

COLLEGE STUDENT DEVELOPMENT  
AND TRANSCENDENTAL MEDITATION:  
AN ANALYSIS AND COMPARISON

Dissertation for the Degree of Ph. D.  
MICHIGAN STATE UNIVERSITY  
WILLIAM HENRY BARR  
1974

**LIBRARY**  
**Michigan State**  
**University**

This is to certify that the  
thesis entitled  
College  
Student Development  
and Transcendental Meditation:  
An Analysis and Comparison

presented by

William Henry Barr

has been accepted towards fulfillment  
of the requirements for

Ph. D. degree in Higher Education



Major professor

Date July 5, 1974

0-7639



## ABSTRACT

### COLLEGE STUDENT DEVELOPMENT AND TRANSCENDENTAL MEDITATION: AN ANALYSIS AND COMPARISON

By

William Henry Barr

A possible integration between the "student development philosophy" of Arthur Chickering and the "meditation philosophy" ("transcendental meditation") of Maharishi Mahesh Yogi is explored. The central propositions of each system--as they pertain to human growth--are presented, analyzed, and discussed in light of published commentary and research.

Chickering's central propositions about human growth are his seven "vectors of development": developing competence; managing emotions; developing autonomy; establishing identity; freeing interpersonal relationships; developing purpose; and developing integrity. Maharishi's central propositions about human growth are "deep rest"; a "fourth state of consciousness" ("transcendental consciousness"); a "fifth state of consciousness" ("cosmic consciousness"); "natural development"; and "self-awareness." The extent to which Chickering's and Maharishi's central propositions are substantiated by research is illustrated.

690173

William Henry Barr

The attempted integration between these two models is unsuccessful. The major difficulty is their diverging views of identity development. For Chickering, identity eventuates from a fusion of both "inner" processes (within the consciousness) and "outer" events (in the environment). For Maharishi, identity is solely the result of an "inner" process within the consciousness. Thus the two models are fundamentally incompatible.

Had the integration been successful, Maharishi's meditation technique might have been shown to be useful in achieving the goals of student development in higher education. Also, attempts to integrate other meditation philosophies with educational theory would have been worth pursuing. Because this integration failed, those prospects seem remote.

An introduction to transcendental meditation is provided, describing its "ritual," "belief," and "world plan" aspects. A report of the exposure of transcendental meditation in published media is provided in the appendix.

COLLEGE STUDENT DEVELOPMENT AND TRANSCENDENTAL  
MEDITATION: AN ANALYSIS AND COMPARISON

By

William Henry Barr

A DISSERTATION

Submitted to  
Michigan State University  
in partial fulfillment of the requirements  
for the degree of

DOCTOR OF PHILOSOPHY

Department of Administration and Higher Education

1974

© Copyright by  
WILLIAM HENRY BARR

1974

## DEDICATION

To my wife, Corry, who gave--and gives--so much.

## ACKNOWLEDGMENTS

Graduate students oriented primarily to theory need the "realism" of those oriented to plain English, clear sentences, and appropriate notation. Such students are often surprised to discover that realism about detail can be combined with strong "intuitive hunches" within one professor. Yet such is the case with Dr. Louis C. Stamatakos, the chairman of the doctoral committee, to whom the author is particularly indebted.

The author has profited greatly from the "mountain top" vision of Dr. Max R. Raines, a professor who made the jungle less "jungle-ish" and often revealed the thin outlines of a path.

The advice of a professor concerned with "disinterested interest"--Dr. Walter F. Johnson--was also of great value to the author.

The professor who initially encouraged the author to understand the meaning of culture and cultural change is Dr. Iwao Ishino, an anthropologist who spent far too much time in "field work" with a confused graduate student.

A special word also, to Miss Joy Tubaugh, who read the final draft and, in this writer's absence, followed through with a host of details in presenting this dissertation to the graduate office at Michigan State University.

The author is grateful to Mrs. Linda Kraut, who typed many rough drafts and offered several suggestions. Mrs. Fayann Lippincott typed the final manuscript--a thankless, frugal adventure.

## TABLE OF CONTENTS

	Page
LIST OF TABLES . . . . .	vii
 Chapter	
I. INTRODUCTION . . . . .	1
Two Theories of Human Growth . . . . .	1
Need for this Study . . . . .	3
The Wider Context . . . . .	3
The Narrower Context . . . . .	7
Methodology . . . . .	7
The Purposes of This Study . . . . .	8
 II. TRANSCENDENTAL MEDITATION . . . . .	10
TM Ritual. . . . .	10
TM Belief. . . . .	14
"Being" . . . . .	16
"Art of Living". . . . .	17
The TM Movement. . . . .	19
Propositions About TM. . . . .	21
Proposition One: Deep Rest. . . . .	23
Proposition Two: A Fourth State of Consciousness. . . . .	25
Proposition Three: A "Fifth State of Consciousness. . . . .	27
Proposition Four: Physiological Aspects of the "Fifth State of Consciousness". . . . .	27
Proposition Five: Psychological Aspects of the "Fifth State of Consciousness". . . . .	30
Proposition Six: Natural Development . . . . .	35
Proposition Seven: Self-Awareness . . . . .	37

Chapter	Page
III. THE STUDENT DEVELOPMENT PHILOSOPHY: HENRY MURRAY, ABRAHAM MASLOW, AND ARTHUR CHICKERING . . . . .	40
Murray's Personology. . . . .	42
Maslow's "Self-Actualization". . . . .	46
Arthur Chickering's "Identity" . . . . .	50
Chickering's Central Theme. . . . .	51
Vector One: Developing Competence . . . . .	56
Vector Two: Managing Emotions . . . . .	58
Vector Three: Developing Autonomy . . . . .	60
Vector Four: Establishing Identity. . . . .	62
Vector Five: Freeing Interpersonal Relationships . . . . .	63
Vector Six: Developing Purpose . . . . .	64
Vector Seven: Developing Integrity. . . . .	65
Overview of Chickering . . . . .	66
IV. A COMPARISON AND CONTRAST OF TRANSCENDENTAL MEDITATION AND THE STUDENT DEVELOPMENT PHILOSOPHY OF ARTHUR CHICKERING . . . . .	70
Conclusion of Argument . . . . .	80
V. IMPLICATIONS FOR HIGHER EDUCATION: THEORY AND PRACTICE . . . . .	83
"Model Of" and "Model For". . . . .	84
Four Normative Statements About Theory Building . . . . .	85
TM and Student Development: Models. . . . .	86
TM and Student Development: Movements. . . . .	87
Encountering TM Students . . . . .	92
The Prospect of Further Integration. . . . .	98
APPENDIX TRANSCENDENTAL MEDITATION IN THE PUBLISHED MEDIA. . . . .	102
BIBLIOGRAPHY . . . . .	132

## LIST OF TABLES

Table	Page
3-1. Number of People Initiated Into Transcendental Meditation in the United States .	103
3-2. Geographical Distribution of People Initiated Into Meditation in the United States--September 30, 1971 . . . . .	104

## CHAPTER I

### INTRODUCTION

This dissertation is addressed to professors, administrators, researchers, and theorists in higher education. It is an attempt to integrate two theories of human growth, and is especially focused on that growth which occurs during the college experience of the young adult.

#### Two Theories of Human Growth

The first theory is the so-called "student development philosophy," a point of view now in vogue among some theorists of higher education<sup>1</sup>--especially those associated with counseling, "experimental college" programs, student affairs, and similar fields. The central thesis of the student development philosophy is that the college student hosts within himself a vast, untapped "potential self." The potential self, in this view, encompasses a wide

---

<sup>1</sup>"Student Development Services in Higher Education," Commission on Professional Development, Council of Student Personnel Association in Higher Education, July 14, 1972.

sensibility: intellect, emotions, volition, and ethics. The student development philosophy is a position that teaching, administration, and the out-of-class life of the student should be structured around a commitment to "actualizing" the inner potential of the emerging young adult. The case of the student development philosophy is based on existing research and theory in the behavioral sciences: psychology, sociology, and anthropology.

The second theory may be called the "meditation philosophy," a program of "inner learning" now embraced by thousands of college students (and faculty) as well as many people outside of higher education.<sup>2</sup> As with the student development philosophy, the meditation philosophy; affirms the existence of a potential self with vast possibilities for human sensibility and behavior. The meditation philosophy, too, is a position that higher education should focus on giving birth to this potential self. The proponents of the meditation philosophy, however, are Eastern spiritual teachers, monks, and gurus. They base their case primarily on Oriental metaphysics--Hinduism, Buddhism, Zen, and their Western re-interpretations. Yet many of the claims about meditation are now being tested within the paradigm of Western physical and behavioral sciences. As a result, some educators are taking a second

---

<sup>2</sup>Jacob Needleman, The New Religions (New York: Doubleday, 1972); John White, The Highest State of Consciousness (New York: Doubleday, 1972).

look at the meditation philosophy to determine whether educational theory and methodology ought to incorporate Eastern meditative techniques into Western curricula.

### Need for this Study

Because both the student development philosophy and the meditation philosophy seem to be affirming similar goals--at least at first glance--it is theoretically possible that the meditation philosophy could serve the goals and methodology of the student development philosophy. The methods of meditation may provide a "technology" effective for engendering the individual growth valued in the student development philosophy. It is that possibility which prompts the present investigation.

### The Wider Context

There is a wider context, however, toward which this dissertation can only gesture. It nonetheless provides a framework for the efforts herein. In this wider context more is at stake than the possible integration of two philosophies of human growth. What is at stake is a major problem facing modern education.

Modern man, on the one hand, has created a vast technology. To build and manage this technology requires a certain kind of consciousness. It requires habits of thinking and responding which "mesh" with the needs of the

technology.<sup>3</sup> And an education which is modern, clearly, must prepare its adults-to-be by engendering in them modes of thinking commensurate with the demands of technology. For education to fail in that would be scandalous.

Equally scandalous, however, is an education which fails to acquaint the young with another dimension of human existence. For modern man, on the other hand, has an "inner life"--a constellation of images, intuitions, "archetypes," and so forth.<sup>4</sup> Yet modern "technology" for inner life exploration seems quite primitive alongside, for example, the technology for exploring outer space. Modern man builds a great missile but seems to suffer from a weak sense of personal identity.

Although technological forces and inner potential may not necessarily be opposed to each other, many modern men clearly feel that to be the case. The rise of much of the so-called "counter culture" in the 1960s bears witness to that sentiment, as Theodore Roszak has shown.<sup>5</sup> Perhaps it is more accurate to state that modern men are ambivalent --ambivalent about technology and ambivalent as well about the mysterious world within.

<sup>3</sup>See especially Peter Berger, Brigitte Berger, and Hansfried Kellner, The Homeless Mind (New York: Random House, 1974).

<sup>4</sup>See Frieda Fordham, An Introduction to Jung's Psychology, 3rd. ed. (Baltimore: Penguin Books, 1966).

<sup>5</sup>Theodore Roszak, The Making of a Counter Culture (New York: Doubleday, 1969).

Be that as it may, modern education faces a highly significant problem. In establishing goals, in shaping the curriculum, in building a symbol system which can inform practice, which is to be decisive? The requirements of the technocracy or the inner life of the human being? Will both weigh equally? This question, of course, is not particularly new.

Historians of American education have traced problems similar to this throughout this nation's development.<sup>6</sup> The issue takes form as "professional" versus "liberal" education, as "vocational" versus "great ideas" curricula, and other controversies. The energies of many institutions have been rallied about concepts such as these, even though in some (perhaps most) large public universities no single concept holds total sway.

College students have played a central role in institutional life, particularly during social upheaval and rapid cultural change.<sup>7</sup> Particularly in the 1960s, the power of college students was probably felt by almost every institution in the country. The anti-war movement; drastic changes in music, dress, and "life-style"; the rise of the "counter culture" and assorted mystical religiosity--all of these seem to have been introduced and manifested primarily

---

<sup>6</sup>Frederick Rudolph, The American College and University: A History (New York: Vintage Books, 1965).

<sup>7</sup>Ibid., Chapter 7.

by college students. Some of these changes, welcomed or not by adults, persist in the 1970s.

The meditation philosophy is one of these persisting phenomena, and its persistence seems to suggest that meditation is filling some kind of "felt need" in the lives of students. The persistence of the meditation philosophy may suggest that even those students who have not chosen to meditate also feel a vacuum in their inner life. For marginal people in a society--in this case, meditators in college--often are sensitive to problems which "mainstream" people also feel but do not immediately act upon.<sup>8</sup> Meditators could be thought of as pioneers, the first to explore new territory. The more cautious may later follow them. (Of course, the reverse is possible. Mediators may have left the mainstream and opted for what is in fact a cul de sac leading nowhere. Some "pioneers" are probably more driven than they are genuinely sensitive to new directions of human life.)

In any case, the point is that the meditation philosophy is a model of human growth nested in a movement for cultural change. In a sense, the student development philosophy is also a movement--it has a certain following in higher education. Whether the meditation philosophy and the student development philosophy--as movements--hold strong prospects for success is not central to this study.

---

<sup>8</sup>Rollo May, Love and Will (New York: Norton, 1969), Chapter One.

Neither is the tension between technology and inner potential. But the wider context is a kind of framework which looms in the background and gives a sense of urgency to any effort exploring issues which address, even in part, some of the broad problems of modern education.

### The Narrower Context

The effort at hand, narrow as it is, must focus even narrower. For to attempt to integrate the student development philosophy and the meditation philosophy requires that both be clearly defined. The primary need in such a definition is for the central propositions of student development and meditation to be specified, analyzed, and discussed in light of the writings and research on them. Then an integration may be attempted.

### Methodology

Two broad methodologies are possible. Various approaches to student development and meditation may be presented or a "representative position" from each field may be presented. This dissertation follows the latter strategy. By examining an approach from each field, the material chosen is easier to identify and manage; each view can be represented in greater detail; and more precision is possible in the integration stages.

The student development philosophy is represented by Arthur Chickering's book Education and Identity.<sup>9</sup> The rationale for selecting Chickering over other writers is presented in Chapter III.

The meditation program of Maharishi Mehesh Yogi<sup>10</sup> (known as Transcendental Meditation or "TM") has been chosen to represent the meditation philosophy. There are several reasons for this selection. (1) The form of meditation advocated by Maharishi is offered widely throughout the United States. (2) Many college students have learned his form of meditation. (3) Several research reports with favorable findings about TM have been published in reputable scientific journals. (4) Some psychologists use the TM technique as an adjunct to therapy.

### The Purposes of This Study

The purposes of this dissertation are to define the central propositions of Chickering's development theory; to define the central propositions of Transcendental Meditation as it pertains to human development; to show the extent to which these propositions have been substantiated by research; to compare the central propositions of each

---

<sup>9</sup> Arthur W. Chickering, Education and Identity (San Francisco: Jossey-Bass, 1972).

<sup>10</sup> Maharishi Mahesh Yogi, The Science of Being and Art of Living (New York: New American Library, 1963).

model; and, finally, to determine the extent to which these models are compatible with each other.

Chapter II is an analysis of Transcendental Meditation (TM). It provides an overview of TM, presents several propositions about TM and human growth, and shows what published research on TM establishes or fails to establish regarding each proposition.

Chapter III is an analysis of the student development philosophy of Arthur Chickering. It presents his seven "vectors" of development and their relationship to his central concern--identity.

Chapter IV is a comparison and contrast of TM and Chickering's theory. It reveals their agreements, partial agreements, and disagreements.

Chapter V is a discussion of the implications of this study for higher education.

The appendix is a summary of the exposure which the TM movement has received in published media.

## CHAPTER II

### TRANSCENDENTAL MEDITATION

The founder and ultimate authority of the TM movement is Maharishi Mahesh Yogi, a monk from India. A detailed account of Maharishi's exposure in the United States may be found in the appendix.

"TM" is an ambiguous term. It may mean (a) the meditation ritual, (b) the belief system about that ritual, (c) the movement as a whole and the organizations which bear the movement, (d) or combinations of the above. In this study, the meaning of "TM" will usually be clear by the context in which it appears. Mainly, "TM" will mean either the ritual or the belief system. But in order that the reader can visualize "TM" as a whole, all of these meanings will be discussed. Then seven propositions or summary statements about TM will be presented along with analysis and commentary on those propositions.

#### TM Ritual

TM ritual is a technique performed twice a day, once before breakfast and once before the evening meal.

For about twenty minutes the meditator sits comfortably, usually in a room by himself,\* closes his eyes, and meditates as he has been instructed. The technique which is used

may be defined as turning the attention inwards toward the subtler levels of a thought until the mind transcends the experience of the subtlest state of the thought and arrives at the source of the thought.<sup>11</sup>

Not much more may be said about TM ritual. The reason is that, prior to being taught TM ritual, the candidate consents that he will not disclose how Transcendental Meditation is taught. The issue seems to be not so much secrecy as maintaining the "purity" of the instruction. For learning TM is an oral process which, unlike yoga postures, cannot be recaptured on paper or "explained" to someone else.

But certain aspects may be disclosed. TM ritual has little in common with the usual notion of meditation in Western culture. It is not "day-dreaming," concentration, or self-hypnosis. Nor is it introspection, "self-analysis," or a search for authentic feelings. TM is a process which seems to induce a certain kind of consciousness. This consciousness is different than the three "common" types of consciousness: waking, sleeping, and dreaming. But the consciousness which one attains during TM ritual is held to

---

\*Meditation may be done in a group setting but the process is the same.

<sup>11</sup> Maharishi Mahesh Yogi, Bhagavad-Gita: A New Translation and Commentary (London: International SRM Publications, 1967), p. 350.

be a fourth state distinct from the usual three. It is called "transcendental consciousness."

This fourth state of consciousness is held to be easily attained by anyone who has received proper instruction from a specially trained "initiator" or teacher. The key process in teaching TM is the selection and impartation of a mantra--a Sanskrit sound which allegedly energizes certain properties or powers in the person who employs it. A mantra is a syllable or collection of syllables imparted during personal instruction by a teacher under the observance of a particular ritual. Strictly speaking, a mantra is not a word but a word-event. Like the dependent clause, a mantra cannot dangle: it has meaning only in the "grammar" of the teaching ritual and daily meditation.

The TM teacher selects a mantra for the candidate depending upon the needs and goals of the candidate, and instructs him in its use in reaching the fourth state of consciousness. This private instruction is part of a seven step process which is standardized for all who wish to learn TM. The teaching is done by a TM teacher in group meetings, except steps three and four.

Step One: Introductory lecture. During this meeting the prospective meditator receives a lecture on the benefits of TM, particularly its effect on physiological processes. Published scientific studies on TM are presented, as well as a broad theoretical basis for meditation. Those who wish to learn TM are advised to abstain

from non-prescription drugs for fifteen days prior to personal instruction (step four). Religious professionals must be approved by Maharishi before they can receive instruction, and people receiving psychiatric treatment more than once a week are advised to wait until their therapy is completed.

Step Two: Preparatory Lecture. The second meeting is designed for those who intend to continue on with the entire process. The teacher emphasizes more of the mechanics of the ritual to prepare the candidate for the personal instruction in step four. The candidate provides some brief personal information on an application form. This helps the teacher to identify the goals of the candidate. The teacher advises the candidate not to eat two hours before the instruction in order to maximize physiological receptivity.

Step Three: Interview with the TM teacher. Both the teacher and the candidate discuss the goals of meditation, and some of the procedures which the teacher will use. The candidate is advised to bring fresh flowers, fresh fruit, and a clean white handkerchief to the initiation. The handkerchief and some of the flowers and fruit are returned to him afterwards. The candidate is also expected to contribute forty-five dollars if a student and seventy-five dollars if working full-time.

Step Four: Personal Instruction or Initiation. During this private, personal instruction the candidate is

taught how to use a mantra in meditation. The teacher orally coaches the candidate until both are satisfied that the meditation is being done satisfactorily.

Steps Five, Six, and Seven: Teacher Analysis and Coaching. The last three steps are essentially identical and occur in the three days following the personal instruction. During these two or three hour sessions the new meditator is interviewed--"checked"--by the teacher to insure that he is still meditating properly. He also attends additional lectures, discussion, and group meditation.

