



BOOK REVIEWS

TM CONSCIOUSNESS AND GOVERNMENT (1987). By Michael Sandford King. Ganttheaume Press, Perth, Australia. Pp. viii + 149.

THE BOOK¹ deals with the TM which has been evolved, developed and emphasised by Maharishi Mahesh Yogi. The ideals of every constitution the world over can be realised in the true sense through the dedicated development of consciousness. It is perceived and restricted to examination of the Constitution of the Commonwealth of Australia. The author aptly states:

As the ideals in our Constitution are not easily perceived by reading the text of the Constitution, I have sought to describe these ideals not only from the text of the Constitution but also from the writings and speeches of those who made a primary contribution to the drafting of the Constitution. It is my hope that the meditators who read this book will be able to see the way in which they are contributing to the development of Australian society and the fulfilment of the ideals in our Constitution through the development of their own consciousness.²

The book is aimed at making people familiar with the Maharishi Technology of the Unified Field and its relevance to the Australian Government. It is divided into three parts with 16 chapters. Part I deals with technology of the TM and TM Sidhi Programme. Part II includes in its scope, Unified Field Theory, Collective Consciousness and Scientific Parallels in the development of consciousness. Part III pertains to government and its role in society from the perspective of consciousness.

The objectives of the government in relation to development of individual and collective consciousness have been well defined. As regards the purpose of the book, the author points out :

We are entering upon a spiritual renaissance in the history of mankind. It will transform our ideas in all fields of life. This volume is an attempt to describe its relevance to government and politics in Australia. I am not a political scientist, neither am I a specialist in constitutional law. Primarily, I am a seeker of enlightenment and a lawyer with an interest in the establishment of a utopian Australia and world. It is from this perspective that this volume has been written.³

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1. Michael Sandford King, *TM Consciousness and Government* (1987).
 2. *Id.* at 4-5.
 3. *Id.* at 5.



The question arises what is TM which has gained such a wide degree of acceptance and is taught in schools and universities as a way of expanding consciousness and improving the students' and teachers' ability to learn and concentrate to improve their academic achievement. The author in chapter I spells out that 28 years of teaching of TM in the West have made it a popular programme and a household word. In 1957 nobody knew the TM technic. In 1987 it has become so popular that it has become an entry in a well known dictionary which means :

A state of rest deeper than a sleep when the mind remains alert and the stress is neutralised automatically.⁴

The TM has become so much popular that people from all walks of life including businessmen, politicians, ministers of religion, lawyers, scientists judges, doctors, farmers, taxi-drivers, teachers, public servants, artists, housewives and students, are practicing it in one form or the other spontaneously for bettering their mind and health.

The author states :

It is prescribed by doctors as a means to improve general health and as a way of alleviating psychosomatic disorders. Courts have sentenced drug offenders to practice TM to assist in curing them of their drug problem. Prisons in many countries of the World including USA and Phillipines have programmes where TM is taught to inmates to facilitate their rehabilitation.⁵

Maharishi through his scientific temper has encouraged scientists to pursue research on the practice effects on the physiology and psychology of meditators, as well as on the sociology and ecology. The author notes that since "Dr. Robert Keith Wallace conducted the first studies on the effects of TM at the University of California at Los Angeles in 1968, there have been wide range of benefits to health, growth in human personality with positive changes."⁶

There are many universities which are engaged in the developmental research of the TM, e.g., the Maharishi International University at Fairfield, Iowa, USA (1971), M. European Research University (1975) and Maharishi University of Natural Law, Buckinghamshire, UK (1982) and Maharishi Vedic University (1985) in Europe. The book informs the readers that scientists have drawn inspiration to examine their own discipline in the light of a science of consciousness. As a result of these studies physicists, mathematicians, chemists, biologists and also social scientists, such as economists, political scientists, philosophers and jurists have applied TM in their own fields through the principles evolved by Vedic science. The

4. *Id.*, ch. I, p. 9.

5. *Id.* at 9-10.

6. *Id.* at 11.



author points out that the scientific approach has done good to the people and some of the misconceptions held about meditation.⁷

Part II deals with the Unified Field in which rich think tank has been provided such as :

Time and space were seen to be eternal constants. Time was like a river, "an ever rolling stream", as the hymn states, flowing in a definite path from past to future. Time, like space was absolute.⁸

The author refers frequently to Newton and his science and philosophy. He observes:

Newton's explanation of natural law fitted in well with certain descriptions of natural law that had been popularised by Catholic theologians, jurists, and philosophers. Newtonian physics gained wide acceptance because it seemed to explain day to day phenomena.⁹

It is explained that in the Unified Field are all possible formulations of force and matter. It is not a field of nothingness out of which grows nothing but rather a field of lively potentiality. It is a field of infinite energy full of dynamism and creativity. In reality it is timeless, eternal and omnipresent.¹⁰

Maharishi analysed that all sufferings in human life are due to knowledge and experience of pure consciousness. Sufferings arise because of inharmonious action with natural law. This is the message of Indian philosophy since ages.

Finally, part III pertains to consciousness and government and in this regard the primary thrust of Maharishi's teachings is that "government is the innocent mirror of collective consciousness of the people".¹¹ According to him the role of people in affecting government is more vital than the role of government in controlling the people.¹² Maharishi further said that if government is the innocent mirror of the collective consciousness of the nation, then changes in government must also reflect changes in that consciousness.¹³

As regards constitution, the author emphasises that the constitution of a government at any one time is the reflection of the collective consciousness of the nation. The changes which occur in the constitution over a period of time are a reflection of the changes that take place in the collective consciousness of the nation.¹⁴ Therefore, whatever changes take place in the

7. *Id.* at 12.

8. *Id.* at 49.

9. *Id.* at 50.

10. *Id.* at 53.

11. *Id.* at 75.

12. *Ibid.*

13. *Id.* at 77.

14. *Id.* at 93.



constitution, reflect changes on a more subtle level—the level of the collective consciousness of the nation.¹⁵ *Finally*, the author very aptly points out :

A society whose collective consciousness is not coherent cannot be at peace. Further it cannot be at peace unless it progresses. Progress cannot be attained unless values such as stability, adaptability, purification, integration and growth are present. Happiness, fulfilment, justice, liberty and progress need to dominate in society.¹⁶

The book is amazingly of great interest to those who have experienced spiritual renaissance in one form or the other. It will certainly attract the practitioners of the TM (Transcendental Meditation) and TM Sidhi Programme in Australia.

In short compass, the book in reality has provided varied richness of thoughts and can provoke every reader to ponder further in the direction of attaining Transcendental Meditation as the real “enlightenment”¹⁷ to the suffering mankind.

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15. *Id.* at 94.

16. *Id.* at 138.

17. *Id.* at 139.

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