

# Transcendental Meditation

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What do Joe Namath, Ellen Corby ("Grandma Walton"), Mary Tyler Moore, and Senator Charles Percy have in common? Though seemingly a rather disparate group of individuals, the four of them espouse and practice the non-religion of the '60' and '70's, Transcendental Meditation -- or "TM", for short. They are not alone. It is claimed that in 1975 there were 1,000,000 such mediators. Since 1966 the number of practitioners of this religion has grown by the rate of 130% each year.

We cannot, therefore, simply dismiss the phenomenon of TM as a short-lived fad that has caught the fancy of a few. Nor should we view TM as a movement confined to the counter-culture that began with Haight-Ashbury in San Francisco and from there proceeded to sweep into its embrace a good many of today's young people. No, TM converts include, among others, astronauts and congressmen, pentagon generals and SAC personnel, Wall Street brokers and Broadway playwrights, doctors and professors, housewives and teachers, and more than a few clergymen. Therefore, it is incumbent upon us as Christians -- and particularly upon us who are teachers and pastors, to know what TM is all about; to evaluate it in the light of the Holy Scriptures; and to be able to show those who are under our spiritual care that it conflicts with our Christian faith.

In this paper I propose to give you a brief overview of TM, pointing out some of the reasons why a Christian ought to come to the conclusion, "this is not for me." We have divided the paper into three general sub-headings:

1. The Movement itself.
11. Its Religious Nature
111. The Significance to us as Christian Educators.

## 1.

In the Scriptures, particularly in the Epistles of the New Testament, Christians are warned of coming heresies. Paul told Timothy that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables" (1 Tim.4:3-4). Christians are to be ever on their guard against false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them" (11 Pet. 2:1). We are encouraged "earnestly to contend for the faith which was once delivered unto the saints" (Jude 3). We are to know thoroughly the Scriptures, that "we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph.4:14). Our Lord Jesus Himself has told us that the last days will be marked by the increasing appearance of false prophets and false Christs, "insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

These warnings of Scripture are certainly applicable to the movement called Transcendental Meditation. However, before we get into the specifics as to why we consider TM an anti-Christian religion, permit us to give a brief history of TM and a biographical sketch of its founder and chief spokesman, the Mahareshi Mahesh Yogi.

A word about the name of the guru, the Mahareshi Mahesh Yogi. "Mahareshi" is a Hindu term meaning "great sage". "Mahesh" is his family name. A "yogi" is one who is a master of "yoga", a Hindu term which literally means "union" and designates the Hindu system of philosophy which supposedly teaches man to reach

a state of well-being (and even perfection) by becoming united with God. The very name by which the founder of TM goes ought in itself to be a tip-off as to what sort of thing we are dealing with when it comes to TM.

The Mahareshi does not talk at length about his background, but he was born in Jubbelpore in central India about 63 years ago. After a typical rearing by Hindu parents he went to Allahabad University in India. There he received a degree in physics. Then, however, he "decided to seek enlightenment in...an orthodox Indian way: he spent some thirteen years, from 1940 to 1953, with Guru Dev. Guru Dev had revived a lost meditation technique that originated in the Vedas, the oldest Hindu writings. According to one legend, Guru Dev charged the Mahareshi with a mission; to find a technique that would enable the masses to meditate.<sup>1</sup>

For a while the Mahareshi withdrew from the world, living as a recluse in the Himalayas. Later he went to a town in southern India. There a librarian arranged a series of lectures by him. Each lecture was concluded with the offer that for those who were interested, the Mahareshi would be willing to teach a technique in meditation by which people might acquire true enlightenment.

The movement started slowly. At first the audiences were small. There was considerable opposition in the prophet's home country. Then gradually interest began to grow. Still, it became clear that the Mahareshi would have to find a better way if he were going to get the message across. So in 1957 the Mahareshi came up with what he called his "World Plan". In this Plan he outlined his intentions to organize a world-wide movement that would spread his teachings around the globe and bring the benefits of TM to as many people as possible. He would "go international" -- bringing his philosophy first to more progressive nations of the world. Once they accepted it, the rest would follow suit.