### TM Belief

TM belief provides a context of meaning for TM ritual. Its main source is Maharishi's book--The Science of Being and Art of Living, hereafter abbreviated as SBAL. Cited to a lesser extent in this dissertation are his Bhagavad-Gita: A New Translation and Commentary, and Meditations of Maharishi Mahesh Yogi.

(One caution should be expressed. Maharishi should be understood as he would like to be understood, and should not be made to stress that which he does not seem to stress. This is why the discussion of TM belief herein begins where Maharishi begins--with his metaphysics. A "psychological" treatment might begin at a different place, such as with his desire to eliminate suffering in the world. That approach might show that Maharishi's doctrines are a

rationalization for his revulsion of suffering. But although Maharishi desires to eliminate suffering, that is not where he prefers to begin. The researcher must try to be fair to him and discern his central message.)

In developing his case for TM, Maharishi appeals to several different kinds of evidence: (a) authority, (b) "experience," (c) Western scientific formulations, and (d) metaphor.

The authority Maharishi cites is three-fold: the Vedic literature generally, the Bhagavad-Gita in particular, and the metaphysics by which he renders the Vedas and the Gita into his own world-view. What he calls "experience," however, is a hazy concept. Sometimes<sup>12</sup> it seems to mean his own experience with meditation. At other times it seems to mean that anyone will validate his findings-- provided, of course, that TM is the vehicle employed.<sup>13</sup> Western scientific concepts are often used to describe the physiological concomitants of TM. Examples are the nervous system<sup>14</sup> and the metabolic system as a whole.<sup>15</sup> Maharishi invokes Western physics to supplement his discussion of metaphysics.<sup>16</sup> Sometimes he uses metaphors to prove a

---

<sup>12</sup>SBAL, p. 25.

<sup>13</sup>Ibid., pp. 33-34, 47.

<sup>14</sup>Ibid., p. 125.

<sup>15</sup>Ibid., p. 194.

<sup>16</sup>Ibid., pp. 22-23.

point; other times metaphors illustrate his meaning. The ocean is often used to express Being, with the surface levels contrasted with the deeper levels.<sup>17</sup>

### "Being"

Man's daily activity--thinking, speaking, doing, and so forth--are obvious aspects of existence. Man is aware of these because, all around him, they are manifested, undisguised, unconcealed. Most men and women are aware solely of this "gross" level. But this "gross" level, Maharishi argues, is only the surface of life. Beneath that surface, unobvious and unmanifested, is Life itself, Being. Being is not obvious because, as physics has shown, "the whole of creation is built up of layers of energy, one inside the other."<sup>18</sup> At the outer layers are Life's obvious aspects but at the "innermost stratum" is Being. And this Being is the "ultimate reality of all that was, is or will be." It is eternal, unbounded, the basis for all existence, and is the "source of all time, space, and causation." It is neither matter nor energy but pure Life.

The nature of Being, and thus of Life itself, is "bliss." We know this through "experience." Yet this attribute of bliss not only describes Being but the nature of human life: man is born to be happy. This is not a mere announcement; it is an invitation. For if man could

---

<sup>17</sup>Ibid., pp. 26, 61.

<sup>18</sup>Ibid., p. 22.

become energized by his real nature, if man could be as Being is, then he would be able to actualize that bliss in his own being. And man has access to that bliss through the system of Transcendental Meditation. In essence, that is what Maharishi affirms in the "Science of Being" part of SBAL.

### "Art of Living"

His "Art of Living" is tied very closely to the "Science of Being." For if a man regularly contacts the Being through TM ritual, then his life and character will change in predictable ways which can be broadly defined. Those broad ways are what he describes in the "Art of Living."

The "art of living" can be viewed from perspectives: as an ideal and as a promise.\* On the one hand, the "art of living" is a set of ideals. It is normative, the way life ought to be lived: free of tension, war, and disease; full of bliss, peace, and health. On the other hand, the "art of living" is a promise. A person who meditates will actualize certain ideals in his life and character. This duality of ideal and promise is crucial in understanding Maharishi's thought. The relationship between the "Science

---

\*This is a re-statement of Maharishi's thought. He does not explicitly formulate the "Art of Living" as ideal and promise. But his writings strongly imply this, even assume it, and nothing in his writings contradicts it.

of Being" and the "Art of Living" is not coincidental but causal.

A person will actualize these ideals, however, not if but only if he meditates the TM way. The art of living is a singular endowment, an exclusive franchise of TM society.<sup>19</sup>

Maharishi discusses many ideals and promises for the meditator. The three presented here reflect much, though not all, of his message. These three are: "cosmic cognition," "mastery of creation," and a daily activity which expresses a highly evolved sensibility. (These three terms are not Maharishi's, but seem adequate "handles" for stating his meaning.)

"Cosmic Cognition." A person who regularly practices TM will eventually develop "Cosmic Cognition."

There is nothing in the cosmos, either in the material plane or in the spiritual plane, which cannot be directly cognized. [The] Vedas provide a direct method of direct cognition of material existence in this unlimited cosmos and also they provide a direct technique to cognize that which is evenly pervading the entire physical structure of the cosmos, that all-pervading reality, Almighty God.<sup>20</sup>

"Mastery of Creation." The regular practice of TM will actualize in the meditator the "mastery of creation."

When by practice of [TM] the mind becomes familiar with the deeper levels of consciousness . . . then the mind gains the ability to work from any subtle or gross level of consciousness. Then it comes within its power

---

<sup>19</sup> Ibid., pp. 155 and 160.

<sup>20</sup> Meditations of Maharishi Mahesh Yogi, pp. 20-21.

2

4

to stimulate any stratum of creation for any advantage. This opens the door of mastery of creation for man. . . . [T]ranscendental meditation is quite enough to enlarge the conscious capacity of the mind to the greatest extent possible. It unfolds the subconscious and brings into conscious capacity the entire field of the ocean of mind. At the same time it brings a chance to every man to unfold all the latent faculties and arrive at the mastery of nature.<sup>21</sup>

Daily Activity. The daily activity of the meditator will express a highly evolved sensibility. His thinking, speaking, and acting will be natural, clear, efficient, creative, harmless, and right.<sup>22</sup>

### The TM Movement

The teaching of TM ritual and belief are nested in the efforts of hundreds of individuals who share (probably in varying degrees of affirmation) the world-view of Maharishi. What they share is a view of the present and a possibility for the future. The disparity between the present and the future seem to be the warp and woof out of which a new cultural fabric can be woven. That is to say, hope is a powerful force in the TM movement. That hope lies in the vision of an utopian civilization in which man, individually and collectively, can realize his highest aspirations.

Maharishi and TM teachers often refer to this vision. Maharishi argues, in essence, that if man would only practice Trascendental Meditation, his life would be

---

<sup>21</sup>SBAL, p. 259.

<sup>22</sup>SBAL, p. 77 ff.

free, joyful, full of creativity, intelligence, peace and happiness; in short, a paradise. The present time is ideal for the message of TM because man has virtually lost the traditional anchorage which religion has provided him.<sup>23</sup>

Vision alone, of course, is not enough. Plans, objectives, and activity structured around them are essential. The TM movement has plans and objectives, and the activity of over 3,000 teachers throughout the United States center around those broad notions.

The "World Plan" of the TM movement is simple conceptually. It entails the establishment of 3,600 centers throughout the world where TM may be taught. Each center will serve an area of the world with a population of one million people. Each center is to host 1,000 teachers. The United States, for example, has been divided administratively into two area headquarters--Washington, D.C. and Los Angeles, California. To serve a population of 205 million people, the United States will require 205 centers, with 107 coordinated out of Washington, D.C. and 98 coordinated out of Los Angeles. All 205 centers in the United States are now operating, although each has only a few teachers.

Six different organizations comprise the TM movement in the United States. (1) The Students' International Meditation Society (SIMS) teaches TM to students in

---

<sup>23</sup>Ibid., p. 249 ff.

secondary schools and higher education. (2) The International Meditation Society (IMS) serves the adult population. (3) The Spiritual Regeneration Movement (SRM) is geared for retirees and senior citizens. (4) The American Foundation for the Science of Creative Intelligence (SRI) will offer TM to businessmen and corporations. (5) Transcendental Meditation Centers (TMC) serves the American Negro (and retains all funds in the Black community). (6) The teachers in all five of these organizations are trained by Maharishi International University (MIU), Maharishi's "seminary" which holds courses at various locations throughout the world.

#### Propositions About TM

The foregoing discussion of TM ritual, belief, and "world plan" introduce the reader to TM. But to show a possible relationship between TM and student development, more specific statements are required. For TM has become more than its ritual, belief, and the activity of its organizations. The claims made about TM and its effects have been taken seriously by more than a few scientists and have been studied by researchers in various fields. (The reader may find the appendix helpful at this point.)

Two broad questions are being asked: What do the TM claims about its ritual mean? and Are those claims true? The asking of these two questions shifts the focus of interest from Eastern metaphysics to the "rule of

evidence" of Western science. That is, if during daily meditation the person enters a "different consciousness," how can that be understood in Western scientific language? What is different for the person?

Because Maharishi's claims about TM are broad, at times even vague, the Western scientist must provide a conceptual framework in which Maharishi's claims can be understood and tested. And for his claims to be tested they must be translated into hypotheses which can be shown to be true or false. This is, generally speaking, what has characterized much of the research reports on TM since 1970.

The published scientific literature on TM has not examined all the claims made about it. Those which have been examined in the literature are offered herein, and have been translated into seven propositions. Five of these propositions were derived by reading published accounts and, in each case, determining which claim the study supported (or did not support). Two propositions were derived (propositions six and seven) from Maharishi's writings but have not been tested. They are presented here because they bear closely on a comparison with student development theory. Each of the seven propositions is numbered, defined, discussed in Maharishi's language, and discussed in light of scientific findings or analyzed in light of the significance each seems to have for human growth.

Proposition One: Deep Rest

(a) Definition: TM is a behavioral process which produces "deep rest" in the nervous system.

(b) Maharishi's concept. Maharishi describes TM as a process which engenders "restful alertness" in the nervous system. During TM, the entire system is "alert in stillness," in a state "of suspension wherein the nervous system is neither active nor passive."<sup>24</sup> He cites several bodily changes during TM: the softening and refining of the breathing; less carbon dioxide in the plasma; reduced oxygen in-take; and others. Maharishi considers this deep rest as a "normalization" of the nervous system.<sup>25</sup>

(c) Scientific studies. Some scientific studies support Maharishi's claims. Wallace found during TM decreases in oxygen consumption, carbon dioxide elimination, heart rate, cardiac output, blood lactate, and base excess. These findings, along with an increase in skin resistance, led Wallace to view TM as promoting a highly restful state --exceeding in some indicators the rest found after many hours of sleep.<sup>26</sup> In a later study, Wallace teamed up with Benson and Wilson. Their findings confirmed those of

---

<sup>24</sup>Ibid., p. 193.

<sup>25</sup>Ibid., p. 67 ff.

<sup>26</sup>Robert Keith Wallace, "Physiological Aspects of Transcendental Meditation," Science, Vol. 167 (March 27, 1970), pp. 1751-54.

Wallace's earlier study and led them to describe TM as a "wakeful hypometabolic physiologic state."<sup>27</sup>

Other scientific studies, however, dispute Maharishi's claims. Gary Schwartz, Daniel Goleman, and Lynn Levin, in a series of studies at Harvard, "have never found large increases in skin resistance during meditation." They assert that "it is possible that Wallace's original measurements were in error, or that one's depth of meditation varies depending upon the conditions under which one meditates."<sup>28</sup>

Leon Otis, at the Stanford Research Institute, found that the meditators he studied "seemed to go through less startling body changes" than those in Wallace's studies. This may be due to "the different background of our meditators, as well as different test procedures and ways of analyzing data."<sup>29</sup> Yet two associates of Otis, who conducted the tests, "believe that TM has little effect on heart rate or blood pressure, and that the simple act of resting every day over a three-month period may produce more alpha waves than meditation."<sup>30</sup>

---

<sup>27</sup>Robert Keith Wallace, Herbert Benson, and Archie F. Wilson, "A Wakeful Hypometabolic State," American Journal of Physiology (September, 1971), 795 ff.

<sup>28</sup>Colin Campbell, "Transcendence Is As American As Ralph Waldo Emerson," Psychology Today (April, 1974), 40.

<sup>29</sup>Leon S. Otis, "If Well-Integrated But Anxious, Try TM," Psychology Today (April, 1974), 46.

<sup>30</sup>Ibid., p. 46.

Proposition Two: A Fourth State  
of Consciousness

(a) Definition: TM is a mental process which produces a state of consciousness during meditation which is different from waking, sleeping, and dreaming.

(b) Maharishi's concept. In SBAL, Maharishi calls this fourth state of consciousness "transcendental consciousness." He describes it primarily in metaphysical language--experiencing "bliss consciousness" by diving deeply into the "ocean of Being." Initially, one dives only to a certain level. As one becomes more practiced in TM, the dives become deeper and deeper. Thus the initiation into TM is but the beginning of an inner life which will progressively grow over time. But the meditation experience is a consciousness which transcends normal awareness and is quite different from sleep, dreaming, and the usual waking state.

(c) Scientific studies and analysis.

(1) That TM differs from the normal waking state has already been studied by Wallace. Wallace, Benson, and Wilson found that TM differs also from sleep in electroencephalographic readings, skin resistance, and other measures.<sup>31</sup>

(2) Other researchers, however, see it differently, and "secularize" Maharishi's concept of "transcendental consciousness." Robert Ornstein, for example, does not

---

<sup>31</sup>Robert Keith Wallace, et al., op. cit., p. 795.

dispute whether TM engenders a different state of consciousness, but approaches it from a different angle. The idea of TM as engendering a state in which one goes beyond specific thought and arrives at the "source of thought"--as TM teaches--can also be thought of in purely psychological terms. Schwartz summarizes Ornstein's view:

When a person concentrates on a single stimulus, it seems eventually to disappear, leaving pure attention without any specific content. Scientists have studied this process of habituation behaviorally and physiologically; it reflects a basic process of neural function. In TM, the single object of attention, the mantra, first reduces a person's attention to other stimuli, and then, with repetition, vanishes itself, leaving awareness of nothing in particular--or "pure consciousness." People react in similar ways to any repetitive stimuli that isn't objectionable.<sup>32</sup>

This implies that to call something such as this "transcendental consciousness" is to unnecessarily inflate the experience with metaphysical language.

(3) Schwartz regards the mantra as having "signal value." It is a special symbol for the meditator: "you are about to feel relaxed." Schwartz suggests that belief about the mantra is more important than the mantra itself. To invoke it is not dissimilar to counting sheep. "Whenever problems or images threaten to attract the meditator's attention, he quietly focuses again on the mantra, which blocks them out."<sup>33</sup>

---

<sup>32</sup>Gary E. Schwartz, "TM Relaxes Some People," Psychology Today (April, 1974), 43.

<sup>33</sup>Ibid.

Proposition Three: A "Fifth State  
of Consciousness"

(a) Definition: The fourth state of consciousness which one enters during TM, when regularly alternated with the activity phase of life, will engender in the person a "fifth state of consciousness."

(b) Maharishi's concept. This fifth state of consciousness Maharishi calls "cosmic consciousness." It means that activity is charged with the same bliss, energy, creativity, and intelligence which one experiences during meditation. The unfolding of this fifth state is what Maharishi seems to mean by what was called above the "promise" aspect of the "art of living." The right action during activity is the "natural" result of proper inwardness. It is manifested both physically and psychologically. For clarity, then, this proposition is divided into two further propositions: one about the physiological aspect (proposition 4), the other about the psychological aspect (proposition 5).

Proposition Four: Physiological Aspects of  
the "Fifth State of Consciousness"

(a) Definition: Through the regular alternation of TM and activity, the body becomes increasingly refined until it arrives at a state of maximum efficiency.

(b) Maharishi's concept. During Transcendental Meditation the body, as well as the mind, is brought into tune with Being. The slowing down of the metabolic processes and the "unstressing" of tension eventually becomes the

normal state of the meditator's physiology. Life then is lived with a minimum of exertion and a maximum of results. A meditator whose evolution is such has achieved "cosmic consciousness."

(c) Scientific analysis. No scientific studies have yet been published which adequately treat the physiology of meditators who have achieved "cosmic consciousness." The importance of "cosmic consciousness," however, can be made more clear if its relationship to the autonomic nervous system is shown.

The autonomic nervous system (ANS) is comprised of two branches oppositional to each other: the sympathetic and the parasympathetic. The sympathetic branch is activated when a person senses danger or threat to himself or others. It accelerates the heart beat (to pump more blood for the impending struggle), contracts the peripheral blood vessels (to conserve arterial blood), quickens the breathing (to make more oxygen for the blood), and activates more sugar out of the liver. These and other functions of the sympathetic branch prepare the organism for the "fight-flight" response to perceived danger. The parasympathetic branch counteracts the sympathetic branch. It slows down the heart, dilates the peripheral blood vessels, slows down the breathing, reduces blood sugar, promotes digestion,

et cetera. The parasympathetic rests the body and restores energy.<sup>34</sup>

The point is that if TM refines the nervous system and engenders in the body resources which are capable of fully meeting the demands of life, then the regular practice of TM should result either in autonomic stability (a balance between the two branches) or parasympathetic dominance.

This point is what David Orme-Johnson explored in "Autonomic Stability and Transcendental Meditation."<sup>35</sup> In this paper Orme-Johnson cites two studies of his own which, because of the extremely small samples (twelve and fourteen), are only suggestive of TM's effects on the ANS. He studied the ability of meditators to habituate quickly to auditory stress. He was also interested in how much "spontaneous anxiety" meditators generate. He found that meditators habituate faster than non-meditators to auditory stress and that they generate less "spontaneous anxiety" as measured by galvanic skin responses.

Orme-Johnson's perspective, however, seems of much greater importance than his studies. He suggests that the regular practice of TM promotes autonomic stability or

---

<sup>34</sup>Rollo May, The Meaning of Anxiety (New York: Ronald Press, 1950), pp. 62-64.

<sup>35</sup>David W. Orme-Johnson, "Autonomic Stability and Transcendental Meditation" (unpublished paper, August, 1971).

parasympathetic dominance. And he discusses the importance of this in light of the fact that psychosomatic disease states are not found in persons with autonomic stability (balance) or parasympathetic dominance. But psychosomatic disease states are found in persons whose sympathetic branch dominates the ANS. Thus if TM promotes autonomic stability or parasympathetic dominance, then TM seems to refine the nervous system in ways consistent with Maharishi's assertions.

Proposition Five: Psychological Aspects of  
the "Fifth State of Consciousness"

(a) Definition: A person who has achieved the fifth state of consciousness will actualize his full potential in his personality and behavior.

(b) Maharishi's concept. The personality of the meditator who has achieved cosmic consciousness does not essentially differ from meditation to activity. His life expresses the ultimate adjective--bliss--and his actions are always good. He is a fully realized man. All the ideals and promises of the art of living are manifested in him.

(c) Scientific studies and analysis.

(1) Fehr, Nerstheimer, and Torber (at the University of Cologne, Germany) compared forty-nine TM teachers with "an average German population." The dependent variable was the Freiburger Personality Inventory, a test similar to the Minnesota Multiphasic Personality Inventory.

They found that the TM teachers differed from the "average German." Meditators showed less nervousness, aggression, depression, irritability, tendency to dominate, inhibition, self-criticism, and emotional instability. Meditators showed more sociability, self-assuredness, outgoingness, "staying power," and efficiency.<sup>36</sup>

The Fehr study, however, is highly problematic. TM teachers are hardly a random sample of the total TM population. Also, people who are attracted to TM may not represent a larger population at all but may already have the characteristics measured. Further, that meditators exemplify these traits has not been shown by the Fuhr study to be caused by TM. Other variables may intervene. Yet the official TM publications which cite studies like these never mention any of these limitations.

