it. I knew I was pretty mixed up - I've always been able to be honest with myself about things, so I knew I needed something, and all that drinking and drugs wasn't really getting me anywhere.

"The school got pretty fed up too. Yea, my parents knew I smoked, and the school caught me a coupla times, but they didn't know about the other things, not about the pills. You see my ol' man's a doctor, and he gets the samples and when he went out we'd go in a rifle his desk, Madrax, Librium, Vallium the lot. Anything he had - tranquillisers, speed, they get all these things through the post. I don't think he knew, but they knew everything was wrong with me because of the way I was, and they knew about the drink.

Howard

"Yea, the school told them, we'd been to this party, see, and we were drunk as lords, it was a school party, and some of the staff saw us pissed. Funny thing is they were drunk themselves, which was a bit of a laugh, if you like to look at it that way. Actually, my Dad didn't take it too badly. He's a relaxed sort of guy really, he's a big sportaman, big surfer and all that. My Mom's always trying to stop him being so relaxed about everything, like now about T.M., she's keen to do it, because she can see the change it's made to me, but she won't do it without him, because she thinks it will make him less relaxed about everything, and she's really keen to get him into it. There's a problem about money too of course, but I suppose they'll be doing it sometime.

Martin

"Mine haven't got any excuse. They think it's marvellous - my ol' man can't get over the change in me, and my brother for that matter. When he comes home at night, sometimes I'm all lit up because I've just finished my med, and sometimes I get so I can't stop for all the energy it gives me, so I'm doing press-ups or something on the lawn. Yea, my brother was the same as me with drugs, probably worse, so they think it's amazing. Now it's for them to do T.M., there's no excuse for them not to. My eldest brother meditates too, but when I saw him coupla weeks ago in Capetown, said he's stopped, but he said he'd go back to it. He's

always been a fairly straight guy though. Funny thing, psychology freaks me out. It's gotta change though, I mean all this Freud and Jung stuff, it can't go on, the way the world is, and what people need."

Howard

"Yea. Trouble with psycho it's so pessimistic. My Ma's doing psychology at University. She did it for her B.A., now she's half way through that teaching thing, whatever you call it, excepting now she's had another baby - there's five of us - I'm the oldest. She's always talking of now as the Age of Anxiety, when really it's the Age of Enlightenment. There's going to be changes psycho doesn't know about yet. She was suspicious of T.M. at first, you see, because now she's done psycho she knows about drugs and things, and when I used to go into my room and shut myself off and meditate; you see meditation always makes my eyes red for some reason, so she used to think I was smoking dope, because of this. Psycho seems to make them always want to take things apart somehow, whereas meditating puts things together."

Martin

"Funny thing T.M.'s done for me, I know it's not like a religion and all that, but I used to be a convinced atheist, but I'm not now. Not after doing SCI. This really gives you something, the way it's put across. My family's not religious, and I don't suppose you'd call me religious either even now, but I really got something from SCI."

Howard

"Yea, so did I. I was confirmed and all that, just to please my mother, but it didn't mean anything. Now SCI's given me a path, not a religion so much as a path, my mother's religious and when I started reading about Krishna and all that she freaked because it wasn't Christian. But now she doesn't mind so much. My Dad's easy, he doesn't hassle, he thinks it's all nuts of course, but he's pleased I stopped smoking, he just hated me smoking round the joint, because he's this big sportsman, see. What I like about SCI or the Bhagavad Gita, I should say, is that it gives you something to actually do, as well as the reasons for doing it. I mean apart from praying, Christianity doesn't give you anything to do. I'd really like to learn Sanskrit now, because every translation (I've read three) of the Bhagavad Gita's different, so I'd like to read it in the original, but I suppose it's a very hard language, but... About this

psycho thing, I think where T.M. can help people most in is illness. I suppose it's all in the mind, but I really think it can cure people, asthma and things like that."

Martin

"But not only asthma - remember that guy on the Residence Course? He reckoned that cut on his hand got better much faster because he was rounding, and that other guy, that old one, who had rheumatism in his hand so it was all turned in and stiff like this, he just found one day at table he could reach out and pick up a plate that he couldn't do before. And Maharishi says too that meditating gives you protection against infection, so you don't get so much colds and 'flu. And you know what they say about being sick, I mean even the doctors say it - if you're always moping about and gloomy, then you're the one who gets sickness when there's an epidemic, so being unstressed must help with things like that."

Howard

"Yea, you know looking back I suppose we were quite lucky really. Lots of people get into the drug scene, but the point is whether you get out. We were among the worst - much worse I'd say than the average person at our school - but the trouble comes when it's got you, like some of the blokes I know; where's it going to get them, when you can't get out of it because it's got into you?

"Our friends, most of them, think we're crazy, meditating and all that. Now when there's a rugby dance or something we don't even have a beer or a smoke. No it wasn't hard to give up, it just happened naturally. Now we don't even eat meat, either of us, our families don't mind I suppose, they're just pleased to see us go straight. Some of our real friends are still around of course, but what we do's changed a lot. For instance, I got myself a bicycle and fixed it up, now I ride around everywhere for exercise, before I suppose I was always just hanging around smoking, or looking for dope with other blokes. My Dad thinks I've gone crazy, but he's pleased about the smoking for sure."

