



GLOBAL COUNTRY OF WORLD PEACE

Maharishi Vedic Organic AgricultureSM Institute

and the

**Ministry of Agriculture of the
GLOBAL COUNTRY OF WORLD PEACE**

**CONSCIOUSNESS-BASED AGRICULTURE
AND
ENVIRONMENTAL MANAGEMENT**

Based on

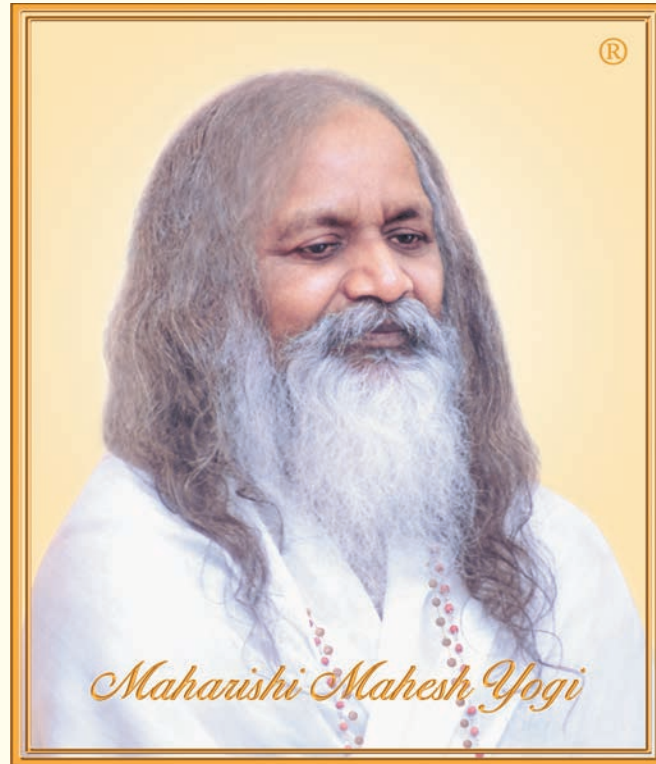
Maharishi Vedic Organic AgricultureSM

and the

*Maharishi Vedic Procedures of FarmingSM and
Environmental ManagementSM*

by Drs. John and Sara Konhaus





Maharishi Mahesh Yogi®

FOUNDER OF
MAHARISHI VEDIC ORGANIC AGRICULTURE

Maharishi means “great seer.” A Maharishi is a fully enlightened individual, who not only lives full human potential in his own life, but has the ability to share it with others. Maharishi Mahesh Yogi was such a seer—a Master of the field of consciousness, and of Consciousness-Based™ technologies for improving life in all areas of human endeavour.

We express our gratitude to Maharishi for this knowledge of Maharishi Vedic Organic Agriculture and Environmental Management, knowledge that he has revived from the Vedic Tradition of India, the longest-standing tradition of Total Knowledge the world has ever known.

Maharishi has personally guided the unfolding of this knowledge from its very inception. It is our sincere hope that this knowledge will inspire and guide farmers throughout the world, for it is the farmers who are the true custodians of the health and wellbeing of their nations. May every farmer learn to farm the fertile field of consciousness.

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Introduction and Overview:

“Agriculture is agreeing with the culturing intelligence of Total Natural Law.”

—Maharishi

Throughout the ages the best traditions of natural farming have been based on a mutually beneficial partnership between man and nature. Farmers respected the sacredness of nature and farmed naturally, in harmony with their environment. This produced an abundance of food for all to enjoy.

In recent times, however, man has separated himself from nature, both from the nature which surrounds him, and from his own inner nature. So called “modern” agricultural technologies—aimed at maximizing productivity and profit—have deepened our separation, and infringed upon our fundamental alliance with nature.

This estrangement from nature has disrupted farming practices around the world, burdening the environment with soil erosion, chemical fertilizers, life-damaging pesticides and herbicides, and genetically modified organisms. The result: Much of the food we eat today lacks the purity and nutrients we need to stay healthy.

But even beyond reducing the purity and nutrition in our food, today’s prevalent agriculture practices have imbalanced the environment, creating droughts and flood conditions, water shortages, and temperature extremes, all of which threaten world food security.

Today, around the world, responsible voices are calling for a new paradigm in agriculture to restore agricultural practices that create a harmonious and sustainable relationship with nature. How can this be achieved? Maharishi Vedic Organic Agriculture has an answer.