(2) TM literature often describes "cosmic consciousness" in the language of Maslow's theory of "self-actualization." One study<sup>37</sup> used Maslow's theory of self-actualization as formulated in the Shostram Personal Orientation Inventory (POI). Nidich, Seeman, and Banta administered the POI to thirty-five undergraduates at the

---

<sup>36</sup>Demetri P. Kanellakos and Phillip C. Ferguson, "The Psychobiology of Transcendental Meditation (An Annotated Bibliography)" (Maharishi International University, Spring, 1973).

<sup>37</sup>Sanford Nidich, William Seeman, and Thomas Banta, "The Influence of Transcendental Meditation on a Measure of Self-Actualization" (unpublished paper, n.d.).

University of Cincinnati. Two days later fifteen of these began TM, whereas the other twenty served as a control group. After two months, both groups again took the POI. The control group scored essentially the same as before. But meditators showed increases in inner directedness, "time competence," self-actualizing value, spontaneity, feeling reactivity, self-acceptance, and capacity for intimate contact. Although this research is a suggestive pilot study, the researchers do not indicate how their samples were chosen or how students were assigned to the TM group and the control group. It is just as weak methodologically as the Fehr study, discussed above.

(3) In an article which is mainly analytical and exploratory, Daniel Goleman of Harvard University discusses several forms of meditation.<sup>38</sup> TM plays a major role, however, in his thinking. Goleman regards meditation as a "meta-therapy": "a procedure that accomplishes the major goals of conventional therapy and yet has as its end a change far beyond the scope of therapies, therapists, and most personality theorists--an altered state of consciousness."<sup>39</sup>

Goleman compares the psychological state during meditation with "systematic desensitization" (of Wolpe and

---

<sup>38</sup>Daniel Goleman, "Meditation as Meta-Therapy," Journal of Transpersonal Psychology, Vol. 1 (1971).

<sup>39</sup>Ibid., p. 4.

Lazarus) and theorizes about the impact of meditation of learning, perception, "energy levels," and unstressing. But his major interest is that a "fifth major state of consciousness exists which is a fusion of the fourth state [during meditation] with the waking, sleeping, and dreaming states but has properties distinct from the first four states."<sup>40</sup>

Goleman's concept is identical with Maharishi's. And Goleman describes a person living in the "fifth state" in the language of Maslow's "transcending self-actualizers." That is, the fifth-state person views the world both as sacred and secular; he is an innovator, has Taoistic objectivity, and knows who he is, where he is going, and what he is good for. Yet all of this is engendered without sacrificing good "reality testing."<sup>41</sup>

Goleman recognizes that this is theory.

There is at present [1971] only circumstantial and anecdotal evidence to support these propositions. . . . To my knowledge there have been no studies of fourth-state psychophysiologic effects on subjects in the waking state performing normal activities.<sup>42</sup>

Goleman is one of the few advocates for meditation, of whatever variety, who makes this important point clear.

(4) One researcher believes that TM stimulates only part of human mental processes. If his findings hold, then the "cosmic consciousness" which Maharishi argues for may

---

<sup>40</sup>Ibid., p. 16.

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

<sup>42</sup>Ibid., p. 19.

be a rather limited consciousness. Gary Schwartz<sup>43</sup> tested sixteen TM teachers and sixteen non-meditators using the Barren-Welsh Art Scale and a battery of tests devised by M. A. Wallace and Nathan Kogan. These are standard measures of creativity. Schwartz was surprised that meditators "scored no better than non-meditators." And on some unspecific scales "the meditators did consistently worse."<sup>44</sup> On story-telling tasks, however, the meditators scored consistently higher than the non-meditators.

These results, Schwartz believes, may suggest that TM promotes activity in the "low arousal and self-reflective behavior typical of right-hemispheric processes" of the brain. TM stimulates spontaneity and creativity in "free associational tasks." But there is another side to creativity. The expression of "novel integrations" requires activity, excitement, and rational thought--left-hemispheric activity. And "too much meditation may interfere with a person's logical, left-hemispheric processes."<sup>45</sup> Even though TM may enhance "the germinal stages of creativity," excessive meditation may mitigate against the creation of a "recognizable creative product." The import of what Schwartz is saying is that "cosmic consciousness" may be a very limited consciousness and not at all what one might be led to believe from reading TM literature.

---

<sup>43</sup>Gary E. Schwartz, op. cit., p. 43.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

Proposition Six: Natural Development

(a) Definition: As a result of the regular practice of TM, the meditator will seek naturally those things which are "life supporting."

(b) Maharishi's concept. A mind established on the level of Being will behave in conformity with cosmic law. The activity of a person established in Being will reflect the cosmic law, will always act in harmony with it. The fully evolved person may act as he will and it will be good, innocent, and life-supporting.

(c) Analysis and commentary. This proposition assumes that (1) there is an essence to nature; (2) that TM is the means for contacting that essence; and (3) that such contact changes the behavior of the meditator into ways which are consistent with nature. It is important to understand what Maharishi is repudiating in this view. Maharishi denies the efficacy of planning one's behavior.

It is not necessary to plan how to behave; it is not necessary to think much about how to behave, what to do, how to speak, how to handle a situation. Let the situation come, handle it innocently and naturally. . . . It is absolutely a waste of time and energy to think about the manners of behavior with others.<sup>46</sup>

Maharishi backs away from this strong statement in another section of SBAL. Until "the consciousness has been raised to a sufficiently high degree, it is necessary . . . to gauge the possibility of successful performance. . . .

---

<sup>46</sup>SBAL, p. 112.

[It] is necessary to be practical . . . on one's own level of consciousness."<sup>47</sup> For the fully evolved person, however, planning will be automatic and effortless.<sup>48</sup>

This proposition about natural development does not appear to be testable--at least not within the paradigms of current Western science. It is an article of faith. About all that a scientist can presently rely on is anecdotal testimony of meditators. Such testimony is scattered throughout the literature on TM but is not in a usable form. For example, one TM organization (SIMS) published a booklet entitled "TM: Some Results." It was sent to this researcher, unsolicited, through the mail. Its entire contents are forty-six pages of testimonials by 128 meditators about how TM, allegedly, has solved all their problems: drugs, sexuality, cigarette smoking, parental relationships, and so forth. No analysis is provided. And no cases are included of those who discontinued meditation or for whom meditation did nothing particularly exciting. On the whole, literature published by TM organizations is notoriously lacking in objectivity and thoroughness. It invariably documents TM's good health as a movement and as a model of human growth. But how can a researcher evaluate this literature without considerable skepticism?

---

<sup>47</sup>Ibid., p. 177.

<sup>48</sup>Ibid., p. 176.

Proposition Seven: Self-Awareness

(a) Definition: Because the essence of Being and the essence of the self are identical, the increased awareness of Being is synonymous with increased self-awareness.

(b) Maharishi's concept. Human life--at one level of analysis--consists of three aspects: the outer, the inner, and the transcendental. The outer aspect is the body and the surroundings. The inner is the "subjective aspect of the personality which is concerned with the process of experience and action." The transcendental aspect is Being.<sup>49</sup> The outer and the inner aspects belong to the relative sphere of life--as manifestations of Being. These relative aspects, because their ultimate source is Being, must be linked with Being to have meaning. Thus the essence of the self--outer and inner--is synonymous with Being.

(c) Analysis and Commentary. As in the proposition of natural development, this concept of the identity of the self with Being is not testable within Western science. It is axiomatic. It seems important, however, to show what Maharishi's concept of self and self-awareness excludes from consideration. For what Maharishi excludes contrasts greatly with Western views.

Maharishi does not discuss sexuality. He mentions the senses, but never sex. Creation, renewal, and

---

<sup>49</sup>Ibid., p. 63.

regeneration are discussed but not procreation. The implication seems clear: if the fundamentals are established--i.e., if one meditates--then other aspects of human life will fall into place.

Also ignored by Maharishi is vocation. Other than one's behavior changing toward the ideals and promises of the "art of living," what does TM mean for social role? Maharishi would certainly affirm that, as a result of TM, criminals would no longer commit crime, prostitutes would no longer solicit, and so forth. (Whether such in fact happens is another matter.) But what would change for "normal" people, other than increased happiness et cetera?

Maharishi's probable response would be that the individual's full potential would be actualized. But what about those people who are trapped in menial jobs or riveted to an assembly line? Would they not, with a higher self now being born, wish to take on an occupation in which cosmic consciousness could be fully expressed? Would not cosmic consciousness mean more than merely turning the same bolt for the next thirty years? Maharishi does not address such issues.

To be fair to Maharishi, however, it is important to understand that his concern is not the concern of Western man. That is, the central issues of life are not sexuality, career, and other preoccupations of the West. For Maharishi, the central issue is man's relationship to the transcendental. To begin with the quotidian would

falsely locate the issue. It would be attempting to "solve problems on the level of the problems," which is not a solution at all. For life is such that when the transcendental Being is energized, the problems take care of themselves. And for some people, perhaps many, Maharishi may be right. But such an "article of faith," in the opinion of this writer, is impossible to prove or disprove.

### CHAPTER III

THE STUDENT DEVELOPMENT PHILOSOPHY: HENRY

MURRAY, ABRAHAM MASLOW, AND

ARTHUR CHICKERING

A student development philosophy which would be ideally suited for this dissertation ought to meet three requirements:

1. It should stress the development of the "whole person," not just intellectual growth to the exclusion of other aspects of human life.
2. It should focus on the development of the college student and the particular developmental problems which the college student has.
3. It should offer some prospect of a possible integration with Transcendental Meditation.

The first two requirements express, in part, what "student development" means. The first requirement reflects a normative view of "development." That is, development has a wide range; it is not only an intellectual process but an emotional, volitional, and even an ethical one; and such a range includes much of importance about

human sensibility and behavior. The second requirement focuses on a particular "beneficiary" of such development--the college student. Although many theories of growth include the stage of "young adulthood" as part of a larger picture, what is needed herein are theories which are addressed specifically to college students or which can be readily addressed to that audience. The third requirement insures that some promise exists that by using the theory in question, the purposes of this dissertation might be achieved--an integration with TM.

There may be many theories which meet all of these conditions. Many more would meet two of these conditions. The purpose at hand, however, is not to exhaust all developmental theory. The purpose is, given a theory of student development, to explore its possible integration with TM.

This researcher has reviewed three theories of human development. Each of these stresses the "whole person" point of view; each could apply to the development of the college student (some more easily than others); and each offers some prospect of integration with Transcendental Meditation. These three theories are: Henry Murray's "personology," Abraham Maslow's "self-actualization," and Arthur Chickering's "identity."

### Murray's Personology

Henry Murray's Explorations in Personality, at a first reading, seems a prime contender for the efforts herein.<sup>50</sup> Although the research on which his theory is based was conducted on a small sample of Harvard men, Murray's theory has implications for human growth which seem particularly appropriate to the theory of Transcendental Meditation.

1. Murray views the human organism as characterized by rhythms of "activity and rest which are largely determined by internal factors."<sup>51</sup> He rejects the view that the organism is inert, responding merely to external stimulation.
2. Murray developed a concept of "regnant processes" in the brain as well as "regnant processes" in the organism. It would be interesting to compare his concept with Transcendental Meditation.

It may prove convenient to refer to the mutually dependent processes that constitute dominant configurations in the brain as regnant processes; and, further, to designate the totality of such processes occurring during a single moment . . . as a regnancy. . . . It may be considered that regnancies are functionally at the summit of a hierarchy of sub-regnancies in the body. Thus, to a certain extent the regnant need dominates the organism.<sup>52</sup>

---

<sup>50</sup> Henry A. Murray, Explorations in Personality (Oxford: Oxford University Press, 1938).

<sup>51</sup> Ibid., p. 39.

<sup>52</sup> Ibid., p. 45.

The importance of this idea for TM is that ". . . the constituents of regnancies in man are capable of achieving consciousness (self-consciousness) though not all of them at once."<sup>53</sup> Thus it is necessary for Murray to postulate the existence of "unconscious regnant processes."<sup>54</sup> And this leads to his metaphor about consciousness, a comparison which is suggestive about how TM could be conceived in Murray's theory.

It is as if consciousness were illumined regions of regnancies; as if a spotlight of varying dimensions moved about the brain, revealing first one and then another sector of successive, functionally-related mental events. . . . Thus, to explain a conscious event, as well as to explain a behavioral event, all the major variables of a regnancy must be known.<sup>55</sup>

Perhaps it would be heuristic to think of Transcendental Meditation as such a spotlight illuminating different layers of consciousness. As a person continued in meditating, perhaps more and more areas of the consciousness could be thought of as being illuminated in Murray's sense.

3. If one attempted to merge TM and Murray's psychology, he would find considerable stimulation in two of Murray's concepts. They are bi-polar variables: (a) extraception and intraception; and (b) exocathection and endocathection.

---

<sup>53</sup>Ibid., p. 46.

<sup>54</sup>Ibid., p. 47.

<sup>55</sup>Ibid., pp. 51-52.

- (a) An extraceptor favors "concrete, clearly observable, physical conditions (tangible, objective facts)." But the intraceptor favors "diffuse personal feelings and inclinations (intangible, subjective facts)."
- (b) A person who favors "practical activity and the affairs of everyday life" is high on exocathection, whereas a person who favors "things of the mind" is high on endocathection.<sup>56</sup>

What is valuable in these two concepts is how these variables combine in different personalities. There are four such combinations.

(a) Exocathection fused with extraception. Such a personality adapts to the world as it is; he is very practical, may seek wealth, and values security. He tries to live without illusions, is conservative toward values, and may work effectively with mechanical appliances.

(b) Exocathection fused with intraception. Such a person lives imaginatively, "dramatizes the self," and expresses his beliefs in action. He engages in social movements, speaks against abuses, and proposes reforms. He is guided by an image of the future, seeks adventure, and may be quite amorous.

---

<sup>56</sup>Ibid., pp. 211-12.

(c) Endocathection fused with extraception. This person is interested in ideas and theories about substantial events, especially the physical sciences. He reflects and writes about external occurrences and systems: history, economics, education. He collects data and thinks inductively.

(d) Endocathection fused with intraception. This person is devoted to artistic or religious representations; he dreams, broods, and introspects. He may become absorbed in solving inner conflicts; he seeks the deepest psychological truths. His thinking is deductive and idealistic, and he is inclined toward metaphysics.<sup>57</sup>

It would be interesting to determine which of these four paragraphs would most often describe transcendental meditators. Perhaps none would be found to be definitive of meditators.

There are important aspects of Murray's theory which seriously limits his comparison with transcendental meditation. One is the marginal status which he assigns to the need for Passivity, which seems to be a relaxing of the will.

The tendency for Passivity is subjectively represented by the desire to relinquish the will, to relax, to drift, to daydream. . . . The tendency inclines a person toward a placid, vegetable existence, free from excitation or stimulation, or towards a life of waiting for external stimulation. . . . Freud describes Passivity as the tendency to reduce excitations to a

---

<sup>57</sup>Ibid., pp. 222-23.

minimum, to "return to the womb," or even to an inorganic state. . . . The efforts of Orientals to reach the state of Nirvana may be taken as an extreme instance of this general tendency.<sup>58</sup>

In another part of the book, Murray discusses Nirvana as a "claustal complex" that may be derived from the pre-natal period or from the traumas of birth.<sup>59</sup> The cathection of (the attraction toward) Nirvana seems to be organized by an unconscious desire "to re-experience the state of being which existed before birth."<sup>60</sup>

Murray's view of passivity, overall, is very negative. Even when he discusses Seclusion it is conceived as the opposite of Exhibition and not a variable in its own right.

Perhaps the most striking problem in relating Murray's thought to TM is his sheer complexity. He has far too many variables--valuable and stimulating though they be. To compare Murray with another system is a gargantuan task, if not the magnum opus of one's life.

#### Maslow's "Self-Actualization"

One psychologist who is often cited in TM literature is Abraham Maslow. His concept of "self-actualization" seems to dovetail reasonably well with TM theory.

---

<sup>58</sup>Ibid., p. 134.

<sup>59</sup>Ibid., p. 363.

<sup>60</sup>Ibid.

In Motivation and Personality,<sup>61</sup> Maslow argues that no one need or set of needs can be shown to be definitive of the human organism. Rather, human needs are a hierarchal system. Physiological needs (food, sleep, etc.) are the most basic, but when these are met the person needs security, stability, and protection--a set which Maslow calls the "safety needs." At the next level are the "belonging and love needs" (intimacy, affection, tenderness). Even higher in his hierarchy are the "esteem needs" (self-esteem and the esteem of others). But the highest need is what Maslow calls "self-actualization."<sup>62</sup>

Before discussing self-actualization, it is important to understand that the tendency of the human being to actualize himself, in Maslow's view, is not a theory which is imposed on the data of psychology. It is inherent in man. The psychologist is reporting something viewed as operating in the subjects he studies. This is one reason TM leaders are so attracted to Maslow's concept of self-actualization.

Maslow has drawn a "composite impression" of self-actualizing people. They have a "more efficient perception of reality and more comfortable relations with it" than do non-self-actualizers. They find it possible to "accept

---

<sup>61</sup>Abraham Maslow, Motivation and Personality (New York: Harper & Row, Second Edition, 1954).

<sup>62</sup>Ibid., Chapter 4.

themselves and their nature without chagrin or complaint . . ." They are spontaneous in behavior and very spontaneous in their inner life, and show little artificiality or undue strain. They are problem-centered, not ego-centered. They enjoy solitude and thrive on it. They are autonomous--relatively independent of environment--and exude a "continued freshness of appreciation." The "peak experience" is found in most self-actualizing people: they feel at times "great ecstasy and wonder and awe." They feel a kinship for other human beings, yet their friendships tend to be few and deep, and are characterized by "democratic" feelings. They are quite confident about ethics, but can laugh and that in an unhostile way. They exude the creativity of the child but, unlike the child, are less vulnerable to enculturation.<sup>63</sup>

Maslow, of course, studied real people. Self-actualizing people are very human, fully endowed with imperfections. Maslow's self-actualizers can be "silly, wasteful, thoughtless . . . boring, stubborn, irritating. . . . Temper outbursts are not rare." Because they are very strong, they can exhibit a "surgical coldness," such as that of a man who discovered that a long-trusted friend was dishonest: he "cut himself off from this relationship sharply and abruptly and without any observable pangs whatsoever." Self-actualizers concentrate fully. When

---

<sup>63</sup>Ibid., Chapter 11.

absorbed, they are apt to be so uninterested in anything else that they "may be very distressing, shocking, insulting, or hurtful to others." They are not free of "guilt, anxiety, sadness, self-castigation, internal strife, and conflict."<sup>64</sup>

This qualification about self-actualization makes an integration between Maslow and TM problematic. Whatever self-actualization may be, it is not something which (when rightly understood) can be wedded to Maharishi's "cosmic consciousness." For to have achieved cosmic consciousness, in Maharishi's theory, means that the activity phase of life is not essentially different from the meditation phase. That is to say, bliss pervades all of life; activity is charged with Being; a fully realized person now thinks, speaks, and acts such that all aspects of his life are completely in tune with cosmic law. How could such people be "silly, wasteful, thoughtless" and have "temper outbursts"? And even though TM leaders compare Maslow and Maharishi, such a comparison is a half-truth which may mislead those who will not take the time to understand Maslow.

Important also is that Maslow derived his concept of self-actualization by studying what he considered to be the top 1 or 2 per cent of the population. By so limiting his "sample," he falls short of what student development

---

<sup>64</sup>Ibid., pp. 175-76.

and TM include--a broad range of "beneficiaries." A student development philosophy, ideally, is a symbol system around which a broad curriculum can be designed for a wide range of students (if not all students).

### Arthur Chickering's "Identity"

Arthur Chickering's Education and Identity<sup>65</sup> is a strong affirmation of the "whole person" point of view. Chickering not only argues for the intellectual, emotional, volitional, and ethical development of college students; he often suggests relationships between those aspects of growth. He ranges wide, also, in his citation of both research and theory. And the seven "vectors" of development he presents are specifically formulated for the college student. His recommendations for the improvement of higher education are cogent and, for the most part, well-substantiated.