CASE STUDY NO.7

Elizabeth is a married woman of 27 who is an enthusiastic voluntary helper at the Centre. She gives the impression of striving to gain something more from life than is offered by her middle-class domestic

background. She is a housewife and the mother of a small child, and speaks of herself in terms which indicate loneliness and discontent, both with her lot and with her marriage. She has done several residential courses at the Centre, the first half of the T.M. teacher's training course (which enables her to "check" meditations) and has studied SCI. She became a vegetarian after learning T.M., and is now "committed" to health foods. She spends part of most days at the Centre, either helping, or just visiting the teachers.

Elizabeth claims that T.M. has made her more conscious of health, that it has improved her sleeping habits and most of all it has made her more tolerant of people and heightened her "sensitivity to the universe". Above all she feels that T.M. has answered a spiritual need for her. She came to T.M. through a close friend with whom she did everything. Their husbands had been at school together, and the four of them formed a very close-knit relationship.

"My friend went to the T.M. Centre to find out what it was about, as she had been speaking to people who were doing it. She decided to start doing T.M., but I didn't want to at that stage, so she did it alone. I was just like the rest of the people - didn't want to try anything I knew nothing about. I have never really been religious in the orthodox sense, the only time I have been keen on church was when I met my husband, that is before we were married. He used to attend the local church and I used to go along with a friend who was a church-goer there, in order to see my husband. But then she moved away, and my husband and I established a relationship, so I didn't need to go to church any more to see him.

"When my friend became really involved in T.M. I decided to go and see what it was like. It was quite unusual for me really, usually I don't like doing things like this on my own. In some ways I'm a loner, I suppose, I like to read and sit and think on my own a lot, but I don't like going out on my own into new situations really. I suppose I lack the confidence for new things and places and people. But this time, which I think is very strange for me, I went on my own to the introductory lecture, and completed the course alone.

"I wanted my husband to come with me but he really wasn't interested and still isn't today, which at first caused many problems but I have learnt to cope with them. I did a lot of reading about T.M. and became

very much involved in it. It literally started changing my life, not only spiritually but concretely. I started changing our diet - it has become more creative, I eat vegetables and salad now and am more interested in cooking - but my husband still eats meat and he thinks I am really mad to change my life this way. He was quite antagonistic at the beginning and we used to argue about it - I really wanted him to join but he wouldn't and he couldn't see that it would be good for us both. I then learnt to transcend the whole thing between my husband and me - I am rather sad though that he doesn't join - he really needs it - I think. It's quite strange because he has his boss and colleagues around to dinner and they think I am a freak or something and they always ask me about T.M. and my involvement and I always tell them - but they seem to see it as a big joke. But Jesus died on the cross for what he believed in. But the funny thing is that when I'm not around and people talk about T.M. he is very supportive of it.

"T.M. has become my life - it has changed my values, my perspective and the way I relate to people. I used to be withdrawn and shy and if we were going out with or to people who were intellectual, I used to keep quiet because I didn't want to embarrass myself by saying something wrong. But since I have been doing T.M. and the courses that T.M. offers, I have become more confident and can contribute to the conversation because I have learnt so much about most things at the Centre. The tapes on SCI by Maharishi are very, very good and have taught me so much. I feel that my consciousness has extended so much, and I could never have grown to this extent without T.M.

"When I worked as a typist for a firm, the manager, who was a dynamic man, used to be incredibly rude and just order us around. He worked very hard and when he had work to do he expected you to drop whatever you were doing and do what he had flung onto the desk. You could never disagree with him or else he would sack you. I was very scared of him and used to do exactly what he wanted me to do, and when he wanted me to do it. When I was going to have my baby I resigned but have since gone back to help them out. When I go back now I am not scared and timid any more - I stand up to him and talk to him about things - and you can see that he is amazed by me - but I think he likes it too.

"I have also been helping out at the Centre and it too has been so good for me - living with the 3 teachers during the day - they are such beautiful people. It is very difficult for them to have relationships

with other people because they have a so much higher consciousness and they can see through people. Alison is especially a fantastic person - I really love her - you can get close to people and really like them, but I love Alison more than anybody else. I don't mind if she doesn't return my affection for her - I don't mind just giving to her all the time - for me to give is to receive the most beautiful thing from Alison - is that she is taking it.

"If I had to choose (I hope I don't have to one day) between my involvement with T.M. and anything else - I'd choose T.M. It means everything to me - I'd love to become a teacher but I know I can't do it now, but I also know that I will one day become one. I believe in re-incarnation and I believe in God - T.M. does believe in God: When you do the other courses you will hear that T.M. does believe in God.

"One of the big differences it has made to me, doing T.M., is that these days when people talk about politics and things like that, it really makes me feel impatient, because they're just on the wrong track. Changing Governments will never change the way people think, and that's what counts. You've got to begin with the people first."

CASE STUDY NO.8 - THE COUNTER CULTURE SEARCH

Pete is a Mechanical Engineer who experienced something of a cultural conversion through T.M. He is about 28, and is married. His wife Jill is also 'into' T.M., and together they feel that it has been responsible for their total re-assessment of values and lifestyle.

Pete sat on the floor of his 'pad', with his 5-month old baby Dylan ("We just dig Bob Dylan") on his lap. He is a large bushy-haired young man, dressed in an 'ethnic' shirt, and handmade sandals. He confesses almost apologetically that most of his life he has been religious, or at least a church-goer. He and his wife met at church. He had felt totally committed to the evangelical mission of the church, as a lay-man.