Even then TM did not take off right away. The real break was to come in 1967, when to a great deal of fanfare it was reported that the idols of practically all teenagers, the Beatles, had begun to meditate. And when the famous rock group from the working-class slums of Liverpool even accompanied the Mahareshi back to his headquarters at Rishikesh on the Ganges River at the foot of the Himalayas, the world sat up and took notice. New tours to the West were arranged, press-agent publicity followed, and soon "the bearded, grizzly presence of the Mahareshi became familiar on the talk shows; there was Mahareshi on Johnny Carson."<sup>2</sup>

The seed was sown. In the hot-house atmosphere of southern California, known to germinate many a far-out religious movement, the exotic, imported Eastern plant began to thrive. By 1970 a course in TM was introduced at Stanford University in Palo Alto under the somewhat enigmatic title of "Science of Creative Intelligence". We are told that "it attracted the largest undergraduate enrollment of any course ever taught at that institution."<sup>3</sup>

TM continues to be offered as academic fare at a number of accredited institutions of higher learning. However, the great majority of people who are instructed in it receive their training at "learning centers" separate from a University. Presently there are about 200 such centers in the United States, with many more around the world. TM enthusiasts will tell you what the Mahareshi's plans are: "with the world's population presently at 3.6 billion, the World Plan for training 3.6 million teachers...for one teacher - training center for each population area of 1 million people...for each training center training 1000 teachers."<sup>4</sup> Then these teachers will carry the "gospel" of TM to the people.

Though the Mahareshi himself does not come from the most developed country in the world, he and his followers have been quick to recognize the potential of modern methods of communication. Plans include extensive use of television. To maximize the availability of TM, negotiations are under way to establish TV stations in the most highly populated areas of the United States. The first such station will start televising in the greater Los Angeles area...For developing nations, Mahareshi envisions a global television network involving microwave TV transmitters located in every major population area of the world.<sup>5</sup>

At this point we are led to ask, "Why the tremendous popularity? Why are so many people turning to TM?"

A number of factors must be taken into account. First, as you and I know from God's Word, natural man is basically religious. The universe around him and the conscience within him lead him to be that. Both testify to human beings that man is not the highest authority; there is a Supreme being over us who is responsible for our existence, and to whom we are accountable. It is God's intention that this "natural knowledge of God"

should impel man to "seek the Lord, if haply they might feel after him and find him." (Acts 17:27). So TM has a certain natural built in audience.

Then, too, let's not overlook the fact that where man does not any longer look to the Word of God for his spiritual enlightenment and understanding, something else is going to take its place. When King Saul forsook the Lord and refused to give heed to His prophet Samuel, he sought the counsel of the witch at Endor. Human beings do not live in a spiritual vacuum. And so, is it any surprise to us today to find people turning to TM in droves? Not when we put our finger on the pulse of spiritual life in America today.

A third basic reason for TM's popularity? It promises the moon. It suggests that it will provide the cure for all that is wrong in the world today -- either in society or in us as individuals. Listen to some of its selling points for the individual:

- inner stability
- inner peace
- greater calm
- greater clarity of thinking
- greater enjoyment of life
- greater self-esteem and self-confidence
- greater work output
- greater capacity to love
- decrease in tendency toward violence
- reduced use of alcohol and tobacco
- more alertness
- a sense of direction
- ability to get along better with people
- ability to learn more easily ability to face death without fear<sup>6</sup>

Thus TM has emerged at a time when mankind is becoming more and more disenchanted with the quality of life. TM gives the promise of something better. It says, "Here's the panacea for any and all personal problems."

Similarly, TM claims that when enough people have begun to meditate, society's ills, too, will disappear. The Mahareshi's World Plan lists seven major goals, all of them reachable, according to TM'ers. They are:

1. To develop the full potential of the individual.
2. To improve governmental achievements.
3. To realize the highest ideal of education.
4. To eliminate the age-old problem of crime and all behavior that brings unhappiness to man.
5. To maximize the intelligent use of the environment.
6. To bring fulfillment to the economic aspirations of the individual and society.
7. To achieve the spiritual goals of mankind in this generation.

We agree with the man who wrote, "The list of benefits attributed to regular Transcendental Meditation...is reminiscent of the labels on bottles of 'snake oil' sold from medicine wagons in former days."<sup>8</sup>

A fourth reason for TM's popularity is that it is supposed to be all so easy. No heavy dogmas, no special diets of curry and brown rice, no monk's habits, no itchy hair-shirts, no pretzel-like yoga postures. It's completely effortless and spontaneous. It requires no spartan life-style. It's readily available meditation for the masses. The Mahareshi has succeeded in the task that was laid upon him by Guru Dev. In regard to this point, Adam Smith, writing in *Harper's Magazine*, injects a bit of humor, when he says,