Chickering's theory, at first glance, offers several prospects for an integration with TM. He gives strong recognition to "inner learning." His law of differentiation and integration seem exciting ideas to attempt to dovetail with TM. His concept of identity flows from his first three vectors, suggesting that they serve as a sort of preparation, as does meditation for Maharishi. His final three vectors could be thought of

---

<sup>65</sup> Arthur W. Chickering, Education and Identity (San Francisco: Jossey-Bass, 1972).

as an expression of identity taking mature form, as in Maharishi's "cosmic consciousness." Whether these initial thoughts hold for a comparison between Chickering and TM will be discussed in Chapter IV. But Education and Identity meets all three requirements well.

#### Chickering's Central Theme

Chickering's title reflects his central theme--identity. Development flows toward identity and, once identity is achieved, the process flows on toward other human abilities. "At one level of generalization, all the developmental vectors could be classified under . . . 'identity formation.'"<sup>66</sup>

Borrowing heavily from Erik Erikson, Chickering describes the establishing of identity not only a safeguard against "the anarchy of drives" and the "autocracy of conscience" but as "a sense of psychological well-being." A person who has achieved identity feels "at home" in his body, knows where he is going, and has confidence in himself. Identity is the "inner capital" which the person gains from successful achievement in growing.<sup>67</sup>

Chickering expresses his concept of identity also with the theory of S. R. Heath, whose hero is the "reasonable adventurer": a future oriented, curious, "self-objectified" person with humane interests, intimate

---

<sup>66</sup>Ibid., p. 78.

<sup>67</sup>Ibid., pp. 78-79.

friendships, and strong personal values, as well as a "tolerance for ambiguity" and a "lively but benign sense of humor."<sup>68</sup> The concepts of Sanford, Parsons, Newcomb and Feldman, and others, also come into play.

Chickering's recurring theme, moreover, is that developing identity is not achieved "once for all" but is rather a turning point in one's life, a kind of marker which points backward to certain expectations; and which shows the present to be one frame in a motion picture--an on-going process.

Chickering agrees with Erikson and Sanford that basic to the development of identity are "relative freedom from anxiety and pressure, varied direct experience and roles, and meaningful achievement."<sup>69</sup> A college experience which is too stressful inhibits identity, and if, because of competitive pressures, a student decides prematurely for a self-concept which is not suitable for him, his identity suffers. Wide "self-testing" is needed. And that requires a climate in which trial-and-error is not only permitted but encouraged and responded to with intelligent guidance. Because our society does not have clear-cut goals which give or symbolize meaning for the individual, achievements which have meaning are difficult to program for the individual student. The ordeal of the young, indeed, is to choose among "multiple alternatives," the embracing of

---

<sup>68</sup>Ibid., p. 79.

<sup>69</sup>Ibid., p. 90.

which requires an identity that is continually being reformulated as one's experience, and receptivity to more experience, becomes larger.<sup>70</sup>

Chickering, of course, is not attempting to build a distinctively original view of identity. His purpose is to show that, based on existing theory and research, it is possible to design educational experiences in college so that identity (in the broadest sense of the term) is fostered. And he builds his case by appropriate citation of published research.

In his study at Goddard College, for example, Chickering found that students can and do grow substantially in "Personal Stability and Integration." And that growth is fairly regular--it has a steady upward flow--even though there are "spurts" at some key points, particularly during the seventh semester of college.<sup>71</sup>

There is in Chickering's book an explicit concept which he often invokes in discussing development. It is the necessity for differentiation and integration. For Chickering, the concept has the status of law: "Development occurs through cycles of differentiation and integration."<sup>72</sup>

(This law seems founded on a dualistic assumption about "reality," an assumption which is not explicit in

---

<sup>70</sup>Ibid., p. 92.

<sup>71</sup>Ibid., p. 85.

<sup>72</sup>Ibid., p. 292.

his book. On the one hand, reality is diverse, complex, varied, and subtle. Its nature is not obvious to the uncultured observer. To know the world as it is requires a rich and varied consciousness, a habit of intellect, feeling, and volition which permits, even demands, that one achieve the ability to see "the same thing" from many different perspectives. On the other hand, there are relationships in "reality." There are commonalities between daffodils and driftwood, between history and psychology, between "sheer impulses" and the deeper sources of emotion. There is in Chickering's inexplicit ontological perspective a tension between pluralism and monism. These are not, of course, central issues for him, but they lurk in the background unresolved. Yet his commitment, clearly, is to education and to a "law" of development which education must recognize and program around. He is not concerned, and need not be, with ultimate metaphysical problems.)

The developmental process exudes differentiation when the person

comes to see the interacting parts of something formerly seen as unitary . . . when actions are more finely responsive to purposes or to outside conditions, when interests become more varied, tastes more diverse, reactions more subtle. In short, we become more complex human beings.<sup>73</sup>

---

<sup>73</sup>Ibid.

But the developmental process at other times, appears to be integrative: parts fit into wholes, different disciplines are compared and connected, and impulse and emotion "pull together with conscience and reason."<sup>74</sup>

Differentiation and integration are described by Chickering as if they were an alternating current, successively following each other but both together, in their differing ways, activating a powerful process.

Yet the quotidian meaning of this law--its expression in the lives of students--is that those who are developing may appear, at time "a," to be thoroughly confused and chaotic. And they are. They are breaking down the "old integration" to let in the new differentiating experiences, so that, at time "b," they will appear to be thoroughly reposed--at a new state of integration. Again, this is not a concept original to Chickering. Dewey, Sanford, Rausenbusch, Festinger, Heider, Newcomb--many scholars have thought of education in this way.<sup>75</sup>

Chickering's "originality" lies in the manner in which he has organized theory and research, with how he compares it with practice, and with how he suggests that educators might begin to revitalize higher education. For around his concept of identity and the law of differentiation and integration, Chickering weaves the academic gown. The gown is woven with seven threads--"vectors." The

---

<sup>74</sup>Ibid.

<sup>75</sup>Ibid., pp. 293-97.

vector of identity is fourth in Chickering's order but, as has been illustrated, is central to his thought. Yet identity does not happen by itself. It is the result of (though not totally defined by) the development of three other vectors: developing competence, managing emotions, and developing autonomy.

### Vector One: Developing Competence

For a person to achieve identity, he must develop competence. Chickering's metaphor for competence is that of a pitch fork with three tines--intellectual competence, physical and manual skills, and interpersonal competence--and the sense of competence is the handle.

Although "intellectual competence has been studied more than any other aspect"<sup>76</sup> of student development, Chickering asserts that some of its most important aspects have been ignored. Most research cites student performance on the Graduate Record Examination tests and other standard measures. But still unknown is how college fosters one's ability to identify and define problems, to "synthesize and integrate information," and to "invent answers or hypotheses."<sup>77</sup> These unresearched questions are central to Chickering's concept of education. The implication of his perspective is that we do not know very much of significance about how intellectual competence is fostered, and we know

---

<sup>76</sup>Ibid., p. 21.

<sup>77</sup>Ibid., p. 24.

even less about its interaction with other vectors of development. Chickering does not dwell on this at length, but it seems a major indictment of educational research.

Chickering argues, without substantial research to support him, that one's experience in athletics can "provoke reactions sharply relevant to the development of competence and the sense of competence,"<sup>78</sup> and can increase emotional awareness (especially awareness of aggression) as well as the management of emotions. His broader context however, is the development of physical and manual skills, which can be fostered not only by athletics but also by "encounters with wood, stone, clay or paint." He ventures that "an integrated system of concrete experience" when fused with abstractions about creativity can engender a bridge between the body and mental processes. Most colleges, nevertheless, restrict intellectual activities to symbolic manipulation; learning, as a result, "is more passive than active." Competence suffers.<sup>79</sup>

Chickering discusses interpersonal competence at this stage of his thought because there is a sense in which relating to others is a skill which is different from "managing emotions" and "freeing interpersonal relationships"--two other vectors discussed below. He means by interpersonal competence that simple ability to relate to others in the quotidian aspect of life: cooperating,

---

<sup>78</sup>Ibid., p. 29.

<sup>79</sup>Ibid., pp. 29-31.

listening as well as talking, following as well as leading. Interpersonal competence must precede the more penetrating tasks of managing emotions and freeing interpersonal relationships.<sup>80</sup>

The sense of competence is the confidence a person has that he can do something well. It is not only being fit but feeling fit. The sense of competence gives students courage to venture further and explore new ground.

### Vector Two: Managing Emotions

In all societies, probably, emotions must be managed to some degree. Yet to manage emotions, in Chickering's view, does not necessarily mean to repress, crush, or distrust them. It means to express them fully but in ways which reflect a high level of development rather than raw impulsiveness. Chickering prefers the word "managing" over "mastery," and the first idea he introduces on the topic is that in college awareness of feelings must be increased. The repression of earlier years should be loosened, rigidity broken down, and impulsiveness stimulated. Of course, aggression and hostility are still quite strong in college (for some, perhaps, even stronger than in high school) but the controls of the superego must now be challenged so that the college student can become his own adult.<sup>81</sup> Research at several schools shows that

---

<sup>80</sup>Ibid., p. 33.

<sup>81</sup>Ibid., pp. 39-41.

older students are more impulsive than younger ones.<sup>82</sup> A college climate can foster or discourage impulse expression.

Impulse expression, in a sense, is a differentiating experience: it opens up previously forbidden recesses. But integration must also occur. The student must now define his own limits and, out of that experience, give form to his ethics. This is especially true with sexual impulses. With sexuality, Chickering desires that the college student avoid both repression and totalistic gratification, and permit sexual behavior to become a vehicle expressing "affection, nurturance and respect."<sup>83</sup> For the "increased awareness . . . of sexual impulses is only a beginning. . . ." It leads eventually to a "larger range of feelings."<sup>84</sup> Then genuine management can occur: the student knows a fuller range and can choose for himself.

Chickering cites research on the physiological aspects of emotion, not only by showing the neurological processes involved but also by describing "the reciprocal relationship between increasing awareness and increasing integration."<sup>85</sup> With Pribram as his authority, Chickering shows that a person varies his control over his environment not only by acting on the external world but also by adjusting inner processes. And the adjustment of inner processes may take the form of either increasing or

---

<sup>82</sup>Ibid., p. 42.

<sup>83</sup>Ibid., p. 43.

<sup>84</sup>Ibid., p. 11.

<sup>85</sup>Ibid., p. 51.

decreasing the rate of processing information. We either participate and take in more, or we disengage in order to do "repair work" and inside realignment.<sup>86</sup>

Control fosters openness to new information and the ability to process it, leading to increasingly complex varieties of control and levels of sensitivity. Development proceeds. Noncontrol restricts input and hampers the ability to process it, and previous patterns based on internal configurations already established are employed. . . . Development stalls.<sup>87</sup>

### Vector Three: Developing Autonomy

Chickering's use of the word "autonomy" is normative and therefore can be somewhat misleading. For he does not mean "independence," although becoming independent is a starting place for autonomy. To be autonomous is to become one's own person such that, being independent and knowing and feeling that one is independent, the person can then recognize and develop the interdependence of the adult--in contrast to the "sheer dependence" of the child. But to acquire interdependence requires, paradoxically, that one must pass through a rather thoroughgoing quest for independence--emotionally and instrumentally. This process seems to reflect Chickering's law of differentiation (jettisoning the dependence on others) and integration (we are all, ultimately, dependent on each other to some extent).

---

<sup>86</sup> Ibid.

<sup>87</sup> Ibid., p. 52.

Emotional independence usually entails a shift of allegiance from parents and other authorities to peers, and then a shift again from peers toward one's own self as a fundamental reference point. The emotive concomitants of this process vary from person to person, but Chickering cites research at Goddard College which shows that the students studied there did become more emotionally independent during their four years.<sup>88</sup>

The achieving of instrumental independence--being self-sufficient and geographically mobile--is more difficult for the college student. Even though he is disengaging from his parents emotionally, he is still, as a rule, dependent upon them financially. Colleges could help (but rarely do) by fostering situations through which self-sufficiency and self-support can be developed. Encouraging students to travel on their own, especially abroad, is one way.

The recognition and acceptance of interdependence is the "capstone of autonomy."<sup>89</sup> Because the person is more his own man--emotionally if not instrumentally--the recognition of dependence on others is less threatening. And, perhaps for the first time in life, the students can recognize that others are dependent on him. Giving and receiving are now both possible.

---

<sup>88</sup>Ibid., pp. 63-71.

<sup>89</sup>Ibid., p. 74.

#### Vector Four: Establishing Identity

To achieve identity, the person must be competent and know that he is; he must manage his emotions; and he must be autonomous. Although identity is not merely the summation of these three vectors, they are essential for identity to emerge. The main features of Chickering's notion of identity have already been described. But further discussion is necessary at this point to show how Chickering's theory unfolds.

The three vectors which preceded identity, even though they occur in a societal context, can be thought of as mainly concerned with the self, with ego-centered needs which bear fruit eventually in the vector of identity. Yet developing identity is not so much a destination as it is an intersection of three tributaries--competence, emotions, autonomy--which merge into the main river of identity. And the river takes form for a time, only later to again split into three channels which severally offer an interlocking passageway in which the cargo ships of adult commerce can float. Those three channels are Chickering's last three vectors: freeing interpersonal relationships, developing purpose, and achieving integrity.<sup>90</sup>

---

<sup>90</sup>Ibid., Chapters 5, 6, and 7.

Vector Five: Freeing Interpersonal Relationships

It seems reasonable to posit, although Chickering does not, that a person can be competent, manage emotions well, be autonomous, and know who he is--all of these without having a wide range of people with whom he is able to relate. The developing person, in any case, needs to free his interpersonal relationships so that he cannot only tolerate others but respect and learn from people of backgrounds and values which are quite different from his own. Again, Chickering's law of differentiation comes into play. Has identity been stabilized? Good. Now let's be challenged once more. The tendered athlete can grow by encountering the artist. The poet and chemist ought to marvel at how differently each views the world. Upper middle class white students need to share perspectives with those of ethnic minorities.

Chickering cites several studies which show that students do learn increased tolerance during college. They have a "diminished need to dominate" or "to coerce or manipulate others to become something alien to themselves."<sup>91</sup> Not only does tolerance grow. There comes also a "fusion with the essence of other people."<sup>92</sup> This is not a noticeable shift in the capacity for intimacy. The relationship to others of the student who has established

---

<sup>91</sup>Ibid., pp. 101-02.

<sup>92</sup>Ibid., p. 104.

his identity reflects a genuine caring and respect for other persons.<sup>93</sup> And, as a whole, the freeing of interpersonal relationships creates a larger life-space around the person.

### Vector Six: Developing Purpose

Knowing what one wants to do in life is a formidable psychological achievement. It gives configuration to talent and integrates "knowledge, action, and evaluation."<sup>94</sup> The central issue in developing purpose is vocation. And students with vocational plans which have meaning, and which are clearly formulated, do better academic work than those who do not<sup>95</sup>--even though those plans may later change.<sup>96</sup>

Yet one of the most important aspects of a vocation for college students is not the character of the work itself but the implications of a particular occupation for "style of life." To college students leisure hours are "more real" than working hours.<sup>97</sup>

The dominating law in this vector is that of integration. Purpose requires that one begin not only to choose among certain occupational opportunities and life styles but also to know why he has chosen as he has, and to integrate that choice around what he feels to be distinctively himself, emotionally and intellectually.

---

<sup>93</sup>Ibid., p. 105

<sup>94</sup>Ibid., p. 108.

<sup>95</sup>Ibid., p. 113.

<sup>96</sup>Ibid., pp. 119-120.

<sup>97</sup>Ibid., p. 17.

### Vector Seven: Developing Integrity

It is consistent with Chickering's philosophy of development that integrity is presented as his final vector. For integrity--encompassing as it does the congruence between belief and behavior--reflects the culmination of a long maturation, of a slow movement and not a sudden revolution. As Chickering shows: although "the content of values and the patterns of their inter-relationships may not change dramatically during college," yet the "bases on which values rest, the ways in which they are held, and the force with which they operate in daily life, may be more important--within limits--than the particular values held." The central concern, then, of a college "is to increase the role of values" in students' lives.<sup>98</sup>

The ultimate eventuation of developing integrity is the congruence between belief and behavior. But in order for one's beliefs to be congruent with behavior, those beliefs must belong to the person--be fully his. And this requires that the person disengage from the beliefs which he may have uncritically accepted, and thereby liberate his conscience from the superego's dominance. This Chickering calls the "humanizing of values," a sort of "urban development" by which the person destroys that of others to make room for his own. A

---

<sup>98</sup>Ibid., pp. 126-27.

person who has humanized his values rejects "literal belief in rules" for an attitude in which precepts are "perceived in relation to the social purposes they were designed to serve."<sup>99</sup>

The humanizing of values, though, is a differentiating process which may create a condition where values are "so relative that adequate guides are lacking . . ."<sup>100</sup>

The resultant anxiety needs resolution. The integration aspect of Chickering's law must now come into play. The new beliefs, and the way by which those new beliefs are formulated, must become personalized. A student who has personalized his values is clear about what they are; he recognizes that his behavior expresses his values; and he has increased his ability to recognize those values as his own and to act on them.<sup>101</sup> Then congruence, "the peak of personhood," blooms into full flower.

When fully realized, integrity is reflected in consistency of belief and behavior, of word and deed. Internal argument is minimal. Once the implications of a situation are understood and once the consequences of alternative actions seem clear, the response is highly determined. It is made with conviction, without debate or equivocation.<sup>102</sup>

#### Overview of Chickering

Chickering's concept of human growth is a vision of what education can "lead forth" in the college student. His view of the process of identity formation is that it

---

<sup>99</sup>Ibid., p. 127.

<sup>100</sup>Ibid., p. 136.

<sup>101</sup>Ibid., p. 139.

<sup>102</sup>Ibid., p. 142.

does not just happen but must be fostered. Such fostering entails not only an understanding of individual psychology. It entails also an understanding of the social context in which growth occurs. Growth is not something which flows only from inward processes of thinking, feeling, willing, et cetera. The outer world must be brought to bear on that which is being "led forth." A model of education which fosters growth toward identity must show how the processes of individual growth can be activated by the environment in which the individual lives.

This suggests Chickering's second law of development: the "impact of an experience depends upon the characteristics of the person who encounters it."<sup>103</sup> Different people respond to the "same experience" in different ways. An experience which "fits" the needs of a student engenders growth. There is something about the human being which indicates that "personality development occurs in steps predetermined by both an inner program and outside forces."<sup>104</sup>

The second law of development opens up the second half of Chickering's book--the "conditions for impact." His essential point is that diverse aspects of college life can be designed to help foster the growth of identity in the broadest sense of the term. When factors such as institutional size, curriculum, living arrangements, and

---

<sup>103</sup>Ibid., p. 298.

<sup>104</sup>Ibid., p. 307.

student culture, as well as the abilities of faculty and staff members are designed around clear and consistent objectives--then the vectors of development can be stimulated in students.

It is important to note what Chickering is not saying. He does not believe that identity is the result of a process dominated by what Maslow calls "self-actualization." (Maslow, in fact, is mentioned neither in Chickering's prose nor in his bibliography.) Chickering's approach is much more social than Maslow's. And development, accordingly, cannot be thought of, in any meaningful sense, as essentially the unfolding of inner potential.<sup>105</sup> Not that Maslow ignores culture. But his perspective was developed as the result of studying the most "highly developed" specimens of our culture. Chickering's citation of research, in contrast, ranges far and wide, and the studies he employs to buttress his argument seem much more representative of the whole of "reality" than does Maslow's.