When he and Jill married, their life-style was wholly conventional.

"We had a 2-bedroomed flat, and a servant who came in twice a week to clean up, and do the washing. Our life-style was very ordinarily suburban, and we couldn't see that it would ever change.

"But things didn't go well. We started hassling each other, and neither of us felt fulfilled and we blamed our marriage for this.

"I was working in a good job, earning a lot of bread, Jill was teaching in a very middle-class suburb, and everything seemed as if it should be fine, but it wasn't so we blamed each other. We had all the material things we could want, so why weren't we happy?

"We never questioned our life-style - this was how our parents had lived, and how we had been taught to live, the same as our religion was just the one we had been brought up to. We didn't think that this could have been where we were going wrong.

"Then I started to read about other religions, just to see my own religion in perspective, and this was the point at which I started drifting away from my own religion, although I didn't go in for any of the sects I read about.

"I also started looking at my life, and then the change started to occur.

"The first step was to acknowledge that the church was not fulfilling my needs, and we withdrew from it. Then we reassessed our life-style and our apparent need for all these material possessions we had got around ourselves. We just sold, or gave away our expensive wedding presents, and found a commune to move into, so we could live more simply and learn to share what we had with others. We moved in with people we hardly knew, and I changed jobs, and Jill went to university.

"Jill was able to go along with me, fortunately, (although she says when we started doing T.M. she used to feel embarrassed at the university, because she thought T.M. would sound a bit weird to her intellectual friends, and she felt they might laugh at her).

"At this point we met people who were into T.M. It was a crucial point in our lives, and it just came as something positive, when we had abandoned all the things we felt were negative. I suppose we were influenced a lot by a local folk singer who sang about T.M. and 'Seeing the Light'.

"Actually Jill was first to go along to T.M. but I followed about 2 weeks later.

"Although it made all the difference to our lives, I must say I don't meditate regularly now. Only when I'm getting into hassles, or when Jill and I are getting into a real argument, then I feel the tensions rising, and she gets tense (she's a very tense sort of person, and highly charged), so I will just say, 'I'm going to meditate'. Jill

interrupts, "He makes me so mad because I will want to scream and shout - I'm much more highly strung than he is, but he will go and meditate and come back in 20 minutes with that grin on his face, and I'll still want to argue and get it out of my system - but he just smiles."

"I feel that everyone needs, at some stage, to do T.M." continues Pete, "Because even although you might not be aware of it consciously, the atmosphere is polluted with negativity and one needs T.M. to exist in this kind of atmosphere. I don't go to the Centre regularly, but maybe someday I'd do one of their advanced courses."

CASE STUDY NO.9 - THE PUBLICITY CATCH

Yvonne is a housewife, whose husband is a successful commercial artist. She lives close to the T.M. Centre in a very expensively decorated, though smallish house. Her two children are grown up now, and she has little to do with her time. However, she has a cheerful disposition, and takes life comfortably, giving the impression of an easy temperament and lots of good nature.

Why does someone like Yvonne learn T.M?

"I really only went to T.M. out of curiosity. You see, they used to rent the house over there, and from here we could often hear their concerts on a Sunday evening. They used to have musicians and Indian music and fairy lights all over the garden and we could see it all from the verandah, then someone told me that they practised some strange cult which taught them to leave their bodies, that was the transcending part of it - so that you could get outside your body and see what you looked like from over the other side of the room or something. Then my sister-in-law came here from Rhodesia and I showed her what was going on with the Indian music and the coloured lights and about the transcending, and she said 'No. You've got it wrong - it's not nuts at all, it's the most marvellous thing, they've helped me and Gillian no end.' Gillian is her daughter you see, she was an instrument birth and she's O.K. though, but her head's a funny shape and the optic nerve was damaged, so she can only read with a book over here, like this, (Yvonne puts her head one side).

"But her mind's O.K. thank goodness. Anyway she walks in a funny way, not exactly spastic, but like this, with her head in a funny position and her arms a bit floppy. Esme, her Mum, always says 'I'm sure no one will marry Gillian', and I suppose she knows herself she doesn't attract boys. She's got the sweetest nature, though - too sweet, probably - and she's clever, she's got her C.I.S., and would have gone on to do C.A. but her

father wouldn't've let her, he thought it was too much strain on her. Anyway she must be better because she's in London now, living in a bed-sitter in Kensington, and she's spending all her time with the T.M. crowd in London. She's found a crowd, I suppose, because she's always been a bit left out - the other kids in the family are much younger and they swim for Rhodesia and all that, full of life and nonsense, only Gillian was quite different, she was very close to her mother, and the two of them must have gone into this together. Anyway it fixed Gillian if anything could fix her, if you know what I mean.

"The actual first time I went to T.M. was because they had a Daily News Woman's Morning thing there one morning. I'd paid 50 cents for membership of the Women's Morning, with Mabel my friend, and had forgotten all about it. Then this morning the girl comes to me and says 'there must be something funny going on in the road because of all the cars parked on the road,' and all we could hear in the house was car doors slamming, so I went to see, and there were all these people getting out and walking up towards the top of the hill. Then my friend Mabel happened to 'phone and I said, 'I don't know what's going on in the road, there're so many cars' - she lives just at the corner you see and she said, 'Oh, it's that Transcendental Meditation thing they're having for the Daily News Woman's Morning', and so just out of curiosity we decided to go. We'd paid for 'Woman's Morning' for the year, so it seemed reasonable. I mean I would never have bothered to have gone out of my way to go to it, it was only because it was practically next door. We had to go and sit in the next room because when we arrived it was so crowded that we couldn't get into where they were showing the television film of Maharishi or whatever his name is.