The McDonald's of the-meditation business is Transcendental Meditation. The McDonald's, or maybe the Howard Johnson's: a relatively low fixed price, a standard item, and an increasing number of franchises or outlets. Like McDonald's, TM suggests, "You deserve a break today"; in fact, you deserve two twenty minutes in the morning and twenty minutes in the evening. TM has processed about half a million Americans, most of them in the last four or five years.<sup>9</sup>

To the charge that it all sounds hopelessly idealistic, TM proponents have a ready reply:

Only a few years ago diseases such as polio and small-pox (not to mention cholera, diphtheria, typhus, typhoid, and whooping cough) were accepted as part of the human condition. Those who thought otherwise were considered hopelessly idealistic. Then came the discovery of vaccines. Today wherever the vaccines are used, there those diseases are no longer found.<sup>10</sup>

The implication is that the Mahareshi is the Jonas Salk the world has really been looking for. He's discovered the secret. He can provide the cure. All you have to do is to line up and get your inoculation.

And the public is buying it—in increasing numbers. At first about 95% of the people getting into TM were the students. Now that figure has shrunk to about 60%, the others coming from all walks of life. Even corporations are getting into the act. Giants of the business world like AT&T and General Foods are encouraging their employees to sign up for meditation courses, calling them "personnel enrichment programs." Government, too, is helping along, having provided at least 17 research grants. The Mahareshi has been accorded the privilege of addressing a number of state legislatures, including our own here in Michigan. Some state and municipal decision-making bodies have expressed interest in taking a closer look. In 1972, the Illinois State Legislature adopted a resolution (HR677) providing that "all educational institutions, especially those under State of Illinois jurisdiction, be strongly encouraged to study the feasibility of courses in Transcendental Meditation and the Science of Creative Intelligence on their campuses and in their facilities."<sup>11</sup>

We live in an age of increasing material abundance, expanding technology, and the promise of the good life for a greater share of the people. Yet, paradoxically, we seem to be finding a corresponding increase in stress, anxiety, and dissatisfaction. Statistics show that,

Over 1/3 of the adult male population suffers from hypertension, and over half of all deaths result from heart and circulatory diseases...Especially revealing is the tremendous sale of sleeping pills...the widespread use of addicting and often harmful medications...In 1970 U. S. drug companies produced 5 billion doses of barbiturates, 3 billion doses of amphetamines, and doctors wrote over 200 million prescriptions for such drugs.<sup>12</sup>

Is it any wonder, then, when TM comes along and says, "Here's a way to throw away those pills and find serenity and contentment," it sounds to many just what they have been looking for?

It remains for the Christian, however, to examine TM in the light of God's revealed Word. Is it so innocuous, as some would have you believe? Are TM's tenets in harmony with the Scriptures? Can a Christian practice TM, if he really understands what it's all about? Or is it not an anti-Christian "religion", another device of Satan? We proceed to examine TM's religious nature.

## 11.

Be sure that you understand that those who are in favor of TM will scarcely ever admit that it is a religion. They will consistently deny it. Perhaps the closest they come is to say that TM is a technique that is compatible with all religions. David Haddon gives his assessment as to why this is so, when he states, "By this means people are drawn in who would be otherwise reluctant to become involved in a religious practice. That the Mahareshi perfectly understands this situation is indicated by his comment in 'Meditations of the

Maharshi,' that 'Not in the name of God-realization can we call a man to meditate in the world of today, but (it must be done) in the name of enjoying the world better, sleeping well at night, being wide awake during the day.'"<sup>13</sup>

The same sort of willful deception and duplicity becomes apparent in an interview the Maharshi once gave a reporter from the San Francisco "Chronicle":

According to the 'Chronicle' (March 29, 1975) the following exchange took place: Question from Reporter: Haven't you been down-playing the spiritual nature of TM in order to attract more businessmen?- Answer from Maharshi: I'm not down-playing it. It's only that I'm not talking about it.<sup>14</sup>

Let us, however, try to ascertain whether TM is a religion—whether or not it conflicts with Christianity. Quite quickly does it become apparent. TM is hardly more than Hinduism in disguise, cloaked diaphanous garb.

What is Hinduism? To give anyone the impression that we understand this Eastern form of mysticism in all of its ramifications would be a false one indeed. We'll seek nevertheless to outline a few of the more basic ideas involved. Hindus, of course, do not believe in the Triune God, who has revealed Himself to man in the Scriptures as Father, Son, and Holy Ghost. In fact, the Hindu does not believe in a personal god at all. Instead, he believes in a sort of pantheistic idea that god (to the Hindu "Brahman", or "the Absolute") is sort of the "ultimate force" in the universe. He believes that man is able to "come into union" with the Absolute by "reaching a state of pure awareness." That is done when man "transcends" (goes beyond) the ordinary sensory things of the here-and-now world -- when man "gets to the Source of all thought". The trick is to reach that "level of consciousness." The key to achieving that is meditating. (If at this point you are a little confused, I don't blame you.)