If Chickering could be summarized, he is saying that there is, within the individual, a vast universe of forces which can be selectively fitted with external arrangements. If this fitting continuously occurs, the inner processes of the individual grow heartily along the

---

<sup>105</sup>This distinction is based on an essay by Clifford Geertz entitled, "Religion as a Cultural System," in Reader in Comparative Religion, by William A. Lessa and Evon Z. Vogt (New York: Harper & Row, 1965), p. 207. Geertz's concept is used differently in this study.

lines which Chickering broadly defines in the seven vectors of development. Education for identity is neither an inner nor an outer process but a continuous fusing process involving both. Chickering recognizes the existence of "inner learning" but is firmly committed to extensive "reality testing" by intercourse with outer environment. Though students are not mere puppets, neither are they monadic entities thriving because of mysterious, inaccessible processes. Identity is a knowable event--knowable in that its essential contours can be described sufficiently by reference to research on human growth which has already been established and published.

## CHAPTER IV

### A COMPARISON AND CONTRAST OF TRANSCENDENTAL MEDITATION AND THE STUDENT DEVELOPMENT PHILOSOPHY OF ARTHUR CHICKERING

This chapter is addressed to the relationship between the student development philosophy of Arthur Chickering and the TM program of Maharishi Mahesh Yogi. This chapter will (1) compare and contrast Chickering's theory with Maharishi's; (2) show how these two theories agree, disagree, and partially agree; and (3) determine whether the TM program can justifiably be integrated into the student development philosophy of Arthur Chickering.

This attempted integration is the "pay-off" of this study. It seems to be an enticing prospect. For as was pointed out in Chapter I, the student development philosophy and the meditation philosophy may be affirming similar goals. If so, the "technology" of meditation could serve the ends of student development. Chickering and Maharishi were selected to represent student development and meditation, respectively. If these two theorists

agree essentially on the goals of human growth, then not only has one possible integration been established, but other such possible integrations may be worth exploring. As a result, the methodology of higher education could be greatly enriched.

The question, however, is not What can TM learn from student development? The question is What can student development learn from TM? Thus, even though this chapter compares the two approaches, the student development philosophy is the system around which the chapter unfolds. Chickering's seven vectors are the blueprint which Maharishi's theory may or may not serve. It is TM which is "on trial," not Chickering's student development philosophy.

First, Chickering's vector will be stated. Then Chickering and Maharishi will be compared on agreements, partial agreements (if any), and disagreements. After each vector has been thus discussed, a summation will be provided.

# 1. Establishing Identity

## a. Agreements

1. The development of identity is the central task of education. It entails the fullest range of human awareness: intellect, emotion, and will.
2. To develop identity requires both differentiation and integration--the complex interplay between experiencing the new and

giving it shape into a mosaic of meaning within one's consciousness.

3. To frame an identity from the multiplicity of alternatives in the current milieu is a central problem for the emerging young adult and requires a highly sophisticated consciousness.

b. Partial Agreements

Although both agree that freedom from anxiety and pressure is necessary to develop identity, for Chickering that freedom is relative.

Anxiety and pressure can sometimes force the student to greater efforts and acquaint him with hitherto unknown dimensions of life. For Maharishi, anxiety and pressure only block natural development, and thus are negative values.

c. Disagreements

1. For Maharishi, identity is not created by interaction with outer experiences. Man's essence is given; it lies already "inside" him. For Chickering, identity is the result of an interplay between inner processes and outer events.
2. Maharishi holds that the principle of integration is the starting place. To flood a young person with highly differentiating

experiences from the external world without his first being integrated only confuses him. Such differentiation should be marginal in importance until one is more ready to handle multiplicity of activity. The practice of TM of course, differentiates one's consciousness; but the essential path of inner learning is toward integration around Being. Then the outer world will take proper shape. Chickering holds that some college students may need differentiating experiences; others may need integrating ones. Which it is depends upon the student's stage of development.

## 2. Developing Competence

### a. Agreements

1. Central to education is the ability of the student to identify and define significant problems. This is more of an "intuitive" process than a strictly "rational" one.
2. Concrete experiences, when integrated with abstractions about creativity, can foster intellectual competence.

### b. Disagreements

Would not Chickering hold that one must state the truth as one sees it regardless of where that leads? Although Chickering does not

address it, it seems a question which he must answer affirmatively to be consistent with the rest of his thought. Maharishi, however, has stated that to speak the truth can, at times, be unwise. It may interfere with other important things.

### 3. Managing Emotions

#### a. Agreements

Internal adjustments within the organism are at times necessary to limit the barrage of stimuli from the external world.

#### b. Disagreements

1. Chickering holds that the increasing awareness of emotions can work hand-in-glove with the development of better management of emotions. For Maharishi, it is not emotions which one should become aware of but one's own inner nature. Then the emotions flow outward in a natural way and do not need management.
2. For Chickering, the two major emotions to manage are sex and aggression. Maharishi does not discuss sex at all. Aggression will dissolve as a result of the proper inwardness which one attains through TM.

3. Chickering holds that the person should be aware of the full range of his emotions. By receiving responses from others, he can learn what is acceptable and what is unacceptable. Maharishi would probably respond that Chickering's view puts the cart before the horse. One ought not speak and act as one feels but first be centered in his consciousness. The right emotional expression then follows.
4. Chickering argues that the balanced person knows fully the range of his emotions and intellect. From such a knowledge he can respond to individual situations. For Maharishi, the central problem is mental. And TM engenders a mental dominance over all of life. Balance is being ruled by the mind.

#### 4. Developing Autonomy

##### a. Agreements

The interdependence of all men and women must be recognized by the student both intellectually and emotionally. Interdependence happens, however, as the result of a process which can begin only when the individual person achieves autonomy.

b. Disagreements

Chickering regards the process of achieving autonomy as a break from the parents, a shift toward one's peers, and then a movement toward one's self. For Maharishi, to break away from one's parents and to rely on one's peers is foolishness. The young should respect and honor their parents. Autonomy is the result of discovering the Being within, which each person must do for himself. To look to peers, even temporarily, is to find merely a "social self" and, at the same time, to expose oneself to unstable fads.

5. Freeing Interpersonal Relationships

a. Agreements

The truly educated person enjoys the stimulation of people of varying perspectives and backgrounds. This is so because, with his identity firm, he is not threatened by those different than he.

b. Disagreements

1. Chickering's view is that free interpersonal relationships are the hard-won result of a directed interaction with those unlike us. It is a social process in which experiences "out there" confront the person with the strengths and weaknesses "in here."

Implicit to his thought is that this may at times mean failure and discouragement. The growing person, however, each time again re-enters the arena for interchange and new knowledge. To Maharishi such a plan invites trouble. Social interaction with people who are different from us does not result in tolerance; tolerance is the result of an inner process. Negroes and white people, for example, should be taught TM in different groups. To mix them is just to try to create solutions which are on the same level as the problem. But when one experiences color-blind, caste-ignorant Being, the heart is gladdened and love flows from that contact.

2. For Chickering, the capacity for intimacy is central to interpersonal relationships. It is a tough achievement in today's world. But Maharishi's view of the psychology of personal relationships is primarily mental. Such a thing as intimacy, presumably, is the natural result of the regular alternation of TM and activity.

## 6. Developing Purpose

### a. Agreements

Purpose is an essential outcome of education. Purpose gives direction and form to one's talent and thereby channels creative expression into activity which can validate identity.

### b. Disagreements

1. Whereas Chickering's central issue in purpose is vocation and its implications for "life-style," Maharishi's view is quite general. For him, the purpose of life is happiness. Once that is achieved (through TM) the major decisions of life can be made as part of a natural flow from "inner" to "outer."
2. It does not seem unfair to construe Maharishi's thought as "what one does is not essentially different from what one is." Doing lies in Being. Even though Chickering values an overlap between identity and work, there seems to be room in his thought for the view that work enables a person to do things "off the job" which could not be done without the income and social standing which the job provides.

## 7. Developing Integrity

### a. Agreements

The concept of integrity suggests an essential unity between life in its inner sensibility and life in its outward expression. Thus understood, both Chickering and Maharishi affirm the value and necessity of integrity.

### b. Disagreements

1. But aside from that broad definition, the two thinkers disagree on what integrity is. In Chickering's view, integrity is the congruence between belief and behavior. For Maharishi, integrity is the congruence between Being and behavior.
2. The development of integrity flows differently for each. Chickering seems to realize that outer happenings can affect one's values. Events "out there" are not only occasions which require ethical judgments; they also may require a re-thinking about one's inner, ethical sensitivity. Maharishi, in contrast, holds that if the inner life is properly aligned, the response to outer events is naturally good. The flow of integrity is always from inner to outer, never the reverse.

3. Chickering's concept of the vacuum which may confront the young person during the humanizing of values is, for Maharishi, both reprehensible and unnecessary. A vacuum in ethics not only confuses people but reflects their relative position in evolving cosmic consciousness; they have not "made it" yet. If one is not cosmically evolved, he should turn to Scripture, to elders, or to great men for spiritual advice. These serve as reference points for morals and insure that the cosmic order does not go askew in times of turmoil. In Maharishi's view, for the unevolved to be without such guides is anti-developmental and contrary to education rightly understood.

#### Conclusion of Argument

Can the TM program of Maharishi Mahesh Yogi be integrated into the student development philosophy of Arthur Chickering? The reply of this writer is a conditional "no." It is conditional because TM may help people grow in ways which Chickering envisions. It is "no" -- and primarily "no" -- because the two systems are fundamentally incompatible.

TM may help differentiate one's inner consciousness. It may engender a greater ability to regulate one's neurological responses to the stress of living. TM may reduce anxiety as defined by certain physiological indicators. It may eventuate, over time, in a more graceful articulation between inner awareness and outer action. It may reduce one's dependence on artificial agents for altering consciousness and thereby promote greater autonomy. TM may stimulate certain creative mental powers.

Yet TM may also so focus one's attention on certain interior processes that growth in other important dimensions of Chickering's model are neglected. A person focused on Being may regard the contribution of other people as of lesser importance. If TM stimulates parasympathetic dominance, it may also ignore the emotional terrain related to other processes, particularly the sympathetic nervous system. Empathy may thus be diminished. The emotionally deep and socially explosive aspects of a developing sexuality will need to be explored by the maturing student "outside" of the contribution which TM makes to his development. And the social struggle out of which Chickering's autonomous person emerges may be so loosely regarded by the meditator that his social awareness receives little attention.

The most fundamental difference between Chickering's theory and Maharishi's is their opposing views of socialization. Whereas Chickering affirms the social nature of

education, Maharishi seems to regard such a view as "shared ignorance." Once the die is cast in this way, any convergence between their theories is fortuitous. Although in some vectors Maharishi and Chickering seem agreed, they are but "fellow travelers" who, for a time, share a small portion of the journey. Their theories, as systems which can inform practice, are incompatible.

## CHAPTER V

### IMPLICATIONS FOR HIGHER EDUCATION:

#### THEORY AND PRACTICE

This dissertation has explored the question of whether the student development philosophy of Arthur Chickering is compatible with the TM program of Maharishi Mahesh Yogi. Chapter IV has given a "conditional no" to that question.

This final chapter is designed to bring home several further conclusions which, in this writer's view, are important in placing this study in a broader context. Those conclusions fall into four categories:

1. Conclusions about TM theory and student development theory as models of human growth;
2. Conclusions about TM and student development theory as forces or movements for change in higher education;
3. Conclusions about TM with recommendations for professors, administrators, and counselors who encounter students in TM; and

4. Conclusions about further prospects of an integration between meditation and student development. But to set the stage for further analysis, some conceptual grounding needs to be introduced at this point. The first is a distinction between "model of" and "model for." The second is a set of four normative statements about building a theory of human growth. After these distinctions and statements are made clear, they will be used extensively in the analysis which follows them.

"Model Of" and "Model For"

The meaning of the distinction between "model of" and "model for" becomes clear in the following example. Suppose a jazz pianist creates out of his intuition a piece of music, playing it as he composes it in his head. Suppose, also, that in the same room with him is a composer of music. While the pianist plays, the composer draws on a score the notes which the pianist is playing. (The composer is a very fast writer.) At the end of the number, the composer shows the score to the pianist. That score is a "model of" reality; it describes what has been played.

Suppose now that the composer revises the score. He tries to improve on what the pianist has played and urges, "Try it this way and see if the number doesn't sound better than before." The pianist does so. The score he uses is a "model for" reality; it prescribes what is to be played.

#### Four Normative Statements About Theory Building

The four statements which follow were developed intuitively by this writer as an aid to analysis. They are not offered as polished propositions about theory construction, but as tools helpful in contrasting the student development theory and the meditation philosophy. And when Chickering and Maharishi, in particular, are compared on these four statements, an interesting contrast emerges.

Those statements are:

1. A theory of human growth must be descriptive. It must be based on reliable research. It is thus a "model of" human growth.
2. Paradoxically, a theory of human growth must be prescriptive. It must be based on value commitments. It must be a "model for" human growth.
3. A theory of human growth must be capacious enough to permit an interaction between description and prescription, between "model of" and "model for." The result is an "overtone" which could be called the "dialectic between description and prescription."
4. A theory of human growth when formulated, as in a book, must lead the reader into the consciousness stimulated by the dialectic between "model of" and "model for."



TM and Student Development: Models

The theory of human growth expounded by Maharishi Mahesh Yogi, clearly, is almost exclusively a "model for." It is a prescription for living. The propositions in his theory are charged with value commitments--commitments which, in Maharishi's view, are in principle unchallengeable by the paradigm of Western science. For Maharishi believes that research in the Western physical and behavioral sciences can and will illustrate the truth of his philosophy, as well as render his philosophy into modes of consciousness commensurate with the level of development of Western science.<sup>106</sup> The corollary of this is that research will not invalidate the propositions in his philosophy; if it does, the research has originated from a consciousness which as yet is not sufficiently evolved to grasp the meaning of his overarching symbol system: i.e., the Vedas, the Bhagavad-Gita, and his interpretation of them. In other words, for Maharishi, "model of" serves "model for" but never the reverse. A genuine dialectic between description and prescription is in principle impossible.

This does not hold for Chickering. For although Chickering, clearly, is slanted toward prescription, it is a prescription which is not only based upon research but which can in principal be invalidated by further research which disproves the hypotheses on which that prescription is

---

<sup>106</sup>Based on conversations with Professor Max R. Rains, Michigan State University.

based. Chickering, to be sure, has strong commitments to values reflected throughout his entire book. But the "flow" of his creation is such that values do not run roughshod over the argument and the presentation of research. Without attempting to "psychologize" Chickering, it does seem that his consciousness of what he is doing--and the responsibility he thus assumes for his reader--is a consciousness capacious enough to not only permit but insist upon a healthy dialectic between "model of" and "model for." That is to say, description cannot merely serve prescription. The ideal is that both so mingle that a "third element" emerges. For Chickering in effect is urging that his reader permit an "overtone" to develop, an agony between "how things are" and "how things ought to be." Arthur Chickering, in this writer's view, is thus a quite balanced theorist.

#### TM and Student Development: Movements

There is an aspect of this study which needs further exploration. It is that, on the whole, the meditation philosophy is neither merely a "model of" nor a "model for" human growth. The meditation philosophy, rather, is a model nested in a movement geared to engender vast cultural change. And the TM movement, in particular, is an enterprise for nothing less than creating a paradise on earth. To do this, the TM movement has attracted the talents of thousands of men and women: artists, writers,

organizers, intellectuals, TM teachers, et cetera. (The organizations which comprise the TM movement were described briefly in Chapter II.)

As in any movement, TM has an on-going process of discussion, debates, and competing points of view within its organizations.<sup>107</sup> The crucial decisions, especially strategic ones, are made by Maharishi himself. Being capable of attracting many talented people, Maharishi often receives a wide range of views on almost any subject which interests him. He listens to these ideas until one eventually meshes with his own thinking. A program crystalizes around that idea and the movement responds accordingly. This continues until a problem is discovered with the idea or until a new issue arises. Then the process is repeated. A common theme in Maharishi's discussions with his followers and consultants is how to bring TM theory and practice to bear on higher education, the health professions, government agencies, and other such institutions.

As a result of this process, Maharishi often is able to hear both descriptive and prescriptive statements about TM. And in the intermingling of description and prescription, a kind of dialectic between them appears to be taking place. But that dialectic, ultimately, is not genuine. That is to say, the interaction of those planning

---

<sup>107</sup>Based on conversations with Professor Raines.

and executive sessions does not seem designed around nor geared toward a "pursuit of truth"--a process in which one "follows the argument wherever it leads." The interaction, rather, seems designed around and geared toward improving the TM marketing program.

From this stance, Maharishi is not a theorist at all but an evangelist with much more at stake than "mere theory." And "evangelist" is an appropriate term. For Maharishi's strategy is one of "secularizing" what seems in fact to be more a thinly disguised religion than a "science" (in the general Western understanding of "science"). This interaction internal to the TM movement seems an attempt to create magnetic "images of the future"--utopian visions which, once created, can rally masses of people around scenarios which will, it is hoped, actualize the ideal society as Maharishi conceives it.

(Maharishi's ultimate conceptual objective is the interweaving of metaphysics and science. Until that is accomplished, he is still able to use both, depending on the interest of the prospective meditator. As the appendix illustrates, Maharishi began his movement mainly with a mystical strategy, science playing a somewhat lesser role. In 1970, however, the shift toward science began and continues today. With this dual approach to promulgating TM, Maharishi has not only greatly expanded his "market" of potential adherents; he also may be able to increase the hold which his program has on his followers. Some modern

men seek religion, others science. But those who seek both may feel that, in TM, they have found the best of both worlds.)

The point of all this is that marketing overrides genuine dialectic; and, when reinforced by "success" (as in an increased rate of growth or the establishment of Maharishi International University in Santa Barbara, California), prescription can be made to increasingly dominate and enslave description. In TM, movement and model are ultimately inseparable.

Arthur Chickering stands in sharp contrast to Maharishi. For Chickering does not allow prescription to enslave description. Chickering, of course, seems eager to press his case and witness the result in higher education. And he is not above bemoaning the failure of educators to implement student development theory and research.

The principal shortcoming of American higher education is not uncritical acceptance of, or slavish adherence to, the latest "truth" demonstrated by the scientific establishment; it is the nearly universal neglect of such information, and active resistance or rejection when it is introduced. . . . Such a posture might have been defensible ten or fifteen years ago when relatively little research had been done. But if neglect was defensible then, it is no longer. Feldman and Newcomb's (1968) recent review cites over 1,200 studies relevant to the impacts of colleges on student development--the impacts of different curricula and majors, residence groupings and arrangements, interpersonal relationships among students and between students and faculty, student cultures and college cultures. . . . Most of these studies have occurred during the last ten years. All the signs--professional interest, financial support, organizational structures, journals and publishing houses--suggest that such

research will continue, and at an increasing rate. How long before it will be used?<sup>108</sup>

Despite this agony of waiting, Chickering--in the final analysis--affirms a faith that "eventually, research and theory will be called into service." For "as research and theory make possible the management and control of human development--as they will--the management and control of human development will be undertaken." But even in affirming this, Chickering poses quickly the crucial interrogative: "The question is, by whom?" And he asserts that if educators and students do not manage and control human development, legislators, industry, and behavioral scientists will.<sup>109</sup>

This aspect of Chickering's book is not a cynical diatribe against present practice, nor is it the lofty sentiments of a starry-eyed mystic. In assessing political realities and possibilities, Chickering reveals what seems to be an agony for student development. And if this writer has read Chickering with sensitivity, that agony has been in part developed from a rigorous dialectic between "model of" and "model for." Chickering's faith in educators--that ultimately they will respond to research--seems to mean that a movement for the revitalization of higher education need not sacrifice the rigor which a genuine dialectic entails.

---

<sup>108</sup> Arthur W. Chickering, op. cit., p. 339.

<sup>109</sup> Ibid.

### Encountering TM Students

Both TM and student development are theories of human growth which have developed in the milieu of the 1960s and early 1970s. And it seems that, ultimately, no theory can be entirely separated from the era in which it arises. A theory, surely, is in part both a product of the culture in which it is nested and a response to the issues currently flourishing in that culture. In a sense, then, both student development and meditation are commentaries on the present milieu. They mirror the times.