"I don't meditate much, I should I suppose, but I'm a pretty calm sort of person. When I was young I used to be so full of life and I couldn't keep it inside me - even now a lot of the time I feel so full of happiness and just cheerfulness that people don't take me seriously - not that it matters, I don't suppose I care what people think of me very much. I get on with all sorts of people, people are just people, neither less nor more, and I can talk to anyone without shyness or that sort of bother. I don't ever seem to have real problems or crises. I don't know, some people just seem to attract them, like a few friends I've got, or maybe it's if you don't sort out a problem when it begins then it can

get out of hand and that way you land with crises. Right now I've got one friend who's attempted suicide twice, she has a problem with her husband of some sort, she hasn't told me much about it but I heard it from someone else, and she gets these terrible depressions. I think most of these people whose problems get out of hand are just a bit weak. I don't want to sound smug or anything, I suppose it's just the luck of the way you're born, but I have always found it quite easy to be honest with myself and to admit when I'm wrong and I think that helps to begin with. And I suppose I've got my religion, I don't go to church as much as I should, but I just talk to God all the time. A lot of the time you wouldn't even call it prayer, just talking to God. Really I can't imagine any kind of crisis upsetting my life so I rarely was got down. I mean, all my married life, Hans and I've been terribly close, but if he died, I know that somehow the sort of faith I've got could keep me going. I've always had the experience of when I've got a problem of handing it over to God and he's put things straight.

"Yes, T.M. has calmed me quite a bit, when I do meditate, that is. You know this house is in a funny position. You see those flats over there? Well there's no caretaker, and all the people work and they have resident servants who make a fantastic row in the mornings when they're cleaning. They yell out of the windows at each other, and they have bus-driver boy friends who come and have breakfast with them and who they allow to bath in the flats, and what goes on, and all. You wouldn't believe the row though. I mean I'm not hard on them or anything but sometimes it really got me down, and I'd shout at them out of the window, 'For heaven's sake keep quiet, don't make such a row' And some of them were cheeky - the one would just say 'He!' - you know how they do? - and carry on. When I used to go outside I'd hear them say in a la-di-da voice, 'Keep quiet now everyone! Don't make a noise please!' and then they'd laugh their heads off. I just ignored them, but it got me down. I used to say to Hans, 'We pay all this money to have a house in this part, and I might as well be living in the middle of Kwa Mashu! But now, I don't know what it is, but I'm just more tolerant - but, if I hear them, I just go and work in the other part of the house. T.M. has made a difference to the way I react, I suppose.

CASE STUDY NO.10 - PSYCHO-SOCIAL NEEDS

Janet is a young woman of 24 who was recently involved in a very bad motorbike accident, and when she came first to the Centre, had her leg incarcerated in plaster from her hip downwards. She came with her husband who was very protective. Janet confessed however that her chief trouble is her shyness, for which she sought help through T.M.

"I've never been able to talk to people easily. I'd see people over the fence, and would want to go and be friendly, but I never could. I just couldn't make myself. When Bob, that's my husband, has his weekly meeting in his firm, on Mondays, and wives came too, I just couldn't speak to anyone. And the same thing on the exchange - I'm on the telephone exchange, see, at work, I suppose I was a little mouse. We tried Dale Carnegie, it helped a bit, to bring me out of my shell, but we didn't go on with it. Yes, you can do lots of advanced courses once you've done the first one they advertise, but it costs too much - R150 the first one was. You go one evening a week - half past seven to ten, and then one evening a week you go to the teacher's house with your speech so he can help you with it. You make a speech every week, you see, I was terrified, every time. I'd sit there watching for my turn, like I was going to be hanged or something, and I could feel my heart pounding, but it did help though. You do it for three months, and the best part of it, I thought, was the weekend all together, at the end of it, when you go to a hotel. This is at the end of the course, after three months of it. It didn't really help me deep down, I mean it didn't leave me feeling different deep down, like T.M. does, but I got a bit more used to speaking up, even though I was still shy about it. The people were nice, I got to know hundreds of people through it - all sorts of people you meet in business, like the other day, on the exchange a man asked me to take a message for the boss, because he was out, so when he said his name, I said 'Excuse me, do you by any chance know a Mrs.Hayward?' Just like that - and he was quite taken aback, so I said 'A Mrs.Janet Howard. who did Dale Carnegie?', and he said 'Yes of course I do!', so I said 'Well, that's who you're talking to!', and we had a chat. He gave me a message for the boss - yards long - and when I took it to him he said 'What did this guy sound like? I mean did he sound a reasonable sort of bloke?' The message was all about bonds and things, it didn't mean anything to me, but the boss said he understood - So I said 'Yes of course, I know him you see.'