Maharishi defines agriculture as *“The science and art of agreeing with the culturing intelligence of Total Natural Law in order to create fully nourishing and vital food, the basis of perfect health for the individual and the nation.”*¹

The field of Total Natural Law that Maharishi refers to is the most fundamental field of intelligence in nature, a unified field, the source of both the laws of nature that modern science investigates, and the source of our own subjective experience of the world around us. The Unified Field of Total Natural Law is thus the unified basis of both the subjective and objective means of gaining knowledge.

This unified field is the source of the laws of nature that govern the growth and evolution of everything—from the farmer and his crops, to the soil and the weather; from the earth's entire ecosystem to the ever-expanding universe.

In Maharishi Vedic Science, this unified source of natural law can be easily and directly experienced by anyone in the silent, settled state of their own awareness, as a self-sufficient, all-pervading field of pure consciousness.

When the farmer effortlessly experiences the unified field of all the laws of nature through regular practice of two of the essential technologies of consciousness used in Maharishi Vedic Organic Agriculture—the Transcendental Meditation® technique and its advanced practice the Transcendental Meditation Sidhi® programme, including Yogic Flying®—he enriches his own creativity and enlivens the creativity of nature. This is the key to the success of Maharishi Vedic Organic Agriculture—it awakens the total potential of natural law present within every aspect of farming, including the farmer himself.

This means that the source of all the laws of nature and their organizing power is within the farmer himself, in his awareness, and by establishing this level of nature's functioning fully, in his own awareness, the farmer can inspire the laws of nature to work for him.

Maharishi Vedic Organic Agriculture also makes use of Vedic Sound—the sounds of natural law, the resonances of the laws of nature—to enliven the inner consciousness and intelligence of plants at critical stages of their development. This creates a plant full of the vitality and nourishment of nature's complete intelligence.

The technologies of Maharishi Vedic Organic Agriculture balance both individual and collective life in such a manner that nature becomes balanced and supportive, and this, in turn, helps create balance in human life. It is a progressive cycle of mutual support.

Farmers following the principles and practices of Maharishi Vedic Organic Agriculture and Environmental Management enjoy an intimate relationship with the soil, the seed, the crop, and even the weather, to produce healthy food through much less effort and hard work than is necessary through contemporary agricultural practices. Nature becomes the silent farmer, the silent supporter of human efforts. This is the ideal of farming, where human life and nature nourish each other to bring life to fullness.

Through Maharishi Vedic Organic Agriculture, farmers play a parental role for the whole nation. They bring everyone food that is pure, fresh, fully ripened, and lively with Total Natural Law. This quality of food supports the development of a perfectly balanced and healthy physiology, capable of living full human potential in higher states of consciousness, or enlightenment. Maharishi calls it *Vedic food for Vedic consciousness*.

The following pages present a deeper understanding of the key principles and practices of Maharishi Vedic Organic Agriculture and Environmental Management.

Veda and Natural Law— the Fundamental Field of Intelligence and Organizing Power in Nature

*Nature reveals her secrets only to those who approach her
with sympathy, respect, and understanding.*

Maharishi Vedic Organic Agriculture (MVOA) is a new paradigm in agriculture, *Agriculture in agreement with the culturing intelligence of Total Natural Law*. Total Natural Law is the unified field of intelligence at the basis of nature's functioning, which has inherent within it the total knowledge and organizing power at the source of all the Laws of Nature. The "culturing intelligence" of this field governs creation, order and evolution throughout the universe.

To agree with the "culturing intelligence of Total Natural Law" means to create a fundamental unity between man and nature at the deepest level of nature's functioning. It is a unity, a cooperation, between human intelligence and nature's intelligence. Maharishi Vedic Organic Agriculture creates a dynamic link between these two, in such a manner that man and nature become parts of a greater wholeness. The two form an integrated, holistic system, an integrated web of life.

From the perspective of modern science, the expression "natural law" means all the laws of nature discovered by the modern sciences—physics, biology, chemistry, mathematics, etc.—including the laws that structure human life at the individual and social levels. "Total Natural Law" refers to the integrated, balanced, and holistic *source* of all these laws of nature, at their most fundamental, unmanifest level—the unified field.

In the past 200 years, modern science has systematically revealed deeper layers of nature's functioning. Progressive discoveries by such leading scientists as Heisenberg, Schrodinger, Dirac, Pauli, Planck, Einstein, Feynman, Hawking, Weinberg and Hagelin in the fields of quantum mechanics, quantum field theory, string theory, M-theory, quantum gravity and many others, have revealed more and more fundamental levels of nature's functioning, where all the diverse forces and particles are continually found to be more and more unified, ultimately leading to one unified theory of all the laws of nature.

Modern science has thus identified a single, unified, holistic, self-interacting, self-referral field at the basis of all the immense diversity expressed in creation. This field is the "home of all the laws of nature," the total potential of natural law, the ultimate source of everything.