Yet this writer believes that meditation, even more than student development, is a response to important cultural shifts now taking place in the United States. Throughout the 1960s, new religious cults have attracted hundreds of thousands of young people--many of whom are in college.<sup>110</sup> That college students are attracted to "off-beat" sectarian ventures suggests that personal identity and cultural renewal are important problems facing modern educators. And regardless of whether educators can affirm the "model for" proposals in these cults, and regardless of whether educators approve of the tactics which seem inherent in mass movements, it seems clear that educators

---

<sup>110</sup> See Jacob Needleman, The New Religions (New York: Doubleday, 1970); Peter Rowley, New Gods in America (New York: McKay, 1971).

must respond to students in such cults, listen to them at length, and offer to students appropriate guidance.<sup>111</sup>

For much, indeed, is at stake. While scholars such as Arthur Chickering painstakingly explore the prospect of an exciting integration between theory and practice, the very college students for whom he agonizes may be following the latest Pied Piper with the best tricks for inner life exploration. A rigorous tension between "model of" and "model for" is, within the gripping ambience of a cult setting, quite easily overlooked if not outright discouraged.

This writer senses a responsibility to set forth some recommendations to educators who may wish to assist college students involved in cult activity. In so doing, it is recognized that this departs from the main purpose of this study. But the reader who has endured this far seems likely to be at least marginally sympathetic to the purpose and value of what is commonly known as "counseling," "advising," or a similar "helping profession." And just as Chickering seems to bear a kind of agony in waiting for practice to respond to research, so does this writer bear a certain agony over the relative indifference toward marginal students by adult models who find their livelihood in higher education.

---

<sup>111</sup>William H. Barr, "Encountering Religious Fervor," Chronicle of Higher Education (September 24, 1973).

The recommendations which follow are designed primarily to help educators counsel students in TM. The recommendations, however, can also be adapted to students in other movements.

Educators may find it helpful to distinguish between three different stances toward TM. That is, students probably vary in how they embrace TM. What follows suggests three different stances of students, with commentary on how staff members ought to respond toward each stance.

1. Some students may regard TM as only a ritual. For the "ritual only" student, TM is a pleasant interlude in the day. He enjoys it. But he derives from it no unique personal integration or social significance. TM is integrated with his previous enculturation with little change in self-concept.

Yet the "ritual only" student may need what Chickering calls "differentiation." He may need to understand, for example, why he holds TM belief "at arm's length" and why he does not embrace the wider symbol system which TM offers. The purpose here, clearly, is not to encourage the student to "convert" to the TM belief system. Rather, it is to differentiate his consciousness by making explicit the limited stance he has toward TM. As a result, the student may then be able to understand what TM does not mean for him as well as what TM does mean. For what students do not affirm, and the thinking process entailed therein, is a sort of "negative pole" for the "positive"

side of his sensibility. A student who understands that may be then capable of developing an interplay, an "alternating current" between what he affirms and what he does not affirm. The result may be a differentiated consciousness with "transfer value" to other aspects of his sensibility and growth.

2. For other students, TM may give form not only to ritual but to life itself. They now embrace what is for them a new set of values and ideals for living. Such meditators may be called "believing meditators." During TM ritual, a "believing meditator" may feel he has transcended ordinary consciousness. He believes TM teachings about the ritual. But when later emerged from the ritual experience and once again in the world of classrooms and cafeterias, he may feel quite differently about TM. As Geertz suggested,

. . . religious belief in the midst of ritual, where it engulfs the total person, transporting him, so far as he is concerned, into another mode of existence and religious belief as the pale, remembered reflection of that experience in the midst of everyday life are not precisely the same thing.<sup>112</sup>

The believing meditator may be susceptible to "ups and downs" in his intellectual and emotive affirmation of TM, depending on how well that day his TM experience seemed to integrate life. He may also permit TM's world view to sanction avoidance of what others regard as "hard reality," and TM may even serve as an escape from life.

---

<sup>112</sup>Geertz, op. cit., p. 214.

Sensitive educators can help such a student grapple with the unsettling effects, intellectual and emotive, which a "cross-cultural experience" such as TM may provide. For educators may represent to such a student an "adult model"--a person more stable than himself. Professors and administrators should share their own world view with believing meditators and ought to thereby reflect the odyssey which a mature belief system necessitates. The crisis which religious questing often engenders in a person can be shown to be not the end but the beginning of a more rich and varied sensibility.

3. For yet other students, TM provides not only a pleasant ritual, not only an integrating set of beliefs, but a new "lifestyle," an exciting alternative to roles offered by "established" society. From a life energy integrated by TM, such a person seeks to express that energy into a creative program of evangelism. A student who embraces TM in this way may be called a "missionary meditator."

For the "missionary meditator," TM becomes a living thing. It is a venture now new which all men should and will embrace. The millenium lies just ahead. He may see himself as the avant-garde agent in pervasive cultural renewal. Students who hold this missionary orientation are a nucleus around which local activity flourishes and upon which TM is dependent for supportive functions. It may be towards this missionary orientation that some TM teachers

tend to press adherents, and it is from this missionary orientation that TM teachers spawn.

Professors, administrators, and counselors should become aware of their own feelings about students who exude a missionary bent. Some educators may respond to them stereotypically and view such students as deluded fanatics. For other staff members, students of the missionary orientation may unknowingly represent a threat to self-definition and evoke a defensive reaction to shelter the fear.

The missionary meditator, however, despite his zeal, is still a young person who is growing and maturing. He needs understanding. He also needs to know that stable people are not going to be steamrolled by his ardor for "truth," and that there are intelligent people who have strong, supportable reservations about TM. Staff members can help "missionary meditators" grow not only by listening sensitively but by posing uncomfortable questions about TM and their involvement in it.

The missionary meditator will probably not receive this challenge to his faith in the way it is (or ought to be) offered. But at least one adult in the non-TM universe has listened to him and, without rancor, has registered a dissent which will remain in that student's consciousness. Perhaps later he will feel ready for a further encounter.

### The Prospect of Further Integration

As a result of researching and writing this dissertation, this writer has become quite pessimistic about further prospects of a "marriage" between a student development philosophy--such as Arthur Chickering's--and a meditation philosophy--such as Maharishi Mahesh Yogi's. Much of this pessimism has to do with the problems inherent in Eastern meditation philosophies.

1. It does not seem reasonable to hold that Western educators should ignore, as do Eastern gurus, the social nature of the learning process. How can Western educators ignore the contribution of, for example, John Dewey and his emphasis on experience as central to education?<sup>113</sup> How can reasonable men pretend that the forces of technology, for another example, have little central claim on curricular direction and content? Indeed, perhaps the best response of Western educators now is to vigorously defend the social nature of education and its relationship to the technology operative in Western society. Perhaps Western educators, too, ought to attack the uncritical adoption of existing theory into the paradigm of meditation, as, for example, the use TM leaders make of Maslow's "self-actualization."

2. Robert Bellah, the sociologist of religion, has argued that the current religiosity among young people

---

<sup>113</sup> John Dewey, Experience and Education (New York: Macmillan, 1938).

represents a desire to establish or re-establish a "world of perfect wholeness," to normatively define the "uni-" aspect of an alleged "universe."<sup>114</sup> Be that as it may, if such a pristine cosmos exists, so does confusion about what its unifying principle is and means. Yet, surely, to understand today's universe requires a sophisticated symbol system which makes sense out of technology, the changes technology requires or seems to require of man, and the consciousness necessary to articulate with technology. But to attempt to force technological realities into a metaphysics developed in a pre-industrial milieu, or alternatively, to in effect ignore technological realities altogether--as Maharishi does--is surely to embark on a disappointing venture.

3. Probably all Western societies have attempted to fathom the meaning of human tragedy and suffering. But the treatment of such themes by Eastern gurus seems hardly adequate for the conceptual and spiritual needs of the West. As Jacob Needleman expresses it:

The Judaeo-Christian tradition, whatever else one might say about it, at least knew the weight of human suffering. When held against the torments of grief, loneliness, pain, disease, self-doubt and anxiety, the Maharishi's talk about "bliss-consciousness" seemed romantic, even cheap. Perhaps Western teachings had shoved man down too far into a sense of incapacity and

---

<sup>114</sup>Robert Bellah, "The Secular University and the New Religious Consciousness" (mimeographed speech at the University of Michigan, Ann Arbor, Michigan, November, 1972).

guilt, but was it any better to waft his ego into the pink clouds of "divinity?"<sup>115</sup>

4. Eastern meditative techniques, of course, may correct limited aspects of Western man's preoccupation with the stress of technological living, as Arthur Koestler has suggested in The Lotus and the Robot.<sup>116</sup> But as Koestler has also argued, such techniques are very limited correctives and hold no promise whatsoever for the cultural revitalization which gurus promise. And Peter Berger, in a similar vein, regards current mysticism as yet another example of "demodernization," an adaptation syndrome which limits the hegemony of technology and bureaucracy on one's consciousness but which does not and cannot do anything to effect directly the forces of technology and bureaucracy as such.<sup>117</sup> Meditation, then, is at best a "coping" response to modern living.

The preceeding commentary underscores this writer's pessimism about an integration between Western education and Eastern meditation. For the sum of what Bellah, Berger, and Koestler all point to is that meditation, in the final analysis, is a rather private affair. Meditation seems yet another example of a modern spirituality centered almost exclusively on the private sphere of life. And although

---

<sup>115</sup>Needleman, op. cit., p. 131.

<sup>116</sup>Arthur Koestler, The Lotus and the Robot (New York: Macmillan, 1961).

<sup>117</sup>Peter Berger, et al., op. cit.

meditators may feel better as a result of meditating, even live their lives more efficiently and morally, what "common faith" emerges around which modern man can rally in order to solve his most vexing problems: poverty, warfare, and social chaos? Eastern cults, in this writer's view, have little to teach the West.

## **APPENDIX**

### **TRANSCENDENTAL MEDITATION IN THE PUBLISHED MEDIA**

## APPENDIX

### TRANSCENDENTAL MEDITATION IN THE PUBLISHED MEDIA

The appendix is designed to place TM in its historical context. This will be done:

1. by describing the development of the movement;
2. by reporting analyses and critiques of TM; and
3. by summarizing research on TM's alleged effects--physiological, psychological, and sociological.

Ideally, data that indicate TM's development would be based on a reliable survey by "disinterested" researchers. But if such a survey exists, it has yet to be made public. At present, the only known basis for assessing TM's numerical growth is the annual report of the Students' International Meditation Society (SIMS), entitled "SIMS Growth Information Package." This report is developed from information provided by TM teachers, who submit periodical statements on the number of people they have initiated. SIMS collates and summarizes that information in the annual report. The data in Table 3-1 was developed from this process.

Table 3-1.--Number of People Initiated Into Transcendental Meditation in the United States.\*

Year	Growth	Cumulative Growth
July 1965 to September 1965	221	221
October 1965 to September 1966	774	995
October 1966 to September 1967	2,634	3,629
October 1967 to September 1968	8,553	12,182
October 1968 to September 1969	8,261	20,443
October 1969 to September 1970	12,990	33,323
October 1970 to September 1971	42,402	75,725

\*Source: "SIMS Growth Information Package."

Although these figures suggest that TM is growing rapidly, they must be viewed with caution. The data in Table 3-1 reflect the number of people initiated into TM ritual. It includes, therefore, those who have discontinued meditation, as well as those who discontinued but subsequently resumed.

Table 3-2 shows the geographical distribution of people initiated into TM.

Unfortunately, the reports from SIMS are quite sketchy. They do not, for example, indicate anything about its "constituency": age, sex, race, socio-economic level, occupation, and so forth. The reports seem to be designated to document SIMS good health, not to convey material useful for the researchers.

As might be expected, TM's acceptance and development in the United States from 1965 until 1972 is reflected in many publications. By the end of September, 1967, SIMS

Table 3-2.--Geographical Distribution of People Initiated Into Meditation in the United States-- September 30, 1971.

Region*	Number
Western	29,548
South/Southwest	10,545
Midwest	12,714
East	22,334
Total	75,725

\*The states comprising the four regions were not delineated by SIMS. Source: "SIMS Growth Information Package."

had initiated 3,629 people in the United States. By September, 1971, that figure had grown to 75,725. And during this spurt of growth the American public received considerable exposure to the movement.

The TM movement, from October 1967 until June 1968, was treated extensively by popular magazines such as Time, Life, Newsweek, and others. In less than a year, eleven reports appeared in eight different periodicals. With few exceptions, they emphasized Maharishi's personality, his sensationalism, and the quasi-religiousity of his movement. Maharishi was news.

Several early reports emphasized the famous people who were attracted to Maharishi.

What do Shirley MacLain, the Beatles, Mia Farrow, and the Rolling Stones have in common? The answer . . . is a starry-eyed devotion to Maharishi Mahesh Yogi, a bearded Indian guru who preaches a method of



"transcendental meditation" that might be summed up as how to succeed spiritually without really trying.<sup>1</sup>

Maharishi seemed to enjoy the intensive public exposure.

The Maharishi posed for long hours, obviously delighting in the cameras with the innocent enthusiasm of a child. He even considered himself something of a director. . . . First he supervised the building of a tier of bleachers. . . . Next the Maharishi drew a diagram indicating where everybody was to sit. . . . "Now, come on, cosmic smiles . . . and all into the lens."<sup>2</sup>

The personality that emerged in this public exposure was that of an enthusiastic and happy man.

The little man in the white silk robe plucked tenderly at the petal of the yellow rose he held in his lap. "It is delightful," he said, smiling. "It is tremendous," he went on, grinning broadly, "It is unbelievable," he concluded. Then his bearded head rocked back, and he laughed. A hard, hearty cackle that was an irresistible invitation to join him in a huge joke--even if one was not at all sure what the joke was. . . . Maharishi Mahesh Yogi, a tirelessly itinerant guru from the Himalayas, laughs often. With his greyish-white beard, mustache and long, dark, stringy hair, he sits crosslegged on his deer hide and chirps pleasantly from time to time. . . . As gurus go, the Maharishi . . . is riding very high these days, and his creed of transcendental meditation not only tickles him into expressions of delighted incredulity but it also has captured the lively imaginations of some surprising converts . . . Shirley MacLain . . . Mia Farrow . . . and the Beatles . . . [whose] faith . . . has already given the Maharishi a powerful boost among young people around the world.<sup>3</sup>

---

<sup>1</sup>Time, October 20, 1967, p. 86.

<sup>2</sup>Lewis H. Lapham, "Guru from Rishikesh" (Part II) Saturday Evening Post, May 18, 1968, p. 30.

<sup>3</sup>Loudon Wainwright, "Invitation to Instant Bliss," Life, November 10, 1967, p. 26.

But not all of Maharishi's followers approved of the "super stars" who were entering the movement.

The Maharishi's doting fondness for the Beatles disconcerted a number of the other meditators in residence, some of whom felt themselves too much reminded of headwaiters deferring to show-business personalities in Hollywood. Others, who had followed the Maharishi so faithfully for so many years, at first resented the intrusion of usurpers . . . however, most of them managed to stifle it. They argued that the Beatles had attracted wide notice to their movement and had promised, after all, to build a meditation academy in London.<sup>4</sup>

In May, 1968, Maharishi planned visits to some college campuses particularly on the West Coast, to raise money for SIMS and to generate interest in TM. The May 13 issue of Newsweek headlined the event as "Yogi on the Beach." They viewed Maharishi's use of the Beach Boys (and an eleven piece band) as techniques to draw interest to his lecture which would follow the musical fiesta. The Beach Boys suggested this "magical mystery tour" to the Maharishi and entitled one of their songs "Transcendental Meditation":

"Transcendental Meditation can  
Emancipate a man  
and get you feeling grand."<sup>5</sup>

Newsweek seemed to view the show with reservation:

Whether it's a musical advance is a question.  
But the flower-power show is on the road.  
"If anybody benefits from this tour," says guitarist Al Jardine, "it'll be the florists."<sup>6</sup>

---

<sup>4</sup>Lapham, op. cit., p. 29.

<sup>5</sup>Newsweek, May 13, 1968, p. 112.

<sup>6</sup>Ibid.

In July, 1968, Maharishi spoke to approximately fifty student affairs administrators who were participating in a year-long NDEA Institute at Michigan State University. When a TM team later visited the campus especially to work with this group, many administrators were initiated into TM. How many administrators continue to meditate and support the movement is unknown.

Other early reports on TM featured testimonies by meditators. Paul Horn, a jazz flutist, wrote of his experience with Maharishi and TM.

Transcendental Meditation was first introduced to me two years ago [in 1966] by some close friends in Los Angeles, at a time in my life when things were confused and chaotic. They told me it was a mechanical process. No amount of belief would make it work any better, and no disbelief would make it work any less. With me, it worked so well that when I later met Maharishi I asked--and received--his permission to attend his Academy of Meditation . . . [to learn how] to teach meditation to others. But a major purpose in my going--as has been true with everyone else--was simply to have the rewarding experience of being in his presence. Maharishi . . . is a beautiful example of all that he teaches.<sup>7</sup>

The "conversion" experience of Charles Lutes, a leader in TM, was reported by Lewis Lapham in the Saturday Evening Post.

. . . Lutes spoke with the fervor of a Baptist witness declaring his belief. . . . He had fallen mysteriously ill several years before . . . and none of the doctors could discover what was wrong with him. . . . He had the symptoms of a dying man; he lost weight, he could hardly walk, he began to lose his sight, and yet . . . the doctors confessed themselves defeated. He suffered that way for two years, and then suddenly, when he'd

---

<sup>7</sup>Paul Horn, Look, February 6, 1968, p. 65.

resigned himself to his fate, a voice came to him. The voice told him that if he wished to help humanity and commend his life to the service of others, then he would get well. Silently he agreed to the covenant, and that same evening, at 6:30, he got up and walked. The following month he began to attend the lectures of Manly P. Hall, and there one night a strange man, a mystic, approached him and said, "You will meet a master." He never saw the man again, but shortly thereafter a German scientist brought him a clipping from a newspaper announcing the Maharishi's presence at the Masquers Club. "The rest," Lutes said, "you know."<sup>8</sup>

Lapham also talked with another follower, Leon Auerback.

Among all the enthusiasts I met in New York none surpassed Leon Auerback, who had . . . abandoned his job as a theatrical agent . . . and dedicated his life to the service of the Maharishi. The Maharishi on his last passage through New York had asked Leon to organize a world-peace movement, and Leon hadn't known how he could refuse. . . . "If one person in every thousand meditated," he said, "There would be peace for a thousand generations." He had plans he couldn't tell me about . . . but he hinted that he would confer with those whom he called "the rich and powerful of the earth," hopefully to persuade them to lend money and influence to the distribution of Maharishi's message.<sup>9</sup>

Lapham reported that Maharishi's movement in New York was growing rapidly.

During the next several days I talked with other followers of the Maharishi in New York, all of whom testified to the sudden burgeoning of the movement. Within the past three weeks they said, at least 600 people had applied for initiation. The president of a New Jersey insurance company wanted to provide meditation for all of his 150 employees; a women in the Bronx wanted to buy this as an anniversary present for her son and daughter-in-law.<sup>10</sup>

---

<sup>8</sup>Lapham, op. cit. (Part I), May 4, 1968, p. 24.

<sup>9</sup>Ibid., p. 26.

<sup>10</sup>Ibid.

William Hedgepeth, Assistant Editor of Look, provided valuable impressions of the initial growth of TM on the college campuses.

The students had heard of Maharishi. Even if there were some who hadn't seen him in person when he spoke on campus last year, there wasn't one who didn't realize that he was the same jet-age guru who had guided the Beatles off the psychedelic drug scene . . .

The motives of the Berkeley crowd, therefore, were typical: some came to hear about what had gotten the Beatles so excited; some had a vague interest in all things Eastern and alien; many were acid heads or pot devotees in search of "mind expanding" ecstasy without the ill effects of psychedelics. . . . But more than anything else, the majority of the crowd knew individual meditators who were noticeably Better People as a result, and who must, therefore, be on to something super-groovy.<sup>11</sup>

Hedgepeth quoted testimonials of students from several locations--Berkeley, Harvard, Yale, Cincinnati, New York--and reported that seventy campuses had been visited by TM teachers. But the value of Hedgepeth's article lies more in his interpretation of the TM movement as an outgrowth of the hippie and drug culture.