Hinduism definitely rejects the idea that Christ is man's personal Savior. It doesn't view man as a helpless sinner, but as an autonomous being, capable of experiencing his own divinity. "The way to experience man's divinity is to take part in a system of works, based on practices of meditation and devotion, rather than to place faith, through God's grace, in the atoning death of Jesus Christ for the sins of men."<sup>15</sup> How totally contradictory all this is to two basic truths of Scripture -- that "all have sinned and come short of the glory of God" (Rom. 3:23), and that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). We agree with Gordon Lewis, when he writes,

Any Christian who attempts to practice TM with any understanding of its (real) nature becomes unfaithful to the Bible's transcendent tri-personal Creator, Redeemer, and Counselor.<sup>16</sup>

The religious nature of TM becomes apparent also from the initiation rite and the giving of the "mantra." (What we mean by the mantra will be explained later.)

Suppose that you were interested in meditating. You would be advised, first of all, to go to one of the TM centers. There you hear an introductory lecture, at which the principles of TM would be explained and the benefits outlined. If your interest would persist, you would be asked to return for a second lecture, at which the mechanics of the TM technique would be more fully explained. Incidentally, TM makes a very strong point of it that it just won't work to try to acquire its secrets by reading a book about it; the art of meditating must be passed on to you by a teacher trained and certified by the Maharshi.

Up to this point you would have paid nothing. After the second lecture, however, you are asked to make a commitment and to go through the initiation ceremony, which turns out to be a religious ritual. Along with your fee, the aspiring practitioner of TM is asked to bring with him to this initiation some flowers, fruit, and a white handkerchief. Then,

In a candle-lit precinct permeated by incense, (the initiate) is invited to kneel before a picture of Guru Dev, the Mahareshi's dead master, while his initiator, also kneeling, presents the offerings and sings a song of thanksgiving honoring the departed masters of Hinduism....When it is understood that every one of the dead masters is considered to be a religious expression of divinity, the idolatrous character of the ritual becomes obvious.<sup>17</sup>

The claim that the initiation ceremony is just a formality to demonstrate that "the teaching has been received from a long line of teachers" falls flat. To deny its religious significance is about the same as a Mason saying that his initiation ritual is without religious significance. It won't wash.

At this point the pupil is given his "mantra." It's a Sanscrit word manufactured of several syllables, but having no meaning. The teacher supposedly has received a set of such mantras from the Mahareshi himself. There are 17 such mantras in all, according to a knowledgeable source. By his special training the teacher is able to pick out the particular mantra that suits each pupil, taking into account each pupil's temperament and profession. Upon receiving the mantra, one is told not to write it down, nor to reveal it to anyone.

The purpose of the mantra? The mantra unlocks the door to the meditative process. "In order to experience quiet levels of mental activity during TM, the mind must be disengaged from the mental activity which normally keeps us entirely involved with fully developed thoughts....The mantra is used...to effect the spontaneous process of reducing mental activity during the practice of TM."<sup>18</sup> Perhaps the mantra might be compared somewhat to a clutch on an automobile. When one depresses the clutch, it takes the car out of gear.. So also in order to meditate, one is instructed to position oneself in a relaxing posture, close the eyes, and begin repeating the mantra over and over in one's mind. Doing this will allow the mind to withdraw from the external stimuli and turn inward, automatically sinking toward the blissful inner realms and eventually to the source of all thought. Thus the mediator is carried to the "fourth state of consciousness." To reach that "fourth state of consciousness" is to begin to experience the benefits of TM. To go through this meditative technique twice a day—once in the morning and again in the evening—on a regular basis, enables one to attain true "self-realization." This whole technique and the benefits that it promises to the mediator are more than just vaguely reminiscent of the Hindu philosophy that we talked about earlier. As Lahore says, "It is clear that TM is a religion in secular clothing."<sup>19</sup>

As we indicated, the secret technique is available, but for a fee. The fee ranges from two week's allowance for youngsters to \$125.00 for adults. High school and college students are given cut rates. Once the fee has been paid and regular meditation has begun, no further instruction is needed. It is recommended practice, however, to check back with the instructor periodically to make sure that one is meditating correctly (first at two-week intervals, then monthly).