The knowledge of Veda and the Vedic Literature (Veda is a Sanskrit word meaning complete knowledge) as brought to light and understood from a scientific perspective by Maharishi Mahesh Yogi in his Vedic Science and Technology, also identifies a single, self-referral, unified source of all intelligence and orderliness in nature. In Vedic Science, this source of orderliness and intelligence is understood and experienced as the most fundamental level of human consciousness, our own Self.

These combined understandings of modern science and Vedic Science present the Unified Field of Natural Law as the unified basis for both our subjective experience in life, and for the objective reality of nature surrounding us. Most importantly, with the Consciousness-Based technologies of Maharishi Vedic Science, it is possible for man to actually experience and live the unified basis of nature's functioning.

In Vedic terminology the word for the Unified Field of Natural Law is *Atma*. In his Vedic Science, Maharishi explains that, since the essential nature of consciousness is to be conscious, or awake, this silent field of the Total Potential of Natural Law, or *Atma*, is conscious of itself—awake to itself. This nature of consciousness to know itself creates relationships within itself, or reverberations within the silent state of consciousness. These reverberations, or lively internal dynamics of *Atma*, are called *Veda*.

Veda is the complete embodiment of natural law, the fundamental intelligence and organizing power of nature, supporting every aspect of life and living. In Maharishi's Vedic Science, Veda is the intelligence that creates and maintains the physical creation. It is the Vedic expression for what modern science refers to as the laws of nature. And Veda is the reverberation of our own consciousness.

Thus the description of the laws of nature, and of their progressively more unified nature from the perspective of modern science, and the description of these laws and their unification from the perspective of Maharishi's Vedic Science, are equivalent. However, Maharishi Vedic Science brings the objectivity of modern science to its fulfilment by unfolding the complete range of knowledge—Total Knowledge—which includes both the objective and subjective spheres of life. Maharishi Vedic Science thus creates a link between what we experience in the objective world around us, and our own inner experiences, perceptions, and intuition—that is, how we process and understand that world. Vedic Science makes modern science relevant to our lives and ensures that science unfolds in a life-supporting manner, in accord with the source of natural law within the consciousness of mankind.

The Unified Field Chart for Agriculture, presented in the next pages, serves as a visual educational tool to clearly illustrate the common source of physical creation (seen on the right side of the chart) and the source of our subjective experiences (seen on the left side of the chart). On the right we see expressed the world of fundamental forces and subatomic particles. These interact to become atoms, molecules, plants, animals, man, extending to the whole environment. The left side of the chart presents our subjective lives, including our thoughts, feelings, and pure consciousness as the full range of our awareness that we experience in the practice of the Transcendental Meditation and TM-Sidhi programme.

The right side of the chart is divided into three fundamental streams, illustrating how nature sequentially unfolds. These streams originate in the Unified Field of Natural Law, or the Unified Field of consciousness, where the nature of consciousness to know itself creates the three fundamental values of knower, process of knowing and known.

Consciousness, knowing itself, is by nature all three of these values. These three fundamental aspects of the nature of reality are the blueprint for their expression in the field of agriculture as the grower, the process of growing and the grown. These three organizing principles unfold vertically.

The Grower is elaborated through personal qualities, education, and management practices, all leading to the creation of agriculture products and their distribution to create abundance in society. The Process of Growing is unfolded as soil, soil process, climate and weather, which support crop and livestock production, again leading to agriculture products and their distribution. The Grown is elaborated as crop and livestock genetics, physiology, crop types, and finally again, as agriculture products. From this visual structure we can understand that agriculture develops in a unified and sequential manner from its structure within the Unified Field.

On the left side of the chart we see the full range of our conscious awareness. Each level of subjective experience, moving upward vertically, is more expressed or defined in its values as it unfolds from the more abstract values that precede it. Each subjective level has a correspondence to a level of physical values in the world around us.

The Unified Field Chart for agriculture allows us to see, in one visual field, the whole discipline of agriculture, from both the objective perspective and the subjective perspective, both vertically for its development from subtle to gross, and horizontally in its comparison and parallelism of subjective and objective as expressed in the Grower, the Process of Growing and the Grown. Maharishi saw this comprehensive perspective as essential, as expressed in the following quote:

Without reference to the transcendental basis of life, all knowledge of life always remains incomplete—without reference to wholeness, parts will always remain undefined.²

This singular understanding and experience of a unified source of both the objective world and the subjective world of our inner thoughts and feelings, provides us with the knowledge and methodology to both understand the laws of nature, and to make them lively within ourselves and within the environment. We have simply to enliven Veda or natural law in our awareness, and we automatically enliven it everywhere, because the basis of our own awareness is the same as the basis of the whole physical creation, the Unified Field.