Every tuned in collegian knows that the evanescent beauty of the hippie movement was drowned in a grand-scale acid bath. Yet pangs of hippielike anguish and attitude linger on. . . . The hippies were valuable as the ideological infantrymen who first popularized the possibility of "expanding the conscious mind" though their system ran risks of drug damage to the entire body. But now, today, at this juncture in the history of the world--and to the applause of student revolutionaries, ex-hippies and "straight" kids as well--here has come Maharishi Mahesh Yogi with a safe, natural and inexpensive vehicle for the continued exploration of inner space. Better yet, not only does this meditation come from India but its chief advocate

---

<sup>11</sup>William Hedgepeth, "The Non-Drug Turn-On Hits Campus," Look, February 2, 1968, pp. 68-70.

wears robes, beads, and a lovely beard. In youthful eyes, therefore, the whole meditation movement, like hippiness, enjoys the luminous appeal of something existing outside society's conventions.<sup>12</sup>

Hedgepeth writes from the stance of a sympathetic adult who views Maharishi and meditation as a sequential to the drug-induced "spirituality" of the hippie culture and its imitations. And although Maharishi is offering the disaffected young a new spirituality, the Guru's language is not unlike that of the drug culture.

Even Maharishi's description of Transcendental Meditation sometimes seems to reek of the prose of a psychedelic voyage (" . . . a way to unfold the divine glory which is present within oneself . . ." " . . . brightens the luster of life with the light of inner potentiality"). And as for any specific moral code connected with meditation, Maharishi's philosophy seems, at first, like something overheard in the Haight-Ashbury. ("Life should not be a struggle; men are born to enjoy . . ." "Do not suffer when you can enjoy . . .")<sup>13</sup>

Maharishi's "Enjoy what you are, and it will be good" becomes--in hippie "jive"--"Do your own thing." The young, then, perceive Maharishi as the "Ultimate Flower Child" and the "Supreme Dropout," a culture hero par excellence.<sup>14</sup>

Hedgepeth insisted, however, that Maharishi "is on a different trip" than the hippies. The so-called "spiritual bliss" via psychedelic drugs is "confused nonsense," an emotional experience that shrinks the mind despite the disclaimer to the contrary. But "Bliss

---

<sup>12</sup>Ibid., p. 26.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid.

Consciousness . . . is reached transcendently by being beyond the perception of the senses."<sup>15</sup>

Life magazine concurred:

The Maharishi's un-Hindu-like concern with the here and now, his concentration on self-interest and a philosophy of "Enjoy, enjoy" square beautifully with his show business followers, and with the hedonist bent of the swinging young who are making a fad of Indian clothes, Indian music, and Indian culture in general. On the other hand, he tells acidheads that LSD is nowhere, informs young rebels that they owe obedience to their parents and advises draft protesters to serve because it's the law. This has been enough to turn off many prospects and send them out in search of other spiritual advisors.<sup>16</sup>

One of the most useful treatments in the "early" period of TM appeared in a long article in Ebony. It was a stimulating interview with Maharishi and emphasizes an explosive topic--race.<sup>17</sup>

Maharishi told the Ebony reporter that racial problems exist because of narrowness of vision.

"Skin difference should not, and, as a matter of fact, considering the truth of life, cannot be an impediment to peace in life and harmony in life." "But," he hastened to add, anticipating my protest, "We see it does." "Narrowness of vision," he explained in a lot more words than this, "is the root of the racial problem. The ingredient of hostility is not rooted in the skin but in the consciousness, so through transcendental meditation we raise the level of consciousness in both black and white people. Once universal awareness begins to gain ground in one's

---

<sup>15</sup>Ibid., p. 72.

<sup>16</sup>"Year of the Guru," Life, February 9, 1968, p. 58.

<sup>17</sup>"Meditation Can Solve Race Problems," Ebony, May, 1968.

conscious level, all will be peace, harmony and happiness."<sup>18</sup>

Maharishi told the black reporter that meditation can change a white, Negro-hating sheriff in Mississippi because

"Hostile tendencies are rooted in the stress and strain of the individual. That is the basis of all hostilities. A man is unhappy within himself and then he pounces on others. As he becomes more and more frustrated he has to be meaner because he can only react to the atmosphere. So we neutralize the atmosphere by changing the generator of disharmony and stress and strain into a generator of harmony, happiness, and peace."<sup>19</sup>

Maharishi does not believe that interracial marriage is a solution to the racial problem.

". . . Interracial marriage can at best put an end to one race or it can put an end to both of the races, bring out the third type of race. Ha, ha, ha. Kill the two fighting men, and out of the two fighting men, create another man who will be fighting. Ha, ha. . . . [Fight] . . . cannot be justified by having one aspect, nationality or community, or racial. These are just pretexts. We just make a pretext."<sup>20</sup>

In response to the reporter's argument that "pretexts are killing us," Maharishi replied:

"Now that is why the society has to be informed. It is not white against black. There will be lots of people black against black. White against white. Therefore, to raise the issue of imbalance in a society on national levels is a mistake. The cure will be to hit out at the root of the problem . . ."<sup>21</sup>

Likewise, wars are not created by the military but "the civilians who remain frustrated, tense and worried . . ."

---

<sup>18</sup>Ibid., p. 84.

<sup>19</sup>Ibid.

<sup>20</sup>Ibid., p. 83.

<sup>21</sup>Ibid.

Through transcendental meditation we "can create a society in the world where wars will be missing for a thousand years."<sup>22</sup>

At one point, the Ebony interviewer and Maharishi diverged on their understanding of the problem.

Maharishi: "Mingling means that in 10, 20, 50 years putting an end to the whole race. I would be all for maintaining purity of the race."

Ebony: "Purity? The American Negro is a mixture, a forcible mixture that began with slavery over 300 years ago."

Maharishi: "So we can forget about that aspect. No question!"

Ebony: "But racial hatred remains. How do we eradicate that?"

Maharishi: "No, no. If there is hatred, it is due to the frustration of the man who hates . . . and we can eliminate this through this technique of transcendental meditation, right away."<sup>23</sup>

Further, the slums can be improved by "improving the level of consciousness, by raising the level of efficiency." Maharishi invited Negroes to come to his academy in India. "Negroes have not responded to my call, and I'd like very much to hold a course for Negroes themselves . . ."<sup>24</sup> Maharishi would hold separate instruction for the blacks:

"Let's have the black teachers and the white teachers teach their own, because any attempt from my side to mix them will waste so much of my energy . . . I wouldn't like to waste my energies in reconciling their

---

<sup>22</sup>Ibid., p. 84.

<sup>23</sup>Ibid.

<sup>24</sup>Ibid., p. 87.

differences on the surface, because I know that after two years, four years, the whole thing is going to resolve itself because we are hitting at the root. Ha, ha, ha. We are hitting at the root."<sup>25</sup>

Maharishi expressed an interest in teaming up with Martin Luther King.

"I'm dying to meet him. . . . He could fly any day here. In order to change the course of the earth from suffering to happiness, it is a cooperative enterprise."<sup>26</sup>

But that cooperation never materialized. Dr. King was murdered shortly thereafter.

The Ebony reporter seemed to regard Maharishi's views on race as an oversimplification. But another writer rejected Maharishi and his followers on a different basis. William F. Buckley, Jr. wrote in the National Review.

"The wisdom of Maharishi Mahesh Yogi is not rendered in easily communicable tender. It is recorded by one disciple that he aroused himself from a trance sufficiently to divulge the sunburst, "Ours is an age of science, not faith," a seizure of spiritual exertion which apparently left him speechless with exhaustion, I mean, wouldn't you be exhausted if you came up with that?"<sup>27</sup>

Buckley implies that Maharishi's motive is monetary:

"I am not broke, but I think that if I were, I would repair to India, haul up a guru's flag and--I guarantee it--I would be the most successful guru of modern times. I would take the Beatles' weekly salary, and Mia Farrow's, and the lot of them . . ."<sup>28</sup>

---

<sup>25</sup>Ibid., p. 85.

<sup>26</sup>Ibid., p. 88.

<sup>27</sup>William F. Buckley, Jr., "Beatles and the Guru," National Review, March 12, 1968, p. 259.

<sup>28</sup>Ibid.

He argues that Western people do not understand Christianity, and if they did they would not follow Maharishi.

"The truly extraordinary feature of our time isn't the faithlessness of the Western people, it is their utter, total ignorance of the Christian religion. . . . The Beatles know more about carburetors than they know about Christianity, which is why they, like so many others, make such asses of themselves in pursuit of Mr. Gaga Yogi . . ." <sup>29</sup>

Some Americans are quite gullible. As Sara Davidson observed,

Anyone may call himself a swami, a guru, a reverend, place an ad in the local underground paper and wait for the phone to ring. An Indian student in New York did so as a practical joke. "Guru recently arrived from India now accepting students," read the ad in the East Village Other. For three days, wearing a ratty silk bathrobe and a turban made of towels, he received applicants in his apartment. He giggled and told riddles while a friend snapped Polaroid pictures, but to his shock, only one out of thirty who visited him gave any indication of suspecting fraud. <sup>30</sup>

In June 1968, Esquire published author Kurt Vonnegut's view of TM and Maharishi. Vonnegut wrote from his personal encounter with two people who were meditating --his wife and daughter--but, like Buckley, he was not sympathetic.

A unitarian minister heard that I had been to see Maharishi Mahesh Yogi, guru to The Beatles and Donovan and Mia Farrow, and he asked me, "Is he a fake?" His name is Charley. Unitarians don't believe anything. I am a Unitarian.

"No," I said, "it made me happy just to see him. His vibrations are lovely and profound. He teaches that man was not born to suffer and will not suffer

---

<sup>29</sup> Ibid.

<sup>30</sup> Sara Davidson, "The Rush for Instant Salvation," Harpers, July, 1971, p. 41.

if he practices Transcendental Meditation, which is easy as pie."

"I can't tell whether you're kidding or not."

"I'd better not be kidding, Charley."

"Why do you say that so grimly?"

"Because my wife and eighteen-year-old daughter are hooked. They've both been initiated. They meditate several times a day. Nothing pisses them off anymore. They glow like bass drums with lights inside."<sup>31</sup>

Vonnegut was not impressed with Maharishi's teachings.

". . . I took a hard look at Maharishi. He hadn't wafted me to India. He had sent me back to Schenectady, New York where I used to be a public relations man-- years and years ago. That was where I had heard other euphoric men talk of the human condition in terms of switches and radios and the fairness of the marketplace. They, too, thought it was ridiculous for people to be unhappy, when there were so many simple things they could do to improve their lot. They, too, had Bachelor of Science degrees. Maharishi had come all the way from India to speak to the American people like a General Electric Engineer."<sup>32</sup>

The exposure TM received in the "mass media" periodicals from October 1967 until June 1968 exhibits several themes. Maharishi was portrayed, in prose and photographs, as a charismatic prophet who was attracting famous people, the culture heroes in American life: movie stars, musicians, and the like. His technique of TM was billed as an "instant nirvana," an immediate verifiable experience that offers an alternative religion for the disaffected young. Described in messianic terms, Maharishi was exhibited as a teacher who promises world peace by

---

<sup>31</sup>Kurt Vonnegut, "Yes, We Have No Nirvanas," Esquire, June, 1968, p. 78.

<sup>32</sup>Ibid., p. 80.

eliminating stress and tension. His utopian vision was flashed in jet-age language, a language that attracted thousands of people, particularly the college students in whom he seemed to be particularly interested. Although the reactions to Maharishi were mixed, it appeared as though he had launched an exciting movement.

But TM quickly disappeared from the glare of the mass periodicals. From June, 1968, until March, 1970 no high circulation journal in the United States featured Maharishi or his movement. The parody of him on the cover of Mad in September 1968, seemed to symbolize TM's eclipse by the political campaigning and other concerns of the times.<sup>33</sup> Even Playboy sensed this "demise." The January 1969 issue gave Maharishi four lines in its year-end round-up "That Was the Year That Was":

"Where have all your powers gone,  
Maharishi Yogi?  
The Beatles and the Beach Boys say  
You're just a rich old fogy."<sup>34</sup>

The movement, it seemed, didn't fade away; it vanished.

But that appearance was deceptive. Although TM no longer caught the attention of mass circulation magazines, the movement was growing steadily and material about it began to appear in more specialized media: scholarly journals, alumni magazines, business reports, and letters

---

<sup>33</sup>Mad, September, 1968, cover.

<sup>34</sup>Playboy, January, 1969, p. 153.

of endorsement. Further, the treatment changed: it is viewed no longer as a "pop fad" led by an oriental Pied Piper, but is offered in educational curricula, is featured in fighting drug abuse, and is studied for the physiological accompaniments of its ritual; and its testimonials come from businessmen, legislators, and the military, rather than just from alienated youth in the so-called "counter-culture."

In 1970 Margaret A. Blair described "Meditation in the San Francisco Bay Area" in an issue of the Journal of Transpersonal Psychology. Blair reports that there are many different forms of meditation (including TM) being practiced in the Bay area. Stanford University has offered a course in meditation and 250 students enrolled for credit and 100 more audited the course. Blair states:

Throughout the San Francisco Bay Area, a number of groups attended by people of all ages and from widely divergent backgrounds are now meeting regularly for the primary purpose of learning about and practicing meditation in one form or another.<sup>35</sup>

Blair discussed the historical background of the Eastern concept of meditation, summarized some attempts at defining meditation, and viewed meditation generally as a therapeutic practice as well as a stimulus to newer levels of consciousness. There are seventeen different centers

---

<sup>35</sup>Margaret A. Blair, "Meditation in the San Francisco Bay Area," Journal of Transpersonal Psychology, Vol. 2(I) (1970), 61.

in the Bay area--including SIMS--that offer instruction in meditation.

As a result of her study Blair reached five conclusions.

- a. "The practice and study of meditation have taken a firm hold in the Bay area and interest is now widespread."
- b. "Various meditation practices are now being included in the curricula of institutions of higher learning."
- c. "There is evidence that meditation is being practiced in new forms and combinations, a number of which are stressing a Western approach."
- d. "Meditation is widely used for various levels of therapeutic benefit."
- e. "Various practices of meditation have stimulated a growing interest in Eastern psychological and philosophical concepts new to many Westerners."<sup>36</sup>

On December 7, 1970 Mr. Dale Warner, a State Representative to the Michigan House of Representatives, endorsed TM.

This letter is to personally endorse the program promoted by the Students' International Meditation Society which teaches a system of transcendental meditation.

I have followed their program since October of 1968 when I began meditating in accordance with their

---

<sup>36</sup>Ibid., pp. 69-70.

teaching. Frankly, I am enthusiastic about their program and its effects. I perceive it as aiding my personal growth in wholly healthy and stabilizing ways. As a practical person, I enjoy the benefits that I have noticed which seem to have spilled over from meditation into my daily life and the actions I undertake in seeking to represent about 80,000 people in the central Michigan area.

Transcendental meditation has also proven fruitful in my growth as a Christian. I am a member of a conservative, independent Baptist Church and my appreciation for and understanding of Christian religious teachings has broadened and deepened considerably and wholesomely since beginning meditation.

As former chairman of the House Special Committee on Narcotics, my respect for the practice of transcendental meditation was tremendously increased when I began to realize that it operated directly, measurable and significantly in opposition to drug abuse. This overwhelming problem can be met head on by the practice of transcendental meditation which should be carefully considered whenever drug abuse preventative and rehabilitative measures are implemented.<sup>37</sup>

On June 29, 1971, the State of Michigan's Governor's Office on Drug Abuse issued a written endorsement of TM:

The Governor's Office of Drug Abuse supports the efforts of the Students' International Meditation Society (Transcendental Meditation) as a positive and fruitful alternative to drug use and abuse. . . . We consider the Transcendental Meditation program a necessary ingredient to every drug abuse education effort seriously concerned with providing strong and useful alternative life styles for its participants.<sup>38</sup>

In August, 1971, Francis G. Driscoll, the Superintendent of Schools in Eastchester, New York, wrote to many junior and senior high school educators throughout the United States and Canada. He reported that Eastchester

---

<sup>37</sup>Dale Warner, Letter (Mimeograph), December 7, 1970.

<sup>38</sup>Chris Merriam, Letter (Mimeograph), June 29, 1971.

students who practiced TM improved their grades; improved their relationships with teachers, parents, and other students; and they decreased drug usage. The response of students and faculty at Eastchester "was so great" that TM is now part of the curriculum and is also being taught in their Adult Education Program.<sup>39</sup>

In January 1971, California Business reported the testimonial by John Gage, a staff writer for the magazine who had spent three months studying to be a teacher of TM. The magazine reported on Gage's discovery for the benefit of the business readers.

Studying a subject like Transcendental Meditation may sound "far-out" to many of our readers, but as another business editor recently pointed out, what is far-out today is ordinary tomorrow and the time lag between the two is almost non-existent in modern life.<sup>40</sup>

Gage believes that a silent revolution is taking place on the campuses, a revolution that is very different from the so-called revolutions being played up by the press.

The revolution . . . is based on the expansion of human potential and is bringing about major changes in attitudes and desires of people who are practicing Transcendental Meditation.<sup>41</sup>

---

<sup>39</sup> Francis G. Driscoll, Letter (Mimeograph), August 2, 1971.

<sup>40</sup> California Business, January 4, 1971.

<sup>41</sup> Ibid.

But the interest of California Business is practical and this article reported that the "International Meditation Society" consists of numerous businessmen, lawyers, and other professional people who have been practicing TM and their response has been overwhelmingly favorable." The writer suggests that TM may be an excellent practice for businessmen who wish to perform at their peak levels.<sup>42</sup>

In April, 1971, Herbert A. Otto reported on his visits to thirty communes throughout the country. Otto distinguished between sixteen different types of communes, one of which he calls "The Spiritual/Mystical Commune."

There may be adherence to a religious system, such as Buddhism, Sufism, or Zen, and a teacher or guru may be involved. Studies of various texts and mystical works, use of rituals, a number of forms of meditation (such as transcendental or Zen meditation), and spontaneous spiritual celebration play key roles in the life of the commune. Several of these communes also describe themselves as Christian and have a strong spiritual, but not denominational, emphasis.<sup>43</sup>

Standing in stark contrast to TM's appearance in "anti-establishment" communes was its use and endorsement by a general officer in the United States Army. Soldiers magazine discussed Major General Franklin M. Davis' excitement about TM and his efforts to encourage its teaching to the military. Happy that TM lowered his blood

---

<sup>42</sup>Ibid.

<sup>43</sup>Herbert A. Otto, "Communes: The Alternative Life-Style," Saturday Review, April 24, 1971, p. 18.

pressure 10 points, David hoped the armed services will teach TM on a voluntary basis "at the post level," rather than as a directive in Pentagon cadence.<sup>44</sup>

Ironically, in the same month as the Soldier's article, the Yale Alumni Magazine reported on TM's growth--over 1,000 meditators--among students, faculty, and alumni. Six different testimonials were presented, all indicating that TM has enhanced life in important ways: increased happiness and more efficient use of intellectual and artistic energies. And Yale offers TM for credit.<sup>45</sup>

Yet some of TM's appearance in the recent media has been "tongue in cheek."

Transcendental Meditation was parodied in the ABC-TV show "Love American Style." On January 21, 1972, one of the five segments of the show was "Love and the Guru," a light comedy about twelve minutes long. A married woman begins receiving spiritual instruction from a guru who charges \$200 for his services. He insists that she change her diet and refrain from sex. The husband (played by Frank Sutton, the "Sergeant Carter" of "Gomer Pyle--USMC") is upset at the new life-style: no sex, a honey and water diet, yoga exercises, and meditation. Even though he bellows out "that turban freak is lousing up our marriage," he decides to join with her until the fad has run its course. Unknown to his wife, he cheats on the diet, but outwardly participates in the activity, running around the house chanting "Yami, Yami, Yami." Stifling a burp as a result of his default on the diet, he remarks "Its ok, just a little 'thought bubble.'" The charade ends when the guru insists on a total of \$300 for teaching both. After they berate the guru's

---

<sup>44</sup>"Consciousness 4," Soldiers, Vol. 27, No. 7 (February, 1972).