Where does the money go? "All fees paid by students are sent to the national organization, which returns half to the local centers to cover salaries and operating expenses. The other half is used to support (the parent organization's) administrative overheads, advanced teacher training, expansion, and the printing of lavishly illustrated booklets. The movement recently purchased Parson College in Fairfield, Iowa, which has been converted into Mahareshi International University."<sup>20</sup>

What about the claims that TM makes? Its literature is filled with all manner of charts and graphs and statistics, supposedly the results of scientifically conducted research. Perhaps in many cases the data are valid (e.g. the physical changes that take place in a person while meditating, such as a slowing down of the rate of respiration, a lowered metabolism, a reduced cardiac output, etc). It would seem that any restful state—simply closing one's eyes and drifting off in thought—would bring similar results. As to the supposed improved psychological well-being of mediators, it would seem that if a person is constantly being told that he now has the key to a more positive outlook on life, he's likely to start believing it and will see all kinds of proofs in his daily life to substantiate this. He'll look at life more positively; he'll be happier in his job; he'll seem to be getting along better with his coworkers; and he'll be more productive. The supposed social effects (such as the rehabilitation of many who suffer from drug addiction)? Just the idea that someone seems to be taking an interest and seems to care could partly explain it.

We hasten to add, moreover, that the scientific community is by no means ready to accept all the research supposedly proving the benefits of TM. "We should be wary," says one scientist, "of the claims and selective use of scientific data by well meaning, but scientifically unsophisticated practitioners."<sup>21</sup>

Not entirely in jest do we point out that last year's edition of the Detroit Tigers was into TM quite heavily. If memory serves me right, I remember reading an article from the sports page that indicated that perhaps somewhere in the neighborhood of nine or ten men on the 25 man roster were meditating. Well, all they did was to proceed to lose more than a hundred ballgames that year and have the second worst record in their history.

But back to the point that is really under consideration: the religious element in TM. Let us try to summarize briefly why we must consider TM anti-scriptural in nature.

1. It is a disguised form of Hinduism.
2. It does not teach man to know the true God..
3. It teaches a self-salvation, the religion of natural man.
4. It does not proclaim Christ as the Way, the Truth, and the Life.
5. It fails to deal with the reality of sin.
6. It ignores the consequences of sin for the unbeliever after this life, eternal damnation.
7. It is utopian in nature, telling man that it is possible to eliminate evil in this present world.
8. It knows nothing of the true peace and rest that are ours in Christ.
9. It turns man away from that on which he should meditate, God's Word.
10. It seeks actively to propagandize its falsehoods and to convert the world to its damning heresies.

### 111.

Delivering this paper, as I am, to a group of Wisconsin Synod Lutheran teachers and clergy, I am confident that you agree with the conclusions that we have reached about TM in part two of this paper. That it is false religion. That it is out of the question for Christians. In the final section of the paper I would hope to apply what we have said more directly to the field of education and the teaching ministry.

Your "colleagues" in the field of education in the secular world -- at least some of them -- have seen in TM some real possibilities. In some cases with government encouragement and financial support, they have succeeded in slipping TM programs into the public schools. They have foisted these things on a public too often unaware and apathetic. Oftentimes the purposes for introducing such TM training in the schools appear to be quite noble. Away to cut down the increasing drug abuse by today's young people; a means to improve student performance. One can certainly sympathize with the public school educator and the problems he encounters—the listless attitude found among so many of today's youth—the feeling on the part of so many that "if you want me to learn this, you've got to prove to me first that it's worthwhile"—the lack of parental backing—in some school systems the difficulty of getting a significant number of students just to attend classes regularly. One can see why some educators might be grasping at every last straw and might be willing to try almost any method that promises to improve on the status quo. And so, when TM is ballyhooed by some as a "potential educational tool to improve performance,"<sup>22</sup> and when it is suggested that TM can inspire students...to such an extent that they show significant improvement in performance,<sup>23</sup> there is no lack of takers.

Sidney Reisberg, dean. at the State University of New York in Albany is one. He is quoted as saying,

There have been countless efforts to improve the quality of education in America, which have resulted in many important changes, innovations, and improvements. Yet the billions of dollars spent by private foundations and public agencies in the last 25 years appear to leave a great many teachers and students unfulfilled. Teachers as well as students find themselves overwhelmed with a mass of information, knowledge and thoughts for which they can find no connection. The

Science of Creative Intelligence (TM) suggests that the unifying process exists within each individual....The Science of Creative Intelligence seems able to provide a missing ingredient that can give form and meaning to education.<sup>24</sup>

There are those who have spotted the dangers in permitting TM to become a tool of public education. There are those who protested, for example, when in 1972 a pilot program at Humboldt State College in California gathered 130 high school teachers and trained them as instructors in the Science of Creative Intelligence, presumably so that they could go back to their respective schools and begin teaching TM to their students.