"That's the thing about Dale Carnegie, you get to know all sorts of people, but it was probably T.M. that helped me most to come out of my

shell. Yes, you meet lots of people doing T.M. too, but they're a different sort of people, nicer, most of them I'd say. I suppose anyhow I wouldn't do Dale Carnegie again. T.M.'s brought me out of my shell much more. I used to get terrible depressions, that's the thing about being so shy, you're all closed up in yourself, then this friend of ours, he used to take drugs, then he went to T.M. and now he's a different sort of person, both his shyness and drugs. So when I saw how he's come out of his shell we decided to try it. First that happened was my hay-fever. You see I get it from cats, and that first night when we sat in that room and that Siamese cat came in, I said to Bob, 'You wait, I'll have hay-fever in five minutes!' and sure enough - in five minutes - hay fever! Not the other evenings though - that cat was always there, and as soon as I had started meditating, I'd go there, and the cat'd be there, but not a thing! Now I go to Bob's Monday meetings with all the wives, and I find mostly I can just talk to everyone. Everyone was coming to Bob, saying 'What's happened to your wife? She's come out of her shell!' I admit I still do sometimes get depressed and have set-backs. My leg's been a big trouble, you see the doctor's put it in plaster now, after seven months from the accident. There were five breaks, and they fixed it first time with pins in two of them and a nail in one, and the rest they just left to mend. I was off work for five months we had to go and stay with my parents, and let this house. So you can imagine how I felt when they said after seven months, 'I'm afraid Mrs. Hayward, we're going to have to put you in plaster', right up to the hip it is too. T.M. has certainly made the pain easier, I don't know how, and I feel calmer about it, and I suppose you can't expect miracles, can you? Maybe my meditation's wrong, because I get very irritable sometimes after meditating, I don't know why - I must get it checked. But I do feel I'm making progress though.

"No, we don't go to any particular church - when I say we go to church a lot I mean we've tried them all, we try anything we hear about, but I don't belong to any one in the proper way. My friend goes to the Full Gospel church, and when I told her about T.M. she was very interested, so I said, 'Why don't you come along?', and she said she'd have to talk to her minister about it first. So when I asked her about it again, she says her minister says it must be the devil, so I just said, 'Oh well, it doesn't feel like that to me', and next time I saw her she said her minister wants to ask me about it, so I said, 'Send him along! I won't turn him away!', but he never came. I told her to tell him, just come to the lecture and see for yourself.

"I wouldn't say my shyness is the sort of thing you'd take to the psychiatrist, sure I bet lots of people come to T.M. because they've got a crisis, or some kind of problem, but a psychiatrist's for people who're sick, not like me. Being shy's just the way I am. Now, I've got a friend who's taken her child to the psychiatrist, because she can't sleep, of all silly things, imagine spending all that money just because the child can't sleep! I said to her, 'Why waste that money? Why not just do T.M.? Both of you? I don't know about people really - You saw that girl in the office? At the Reception? Well, she's in the middle of a divorce, and she's in a terrible state, and I tried to get her to do T.M., but she's not caught on to it yet. But it would be a good thing for more people to do T.M. instead of taking tranquillisers, or running to the doctor, or worse still, paying all that money to the psychiatrist.

CASE STUDY NO.11 - RELIGIOUS NEEDS

Hans is a Continental Jew in his middle fifties, whose early life was blighted by the Nazi terror in Europe. As a young man in his late teens, his parents, and those of his wife, committed them to each other's trust, and in the ensuing holocaust, neither of them saw their parents again.

As refugees from the Nazis they spent several years in refugee camps in the middle east, and were finally settled in Israel. In the 1950s however, they emigrated to South Africa, where Hans does a clerical job. His wife works in an art gallery in the town, and their interests and associates are generally of a higher socio-economic order than his profession indicates, since he is a cultured and well-read man.

Although Hans recognises himself as thoroughly Jewish, he is not an orthodox Jew. He and his wife tried to return to Israel to live in 1973, but found that conditions were too difficult, and that their roots are now in South Africa, and they returned again to take up their lives in Durban. It was while he was in Israel, that Hans and his wife were introduced to T.M. Hans claims that meditating has made a vast difference to his life, in that it has given him a new calm.

"Many of my friends in Israel meditate, Israeli people are very keen on T.M., and there is a big movement there. Imagine what it is like to go on a residence course with 200 people meditating, the feeling of community and belonging is very great. I think the reason why Israeli people are so involved in T.M. is because of their political situation, and the perpetual stress in which they live, just in their daily lives.

"In the first place I only started doing T.M. out of curiosity, and not because of any conscious problems. I've always been interested in phenomena that people might call "strange", like U.F.O.s and re-incarnation. Things that people dismiss just because science hasn't proved them.

"But having started T.M. out of curiosity, and having gone on that residence course, I feel that I couldn't do without it now. It has become a way of life for me now. The twenty minutes twice a day meditating is so much part of my routine that if I forgot it in the morning, it would be like going out without putting my shirt on, or going to bed at night without having a bath.

"How has it helped me? Well I suppose the main thing is that it has improved my relationships with people. I don't feel religious about T.M. or anything like that, but I just see it as a source of self-development and self-fulfillment. And this inevitably means that one's relationships with other people improve. I don't feel that I need to do any more courses, what I'm getting out of T.M. at the present, is sufficient." And what he has learned at this stage is enough for him to cope with life around him and the negative vibrations in the atmosphere.