<sup>45</sup>Al Rubottom, "Transcendental Meditation," Yale Alumni Magazine (February, 1972).

financial hoax, the wife satiates her hunger by gulping down a sandwich, while hubby observes gleefully, knowing that other aspects of their relationship will soon re-materialize.<sup>46</sup>

But TM, generally, has been taken seriously in its recent public exposure. In May, 1972, TM was endorsed by the Illinois House of Representatives. The House urged " . . . all educational institutions . . . to study the feasibility of courses in Transcendental Meditation . . . on their campuses and in their facilities . . ." The resolution also encouraged the State's drug abuse programs, where feasible, "to incorporate the course in TM in the drug abuse programs . . ."<sup>47</sup>

These reports and testimonials suggest that followers of TM have developed not only among youth but also with those "established" in American culture. Among them are a few scientists who have begun to examine TM's claims in a research setting.

In November, 1969, Herbert Benson--a physician and researcher holding positions at Harvard Medical School and the Thorndike Hospital in Boston--provided an advance look at some of his research into hypertension.

Since monkeys have been trained to control their exterior arterial blood pressure, I have been exploring the possibility that human beings could also be trained. I have been measuring blood-pressure changes during "transcendental meditation," a yoga-like

---

<sup>46</sup>Based on notes by this writer.

<sup>47</sup>Maharishi International University, "Scientific Research on Transcendental Meditation" (pamphlet), 1972.

practice being taught in several centers in the United States. . . . [The] practitioners of transcendental meditation claim to have stopped abusing drugs. The volunteers have been 20 men 21 to 38 years of age. Nineteen had previously abused drugs: marijuana, barbituates, lysergic acid diethylamide, amphetamines and, in several, heroin. All reported that they no longer took these drugs because the drug-induced feelings became extremely distasteful as compared to those experienced during the practice of transcendental meditation. Perhaps transcendental meditation should be explored prospectively by others who [are] primarily interested in the alleviation of drug abuse.<sup>48</sup>

Four months later, Science published a pioneering study on the "Physiological Effects of Transcendental Meditation." The research was done by Keith Wallace, a meditator and teacher of TM. Using a sample of fifteen college students who practice TM, Wallace identified some of the physiological changes during meditation. He found that the body is in a state of rest: oxygen consumption and heart rate decreased, skin resistance increased, and the brain activity reflected an increase in "alpha waves."<sup>49</sup>

By November, 1970, Benson and Wallace had combined their efforts and studied the drug usage of meditators. They reported their findings to 1,150 professionals who attended the International Conference on Drug Abuse at Ann Arbor, Michigan. Their research indicates that people "who regularly practiced Transcendental Meditation (1)

---

<sup>48</sup>Herbert Benson, "Yoga for Drug Abuse," New England Journal of Medicine (November, 1969), p. 1133.

<sup>49</sup>R. K. Wallace, "Physiological Effects of Transcendental Meditation," Science, 167 (March, 1970), pp. 1751-54.

decreased or stopped abusing drugs, (2) decreased or stopped engaging in drug-selling activity, and (3) changed their attitudes in the direction of discouraging others from abusing drugs."<sup>50</sup>

In an article in the Scientific American, Wallace and Benson report that TM ritual is accompanied by distinct physiological changes. They measured thirty-six subjects before, during, and after meditation. They found that

. . . our subjects during the practice of transcendental meditation manifested the physiological signs of what we describe as a "wakeful, hypometabolic" state: reduction in oxygen consumption, carbon dioxide, elimination and the rate and volume of respiration; a slight increase in the acidity of the arterial blood; a marked decrease in the blood lactate level; a slowing of the heartbeat; a considerable increase in skin resistance, and an electroencephalogram pattern of intensification of slow alpha waves with occasional thetawave activity. These physiological modifications, in people who were practicing the easily learned technique of transcendental meditation were very similar to those that have been observed in highly trained experts in yoga and in Zen monks who have had 15 to 20 years of experience in meditation.<sup>51</sup>

Brief reports of other studies amplify the physiological accompaniments of TM. Although TM seems to decrease the amount of blood pumped by the heart, "the blood volume in the forearm of a meditator may increase during meditation as much as 300 per cent. . . . This

---

<sup>50</sup>Chris J. D. Zarafonitis, (ed.), Drug Abuse: Proceedings of an International Conference (Philadelphia: Lea and Febiger, 1972), p. 374.

<sup>51</sup>Robert Keith Wallace and Herbert Benson, "The Physiology of Meditation," Scientific American, 226 (February, 1972), p. 89.

suggests that the muscles and, in turn, the blood vessels are much more relaxed during TM and therefore offer less resistance to blood flow."<sup>52</sup> That some meditators report more energy after TM may be explained by the 30 per cent decrease of lactic acid\* during meditation. Also, changes in the activity of the thyroid and pituitary glands may be indicated by increases in "equivalent skin temperature" of the forehead and throat.<sup>53</sup>

A psychologist at the University of Texas at El Paso, David Orme-Johnson, found that meditators habituate more rapidly than non-meditators to auditory stress. He found, also, that the meditators he studied "all had well-rested, resilient nervous systems." Orme-Johnson's speculations about TM are enthusiastic:

The practice of TM, then, appears to increase the proportion of rapid habituators, indicating that meditation results in a rapid recovery of homeostatic balance under auditory stress and suggesting that the physiological and behavioral attributes correlated with rapid habituation, cortical maturity and dominance and emotional stability may also be advantages derived from the practice of Transcendental Meditation. Thus, TM appears to change the style of functioning of the nervous system in a direction associated with higher evolution and greater maturity.<sup>54</sup>

---

<sup>52</sup>"Report on Some of the Current Scientific Studies of Transcendental Meditation" (unpublished mimeograph), Circa 1970, p. 1.

<sup>53</sup>Ibid., p. 2.

<sup>54</sup>David Orme-Johnson, "Autonomic Stability and Transcendental Meditation," August, 1971 (Mimeograph), p. 7.

\*Lactic acid accompanies fatigue and excessive amounts of it produce anxiety.



Brown, Stewart, and Blodgett found that there is no difference between meditators and non-meditators on performance of four perceptual tasks. They noted, however, that the presence of "kapparrhythm" in meditators suggest that TM is accompanied by a "higher level of frontal cortical activity" than occurs in sleep or wakefulness.<sup>55</sup>

At the University of Cincinnati, Nidich, Seeman and Banta studied "The Influence of Transcendental Meditation on a Measure of Self-Actualization." The dependent variable of their study was Shostrom's Personal Orientation Inventory (POI). Using a control group of twenty non-meditators and an experimental group of fifteen people who were about to begin instruction in TM, they administered the POI to both groups twice: once just before the experimental group began instruction in meditation, and two months later.

Although both groups scored similarly at first, the researchers found, two months later, that meditators differed significantly from the non-meditators in several ways. They were more "spontaneous," more "inner-directed," had higher "self-regard," and were more acceptive of their own "natural aggressiveness." Meditators were also stronger than non-meditators in their "affirmation of a

---

<sup>55</sup>Frederick M. Brown, William S. Stewart, and John T. Blodgett, "EEG Kappa Rhythms During Transcendental Meditation," Kentucky Academy of Science (Mimeograph), November 13, 1971, p. 5.

primary value on self-actualizing people" and their "capacity for intimate contact." The researchers conclude:

The practice of meditation for a two month period would appear to have a salutary influence on [a person's] psychological state as measured by the POI. . . . Inner-directiveness appears augmented. It is as though (to use Shostrom's imagery) the meditation permitted [them] to rely more confidently on their "psychic gyroscopes."<sup>56</sup>

In July and August, 1971, a new perspective about TM begins. The TM movement hosted two symposia, one in Massachusetts and one in California. Forty-two different scholars and professionals, from sixteen different fields, presented papers on their respective specialties. Maharishi shared the platform with them, and compared each perspective with that of TM. Over 2,000 conferees witnessed the exchange. Unfortunately, SIMS has yet to publish the symposium addresses. Although very brief excerpts were published, not much basis is provided for close examination of the speaker's views on TM.

The conference was not billed as "A Philosophy of Transcendental Consciousness" or "TM--a New Religion." It was called an "International Symposium on the Science of Creative Intelligence." This scientific emphasis is a change in the movement, a shift away from "Being" and its oriental concomitants, and an appeal to the scientific bias of Western culture. The "Science of Creative

---

<sup>56</sup>Sanford Nidich, William Seeman, and Thomas Banta, "The Influence of Transcendental Meditation on a Measure of Self-Actualization" (Mimeograph), n.d., p. 4.

Intelligence" not only appeals to a wider market for TM's "product" but seems symbolic of a body of research about TM that was developing before the conference and which continues to grow today.<sup>57</sup>

But "science," to Maharishi, means not only a set of predictable outcomes in human life that can be tested by research methodology. It means, also, that the spiritual culture of the Vedic tradition can stimulate creative activity in any field of study. The principles of SCI, allegedly, are not only confirmed by science; they will challenge practitioners in any field into new modes of thinking.

The physiological and psychological accompaniments of Transcendental Meditation are now being examined by researchers in various fields. Their findings, so far, indicate that TM promotes restful changes in the metabolism of the body. There seems, also, to be something about TM, or the people who practice it, that eventuates in decreased "drug abuse." Some researchers, further, are speculating on TM's implications for personality theory and therapeutics. But the experimental studies on TM have used very small or non-random samples in defining a TM population. This methodological limitation restricts, at present, the generality of TM's scientific validation. Nonetheless,

---

<sup>57</sup>International Symposium on the Science of Creative Intelligence, 1971.

the TM movement has stimulated important scientific activity that shows no sign of abating.

## **BIBLIOGRAPHY**

## BIBLIOGRAPHY

- Adler, Nathan. The Underground Stream. New York: Harper and Row, 1972.
- Alexander, F. "Buddhistic Training as an Artificial Catatonia." Psychoanalytic Review (1931), 18: 129, 145.
- Allison, John. "Respiratory Changes During Transcendental Meditation." The Lancet, April 18, 1970.
- Barr, William H. "A Cult on the Campus." MSU Orient, Vol. 7, No. 4 (January, 1973).
- Barr, William H. "Encountering Religious Fervor." Chronicle of Higher Education, Vol. 8, No. 1 (September 24, 1973), p. 24.
- Bellah, Robert. "The Secular University and the New Religious Consciousness." Speech at the University of Michigan, November, 1972. Mimeograph.
- Benson, Herbert. "Yoga for Drug Abuse." The New England Journal of Medicine, Vol. 281, No. 20 (November 13, 1969), p. 1133.
- Benson, Herbert and Wallace, R. Keith. "Decreased Drug Abuse With Transcendental Meditation." In Chris J. D. Zarafonitis (ed.), Drug Abuse: Proceedings of the International Conference. Philadelphia: Lea and Febiger, 1972.
- Berger, Peter, Berger, Brigitte, and Kellner, Hansfield. The Homeless Mind. New York: Random House, 1973.
- Bharati, Agehananda. The Tantric Tradition. London: Rider & Co., 1965.
- Blair, Margret A. "Meditation in the San Francisco Bay Area." Journal of Transpersonal Psychology, Vol. 2(1) (1970), 61-70.

- Blocker, Donald E. Developmental Counseling. New York: Ronald Press, 1966.
- Brown, Frederick M., Stewart, William S., and Blodgett, John T. "EEG Kappa Rhythms During Transcendental Meditation." Mimeographed paper presented to the Kentucky Academy of Science, November 13, 1971.
- Buckly, William F. "The Beatles and the Guru." National Review (March 12, 1968), 20:259.
- Campbell, Anthony. Seven States of Consciousness. New York: Harper and Row, 1974.
- Campbell, Colin. "Transcendental Meditation is as American as Ralph Waldo Emerson." Psychology Today (April, 1974), 37-38.
- Chickering, Arthur W. Education and Identity. San Francisco: Jossey-Bass, 1972.
- Creative Intelligence. SRM Foundation of Great Britain, 2 Bishopswood Road, London N. 6.
- Davidson, Sara. "The Rush for Instant Salvation." Harper's Magazine (July, 1971), 40-54.
- Driscoll, Francis G. Mimeographed letter, August 2, 1971.
- Ebon, Martin. Maharishi, The Guru. New York: New American Library, 1968.
- Fordham, Frieda. An Introduction to Jung's Psychology. 3rd. ed. Baltimore: Penguin Books, 1966.
- Forem, Jack. Transcendental Meditation. New York: E. P. Dutton, 1973.
- Goleman, Daniel. "Meditation as Meta-Therapy." Journal of Transpersonal Psychology, Vol. 1 (1971).
- Goodall, Kenneth. "Meditation as a Drug-Trip Detour." Psychology Today (March, 1972).
- Graham, Ellen. "Transcendent Trend." The Wall Street Journal, August 31, 1972.
- Hedgepeth, William. "The Non-Drug Turn-On Hits Campus." Look (February 2, 1968), 68-78.
- Henry Mancini and Son." Family Weekly, supplement to State Journal, Lansing, Michigan, January 2, 1972.

- Irwin, T. K. "Transcendental Meditation: Medical Miracle or 'Another Kooky Fad?'" Family Weekly, supplement to State Journal, Lansing, Michigan, October 8, 1972, pp. 8-9
- Kanellakos, Demetri. "Report on Some of the Current Scientific Studies of TM." Mimeographed lecture notes by an unnamed student, available from SIMS, n.d.
- Kanellakos, Demetri P. The Psychobiology of Transcendental Meditation. An Annotated Bibliography. Maharishi International University, Spring, 1973.
- Keil, Paul. "Pillar to Post." California Business (January 4, 1971).
- Koestler, Arthur. The Lotus and the Robot. New York: Macmillan, 1961.
- Lapham, Lewis H. "Guru from Rishikesh." Saturday Evening Post (May 4, 1968), pp. 23-29; May 18, 1968, pp. 28-31.
- Mad, No. 121 (September, 1968, Cover).
- Maharishi Mahesh Yogi. Bhagavad-Gita: A New Translation and Commentary. London: International SRM Publications, 1967.
- Maharishi Mahesh Yogi. Meditations of Maharishi Mahesh Yogi. New York: Bantam, 1968.
- Maharishi Mahesh Yogi. The Science of Being and Art of Living. New York: Signet Books, 1968.
- Mallicoat, Don. "Consciousness 4." Soldiers, Vol. 27, No. 2 (February, 1972).
- Maslow, Abraham. Motivation and Personality. Second edition. New York: Harper and Row, 1954.
- Maslow, Abraham. Religions, Values, and Peak-Experiences. Columbus, Ohio: Ohio State University Press, 1964.
- May, Rollo. Love and Will. New York: Norton, 1969.
- May, Rollo. The Meaning of Anxiety. New York: Ronald Press, 1950.
- May, Rollo. Psychology and the Human Dilemma. Princeton, N.J.: Van Nostrand, 1967.
- McFarland, H. Neill. The Rush Hour of the Gods. New York: Harper and Row, 1967.

"Meditation." Vogue (July, 1970), 156:105.

"Meditation Can Solve Race Problems." Ebony (May, 1968), 23:78-80.

Meriam, Chris. Mimeographed letter, June 29, 1971.

"Merseysiders at the Ganges." Time (March 1, 1968), 91:25.

"Mind Over Drugs." Time (October 25, 1971).

Murray, Henry A. Explorations in Personality. Oxford: Oxford University Press, 1938.

National Broadcasting Company. "Chronolog," January 28, 1972.

Needleman, Jacob. The New Religions. New York: Doubleday, 1970.

Nidich, Sanford, Seeman, William, and Banta, Thomas. "The Influence of Transcendental Meditation on a Measure of Self-Actualization." Paper (mimeographed), University of Cincinnati, n.d.

Novak, Michael. The Experience of Nothingness. New York: Harper and Row, 1970.

Orme-Johnson, David W. "Autonomic Stability and Transcendental Meditation." Unpublished paper, presented to the Stanford Research Institute on August 5, 1971.

Otis, Leon S. "If Well-Integrated But Anxious, Try TM." Psychology Today (April, 1974), 45-46.

Otto, Herbert A. "Communes: The Alternative Life-Style." Saturday Review (April 24, 1971), pp. 16-21.

Playboy (January, 1969), p. 153.

Ritterstaadt, H. P. "A New Effect in Infared Radiation of the Human Skin Through Transcendental Meditation." Paper (mimeographed), n.d.

Robbins, Jhan and Fisher, David. Tranquility Without Pills. New York: Peter H. Wyden, 1972.

Roszak, Theodore. The Making of a Counter Culture. Garden City, N.Y.: Doubleday, 1969.

Rowley, Peter. New Gods in America. New York: McKay, 1971.

- Rubottom, Al. "Transcendental Meditation." Yale Alumni Magazine (February, 1972).
- Schultz, Terry. "What Science is Discovering About the Potential Benefits of Meditation." Today's Health, (April, 1972), pp. 34-67.
- Schwartz, Gary E. "TM Relaxes Some People and Makes Them Feel Better." Psychology Today (April, 1974), pp. 39-44.
- Shelley, Maynard. "A Theory of Happiness as it Relates to Transcendental Meditation." Mimeographed paper, available from SIMS, n.d.
- Smith, Huston, "Secularization and the Sacred." In Donald R. Cutler, The Religious Situation: 1968. Boston: Beacon Press, 1968, pp. 593-600.
- "Soothsayer for Everyman." Time (October 20, 1967), 90:86.
- State of Illinois Seventy-Seventh General Assembly. House of Representatives. House Resolution No. 677. May 24, 1972.
- Students' International Meditation Society Institute for Advanced Studies on Transcendental Meditation. "Research Index."
- Students' International Meditation Society International Symposium on the Science of Creative Intelligence. July and August, 1971, no publication date.
- Students' International Meditation Society. "SIMS Growth Information Package." Los Angeles, California 90024.
- Students' International Meditation Society. "TM: Some Results" n.d.
- Tart, Charles. Altered States of Consciousness. New York: Anchor Books, 1972.
- "The Guru." Newsweek (December 18, 1967), 70:67.
- Thomas, Wendell. Hinduism Invades America. New York: Beacon Press, 1930.
- "TM: The Drugless High." Time (October 23, 1972).
- "Towards Pinning Down Meditation." Hospital Times (May 1, 1970) London.

"Two-Star Disciple of the Maharishi." New York Times,  
June 18, 1972, p. 36.

Wainwright, Loudon. "Invitation to Instant Bliss." Life  
(November 10, 1967), 63:26.

Wallace, Robert Keith, Benson, Herbert, and Wilson,  
Archie F. "A Wakeful Hypometabolic State."  
American Journal of Physiology, Vol. 221, No. 3  
(September, 1971), 795-99.

Wallace, Robert Keith and Benson, Herbert. "The Physiology  
of Meditation." Scientific American (February,  
1972), 226:84.

Wallace, Robert Keith, Benson, Herbert, Wilson, Archie F.,  
and Garrent, M. D. "Decreased Blood Lactate During  
Transcendental Meditation." Federal Proceedings of  
the Federation of American Societies for Experimental  
Biology, Vol. 30, No. 2 (March-April, 1971).

Warner, Dale. Testimonial letter (mimeographed), December 7,  
1970.

Williams, Gurney. "Transcendental Meditation: Can It  
Fight Drug Abuse?" Science Digest (February, 1972).

Vonnegut, Kurt, Jr. "Yes, We Have No Nirvanas." Esquire  
(June, 1968), pp. 78-89.

"Year of the Guru." Life (February 9, 1968), 64:52-59.

"Yogi on the Beach." Newsweek (May 13, 1968), 71:111-112.

MICHIGAN STATE UNIV. LIBRARIES



31293008218624