It was also in California that "A Lutheran Pastor, William Grunow, filed a class action suit against the San Lorenzo School District over teaching of TM...In view of his lawsuit, the school district filed a declaration with the judge, promising never again to recommend these courses. Unfortunately, "the writer of the article continues, a legal precedent is still lacking, since the court found it unnecessary to rule on the plaintiff's suit in view of the defendant's promise."<sup>25</sup>

We are likewise informed of the fact that "there is an organization in California which is doing battle with TM. It calls itself the Spiritual Counterfeits Project, (and)...is presently involved in doing extensive legal research in order to prove in state and federal courts that International Meditation Society is indeed a religious organization, and that TM is a religious practice, thereby blocking any further activity of the IMS in public schools and preventing them from obtaining more government funds for their movement."<sup>26</sup>

Personally I am not aware of any TM programs that have been introduced into public schools in the state of Michigan. Yet the possibility exists that it could happen. If it does, we as Christians would certainly feel it necessary to register a protest. Professor J. Gerlach writes in "The Northwestern Lutheran":

State schools which offer TM courses courses-have in reality introduced religion into the classroom with the traditional 3 R's. As Christian citizens we will want to have our say about the constitutionality of such a practice. School board members and legislators ought to hear from us.<sup>27</sup>

Pray God that it never happens. In the meantime let us encourage one another and our fellow-Christians to only meditation of lasting value—the study of Holy Scriptures. Let us fit the Psalmist's description of the believer, "his delight is in the law of the Lord, and in His law doth he meditate day and night, and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:2-3)

Let us remember that in writing to Timothy, Paul says, "Till I come, give attendance to reading....Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 13, 15-16).

The entire 119th Psalm speaks of the Christian's finding his joy and strength and guidance through life in God's Word. Particularly appropriate for us are the words, "O how love I thy law! It is my meditation all the day, Thou through thy commandments hast made me wiser than mine enemies....I understand more than the ancients....How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth" (Ps. 119: 97, 100, 103).

In the Gospel of Jesus Christ, the Savior of sinners, we find true peace and rest, the solution to all of our problems. For He has promised, "come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me...and ye shall find rest unto your souls" (Matt. 11:28-29).

We don't need the "Gospel according to TM." For Jesus has assured us, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13: 16-17).



Only now, let us "beware lest any man spoil (us) through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col 2:8).

### Endnotes

1. "Time Magazine," October 13, 1975. p. 72.
2. Smith, Adam. "Atlantic Monthly," October, 1975. p. 35.
3. Bloomfield, Harold. *Discovering Inner Energy and Overcoming Stress*. p.x.
4. *ibid.* p. 222.
5. *ibid.* p. 225.
6. Wehrwein, R. "Journey of Theology," March, 1976. p. 17.
7. Denniston, Denise. *The TM Book*. p. 290.
8. Dilley, John. "The Christian Century," Dec. 10, 1975. p. 1134.
9. Smith, Adam. *op. cit.* p. 34.
10. Denniston, Denise. *op. cit.* p. 12.
11. Gerlach, Joel. "The Northwestern Lutheran," April 21, 1974. p. 122.
12. Bloomfield, Harold. *op. cit.* p. 4.
13. Haddon, David. "Christianity Today," Dec. 21, 1973. p. 342.
14. Wehrwein, R. *op. cit.* p. 36.
15. Lewis, Gordon. *What Everyone Should Know About Transcendental Meditation*. p. 49.
16. *ibid.* p. 21.
17. Haddon, David, *lo. cit.*
18. Bloomfield, Harold. *op. cit.* p. 18.
19. La More, George. "Christian Century," Dec. 10, 1975. p. 1137.
20. Manchester, Harland. "Reader's Digest," December, 1975. p. 115.
21. Lewis, Gordon. *op. cit.* p. 8
22. Bloomfield, Harold. *op. cit.* p. 213
23. *ibid.* p. 192.
24. *ibid.* p. 205.
25. Haddon, David. "Christianity Today," March 26, 1976, p. 18
26. Wehrwein, R. *op. cit.* p. 35.
27. Gerlach, Joel. *lo. cit.*

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