"I believe strongly that if more people meditated there would not be so much destruction, or prejudice or hostility in the world, and that people would be able to live in harmony together. Maybe we've got a long way to go yet, and so we can't afford to let the aggressors get away with it, that's why I believe firmly in capital punishment, but as soon as more people start to meditate, then there will be less need to impose these punishments. The guilty party should always be punished, but through meditation, there should be less crime, and therefore less need for retribution."

CASE STUDY NO.12 - INDIAN MEDITATOR

Peter is a clerk in a printing works. He is a young man, well-dressed and well-spoken, of about 25. He lives in a middle-class Indian suburb.

"Well" he explains, "I saw the ad. for T.M. in the newspaper. For a long time my wife has been pressing and pressing me to go to the temple and make a puja,⁽¹⁾ or something like we do in our religion see. Things go

(1) See Glossary

wrong in the house. My brother and his wife and children and us we all live in the same house and those two women, our wives, they used to be friends but now, like since about two years, they fight all the time. Trouble started when my wife's last baby was born. It was premature, and cried all nights and days. My sister-in-law, she's had four children and this one is only my wife's second, so she thinks she can just tell us what to do to stop the baby cry. And then my brother's children come home from school and wake up the baby with their play. My wife thinks it's the unlucky house we got, and wants me to get the priest here to find what's up with the house and put it O.K.

"When I come home day by day there's my wife and I can see by the way her face's looking that there's been fights. My sister-in-law's pregnant again and now there's quarrelling coming about the two rooms we got, for our family, with them and five kids in two rooms and why we don't let their one kid sleep with us. I want my wife to go. It helped me quite a lot. The noise seems better at our place, it goes over me like water sometimes when I'm meditating or when I first stop, and my wife says she notices I don't smoke so much now. Maybe I don't need to do something like smoke when I'm not feeling churned inside with these women not talking or else shouting.

"Maharishi's an Indian which makes it funny. It goes Indian - Whites - Indian when it comes to me. This helps me to like it at the Centre. No, I haven't been to any other meetings there, and I don't think I will be going there often. Not that it's a bad place, but you can meditate anywhere. See, that's what's useful about it.

"My daughter, she's nine (we lost one baby after her). She keeps asking, asking what it's like there and what we do there. She's not interested to meditate, just wants to know what white people's house is like. Maybe I can teach her to meditate if she wants to, but maybe it's best if she goes with her mother to the temple."

CASE STUDY NO.13 - INTERLUDE AT SEELISBERG

Kevin had been at University in South Africa, where he had been taking drugs extensively and had generally identified with the 'hip' scene. Having completed one year B.Sc. he decided to go to Europe to seek further "Enlightenment". He felt the drug world had opened his eyes to new values and he wanted to explore these further. Since Switzerland

was one of the few places where he was acceptable on a Rhodesian passport, he made in that direction. Asked what he did in the two years he was there he said sweetly, "Mostly took drugs and made electronic music." For a time he lived in a commune with others who were experimenting with drugs, and he went so far into the drug scene as to have spent a short time of heroin, before deciding against the self-destruction that it seemed to him to portend.

After a time a friend from South Africa, who was a T.M. teacher, turned up at the commune en route to Seëlisberg where she was going to attend an advanced teacher's course. Kevin had heard of T.M., and had seen pictures of Maharishi Mahesh Yogi and his activities in Switzerland. He had thought of it as a community centred around Maharishi; a sort of Ashram. "I thought it would be a sort of simple affair, an ascetic life of sorts, where one could experience some sort of mystical enlightenment, away from normal life. I had read a lot on mysticism and had tried drugs in search of some kind of personal enlightenment or transcendental experience, but had never before had the opportunity to learn about this sort of thing from a teacher, or to talk to people who had really achieved enlightenment. So I went along with this girl and her boy friend." In fact Kevin had to learn to meditate before he was acceptable as a student at the Centre. For this he had to be initiated and to have had a few months' experience of T.M. before he could enrol. Only once he qualified in this way was he eligible for courses at Seëlisberg - on payment of R1000 for 6 weeks' residence and tuition. But since he did not have the money, however, he was allowed to come to work at the Centre, to accumulate "credit" towards a study course.

"They gave me a job as a waiter, at the first hotel. I was in.⁽¹⁾ The particular one where I worked was two put together to form an enormous place. Courses were conducted here, and there was a printing press, and all sorts of equipment which must have been worth a fortune. After a bit they moved me to another similar Centre higher up the mountain.

"My main job at the first place was to replenish the bowls of nuts and raisins, that were always on the dining table. The hours weren't long, and I had lots of time to myself. It is the most beautiful place, with a forest close by, and when I had time off I used to go into the

(1)

T.M. courses in Switzerland operate from hotels, either rented out of season, or owned by T.M.

forest and play my guitar.

"The second Centre wasn't nearly so nice because it was in the snow, and apart from the work being harder, there wasn't anywhere one could wander off to. Here I mostly served food. What food! They live like kings on exotic stuff that's flown in from all over the world - dates from California, grapes from Italy, pineapples from I don't-know-where; they have this luxurious living, with the best of everything in these International standard hotels; the best Swiss hotels.

"Of course they don't touch meat, or alcohol. No one tells you you mustn't but it's an absolutely strict rule anyhow. Yes, well, I used to smoke, even though there's a rule against this too. I used to have to sneak my cigarettes in, as if I were a school boy, or something, and snatch a smoke when I could, but there's no drink in the place, and most people probably keep the smoking rule I suppose.

"The community was about 200 in all, and it got to be a very tense, tight, rather inbred little group after you had been there for a time. There was but no contact with the village, or the outside life at all, so all one's social contacts were within the group, and relationships seemed to get exaggerated, somehow. There was a fair amount of sex, and it wasn't frowned on. Some of the Centres are celibate - there's a community of T.M. people who are called the Bramacharyas and they're celibate, but for the rest no one minds too much about sexual relationship. Maharishi is supposed to say, though, that too much sex is a drain on one's energy. He is quite celibate himself.

"Maharishi himself never stays at any one of his Centres for long. He doesn't really seem to be settled in any one place. He comes with his retinue of neatly dressed, businessman-like attendants, by his own helicopter, or if he goes on ordinary airways, then he always travels first class. As he walks around, there are these men with note-books, and he dictates to them as he goes. I suppose he's dictating policy, or letters, or composing pamphlets and the like. He's a funny, tiny little man, rather disconcerting because he is always chuckling. I don't know whether it's nervousness or what, but he's always chuckling. Wherever he goes people seem to congregate into hysterical, excited crowds, and try to give him flowers as he walks past. Sometimes he will stop and give a

flower to a child - there were quite a few children at the Centre - and everyone seems to be in competition with each other to show how much they love Maharishi - to show their love for him. The Centre must spend thousands of rand on flowers. When he comes, even in the middle of winter, the whole place is an absolute sea of flowers. I once spent about R2 buying a rose to give to Maharishi.

"Many of the people there seem really happy, but not all. Some of them laugh when they are alone; supposed to be meditating - mad, hysterical laughter which used to wake me up. It's really most weird. I suppose meditating has this effect on some people. Most of them were really calm and fulfilled in that life, but there was this one guy, for instance, who didn't integrate at all, but just sat about by himself looking switched off. I suppose most of the happiness there was a bit sort of exaggerated really. There was all this talk of purification, and there seemed to be a very competitive atmosphere about who had achieved the greatest degree of purification. "Purify, Purify"! it was a kind of obsession. One day I went into a guy's room, and he had about five sticks of incense burning and I said 'Whew!', because it was overpowering. He just said to me 'Obviously you're not sufficiently purified to take it!' Not joking, or anything.

"And then another time we all had to go on a grape-juice diet. We drank or ate nothing except grape-juice. It was quite nice really, except that I got 'flu. I suppose my resistance was lowered because of the diet. But they always cope with anything like that by saying 'Getting 'flu shows you're being purified, it's coming out of your system,' so they hold it's a good thing to get 'flu!

"It's like a belief really. They invite you to argue in the Courses, but if you do, you can only argue up to a certain point and then their minds are closed. They just believe with a kind of absolute, unquestioning faith.

"Their world is full of cliches like 'transcending' and 'cosmic consciousness' and 'unstressing'. This 'unstressing' used to get me down, because if you behaved what they'd call badly, then it was good, because you were unstressing. So either way you can't lose. Meditating enables you to behave calmly, lovingly and sweetly, but if you don't, then it's because T.M. is helping you to unstress, which is also "good".

"A lot of what goes on in the classes is secret. If you were only a waiter, or only doing SCI, as I was, you weren't allowed to listen to the lectures of the advanced courses. These tapes were only for the people who had got further in meditating. They say that when you reach 'cosmic consciousness' you get given a different way of meditating. This one guy I knew there used to meditate for an hour a day. I never knew how one, or anyone else knew when one had reached cosmic consciousness, since no one tells you what to look for. There used to be kind of group discussions on our experience, and I remember one person saying something like 'I saw the dissolution of my ego', I suppose this was the kind of thing they were looking for as a sign that you were getting there. And there used to be people who kind of gossiped about how others were getting on.

"It was a tremendous status symbol to be "advanced", that's why one didn't like to admit one still smoked, or liked meat, because these things were not sinful, they were a sign that you hadn't got far, if you still liked them; a sign of your lack of "purification". Once I heard one guy say of someone, to someone else, 'I'm sure Peter's on cosmic consciousness, look at the way he walks!'

"I left after about five weeks. I felt it didn't really answer what I was looking for. Sure, when I first started meditating, it did a lot for me, but it didn't last. Also it was so Americanised, and so high-powered in a business sense, and that was just what I was trying to get away from. They promise that T.M. can meet your every desire, and that's just nonsense, I mean, how can it? Basically I wanted to be with people to learn to communicate with people on a personality level, rather than on a spiritual level. I think I got over the mysticism thing. I felt shut off from wider experience of people there. They were quite easy about my going. Anyone is free to go anytime.

"No I don't meditate now, it just doesn't do anything for me. I don't like the image of big business either. I'm sure the people who are really in it, though, aren't in it for the money. They really believe that the world can only be saved through T.M. and this is made possible through good business organisation and lots of money. So this is their objective, collecting money isn't an end in itself; they're quite sincere, but of course if you have this fantastic standard of living without having to think about being paid or anything, you don't need money anyway. They

really believe, but they've got it good too.

"No, I don't think SCI tells one anything more about T.M., or what goes on, than you learn at an introductory lecture. It's just saying the same things in different ways, and over and over again. I see it like this, you can use your intelligence on T.M. up to a point, and thereafter you have to choose between the two. If you go on examining it, questioning things, then you can't go on finding T.M. satisfying, but if you settle for T.M. then you have to stop thinking, and perhaps those lectures which just repeat things over and over again fill the void. So that you become like a walking lecture, and the more you hear the same thing the more you believe it. Take Sally, for instance, she's a teacher, she is just so filled with those lectures that whenever she speaks, that's all that comes out. I met her back in South Africa the other day. She's at the Durban Centre now. She sounds so funny when she talks, she's a South African sure, but she's got the T.M. accent, it's a sort of American drawl or lilt with special emphasis on certain syllables, for instance, when you want to say something is beautiful, or marvellous. They seem to learn not only the lectures but how to speak them and one gets the feeling that this gets to replace ordinary speech."

CASE STUDY NO.14 - A T.M.TEACHER

Ann is a woman of about 30 who has been teaching T.M. for three years. She grew up on a farm in the Transvaal when her home language was Afrikaans, and attended an Afrikaans university where she did a Bachelor of Arts degree. Having completed this she came to Durban and found employment in a market research company.

When Ann was still in her early 20s she met and fell in love with a married man. After a time he moved away from his home, and she went to live with him in a flat. This association lasted for five years and Ann says "It took me the whole of the last year to realise that there was no future in our relationship, and to have the courage to break it off."

Having broken off her love affair Ann decided to leave her job and to leave Durban altogether. She moved to Johannesburg and to a new job, and at the same time "went to" T.M. to learn to meditate. "Within 3 months I was in Switzerland on a teacher's course" She says with pride at having found what she was looking for in life. "Since then things

have only gone ahead for me", she concludes.

An imaginative reconstruction of Ann as a person through these early years of adult life could present her as a stereotypical country girl in encounter with city sophistication. She probably expected marriage from her sexual liaison, and when she realised it was not forthcoming experienced a traumatic loss of faith. In this condition she "sought refuge" in T.M. Both its promised security, and its community offered solace for her psycho-social distress. In another age Ann might have become a nun. In fact her retreat into the T.M. community with its somewhat exclusive teacher group at the centre is not entirely unlike a monastic environment. Its austerities of eating and drinking have the effect of removing those who observe them from easy social contact with outsiders. Ann once said "We at the Centre have no friends except those who come to see us here. We are quite separated from the outside world." Despite this Ann dressed smartly, and has an easy outgoing manner. She has a strong, attractive personality and her general approach and appearance would be in keeping in a city office.

APPENDIX F

ACADEMIC ASSOCIATIONS OF M.I.U. FACULTY MEMBERS

The following is a list⁽¹⁾ of the academic institutions from which Resident Faculty members of M.I.U. are graduates

University of California at Berkeley
Rice University
Columbia University
Princeton University
Sanskrit University (Benares, India)
University of Chicago
University of Pennsylvania
McGill University
Cornell University
London School of Economics
Cambridge University
Massachusetts Institute of Technology
University of Oregon
University of California
Oxford University
University of Illinois
University of Kentucky
University of Texas
Northwest University
University of Maryland
University of California at Davis
University of Tubingen (Germany)
University of Missouri
Michigan State University
Yale University
University of Hyderabad (India)
University of Ghent (Belgium)
University of California at Los Angeles
University of Hawaii
University of California at Riverside

(1) taken from M.I.U. Catalogue of 1975/76 pp.411-413

Stanford University

Harvard University

Boston University

University of Cincinnati

University of Toronto

York University

University of Wisconsin

University of Alberta

City University of New York

New York University of Law

GLOSSARY OF SANSKRIT TERMS⁽¹⁾

1. Āsana — Sitting in peculiar posture according to the custom of devotees (five or, in other places, even eighty four postures are enumerated).
2. Bhāgavadgita — 'Krishna's Song'. Name of celebrated mystical poem (forming) an episode of 18 chapters... containing a dialogue between Krishna and Arjuna in which the Pantheism of the Vedānta is combined with a tinge of the Samkhya, (one of the three great divisions of Hindu philosophy) and the later principle of bhakti or devotion to Krishna as a divine being.
3. Gūṇa — quality or attribute.
4. Guru — spiritual parent.
5. Māntṛa — Mystical verse or magical formula; incantation or charm.
6. Pūja — honour, worship or respect: homage to superiors or adoration of the Gods.
7. Siddhi — Complete attainment (of any object); coming into force.
Matīā Siddhi — a practical form of magical power.
8. Shankara* — One of the principle sources of contemporary Hindu practice.
9. Shankaracharya* — One of the seats of learning that Shankara set up in an attempt to preserve his teaching from distortion.
10. Vedānta — Name of the second and most important part of the Mīmāṃsā, or third of the three great divisions in Hindu philosophy, really the sole orthodox component of the pantheistic creed of the Hindus of the present day, a creed which underlies all the polytheism and multiform mythology of the people.

Acronyms

IMS	International Meditation Society
MERU	Maharishi European Research Institute
MIU	Maharishi International University
SIMS	Students' International Meditation Society
SRS	Spiritual Regeneration Society
T.M.	Transcendental Meditation

(1) Taken from Sir Monier Monier-Williams A Sanskrit-English Dictionary, (unless otherwise indicated).

* Taken from Kroll, U. op.cit.

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