This discovery has tremendous practical application in the field of agriculture, as it gives us a direct means to comprehensively enliven the laws of nature responsible for plant growth and development through the Maharishi Vedic Procedures of Farming and Environmental Management.

This is why agriculture that “agrees” with the culturing intelligence of Total Natural Law is the goal of Maharishi Vedic Organic Agriculture. By creating an intimate, personal, and interactive relationship with nature, Maharishi Vedic Organic Agriculture

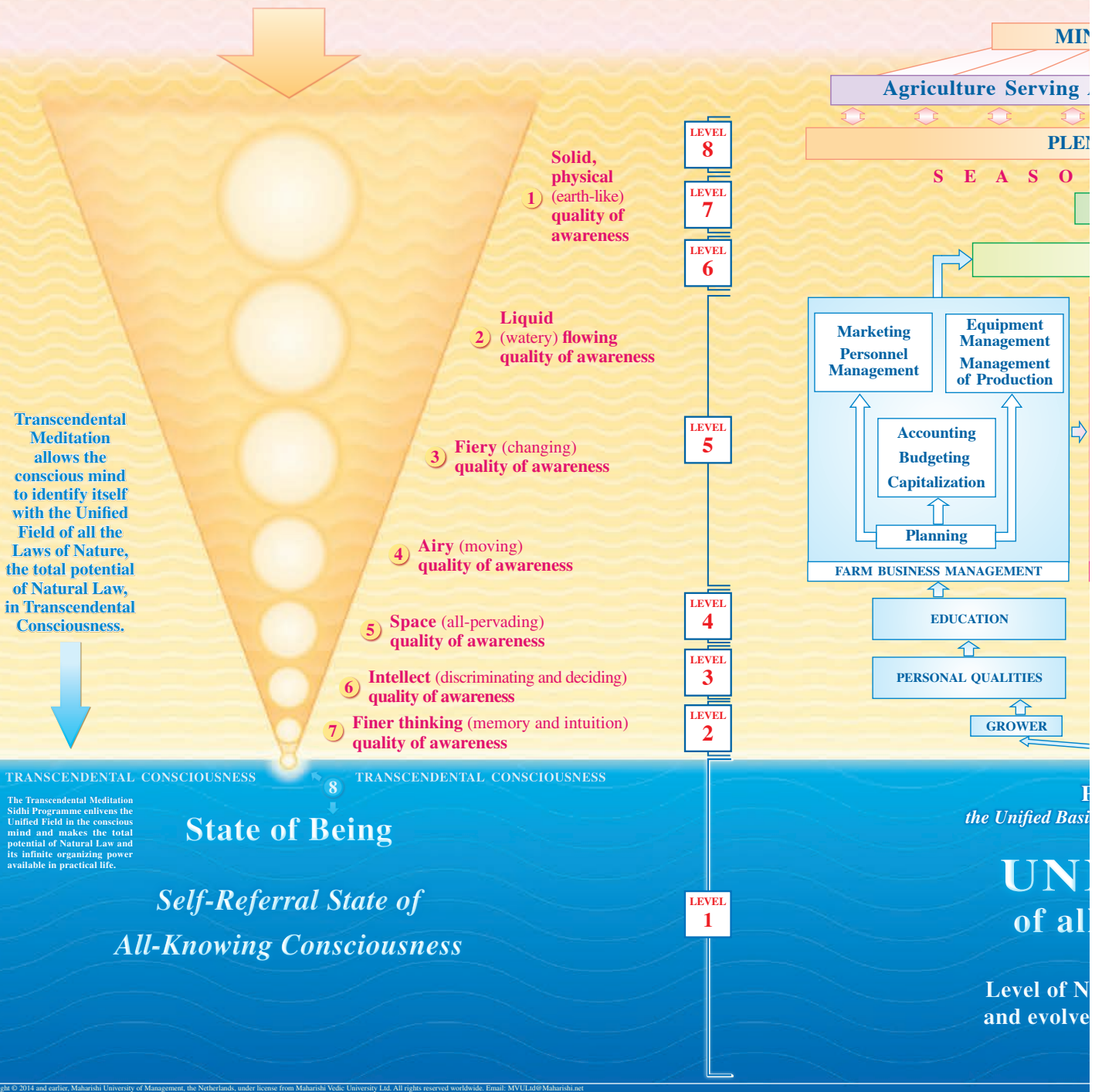


Maharishi Mahesh Yogi

Agriculture Di in Maharishi's Science and

Transcendental Meditation

AGF



Discovers Its Basis in the Technology of Consciousness

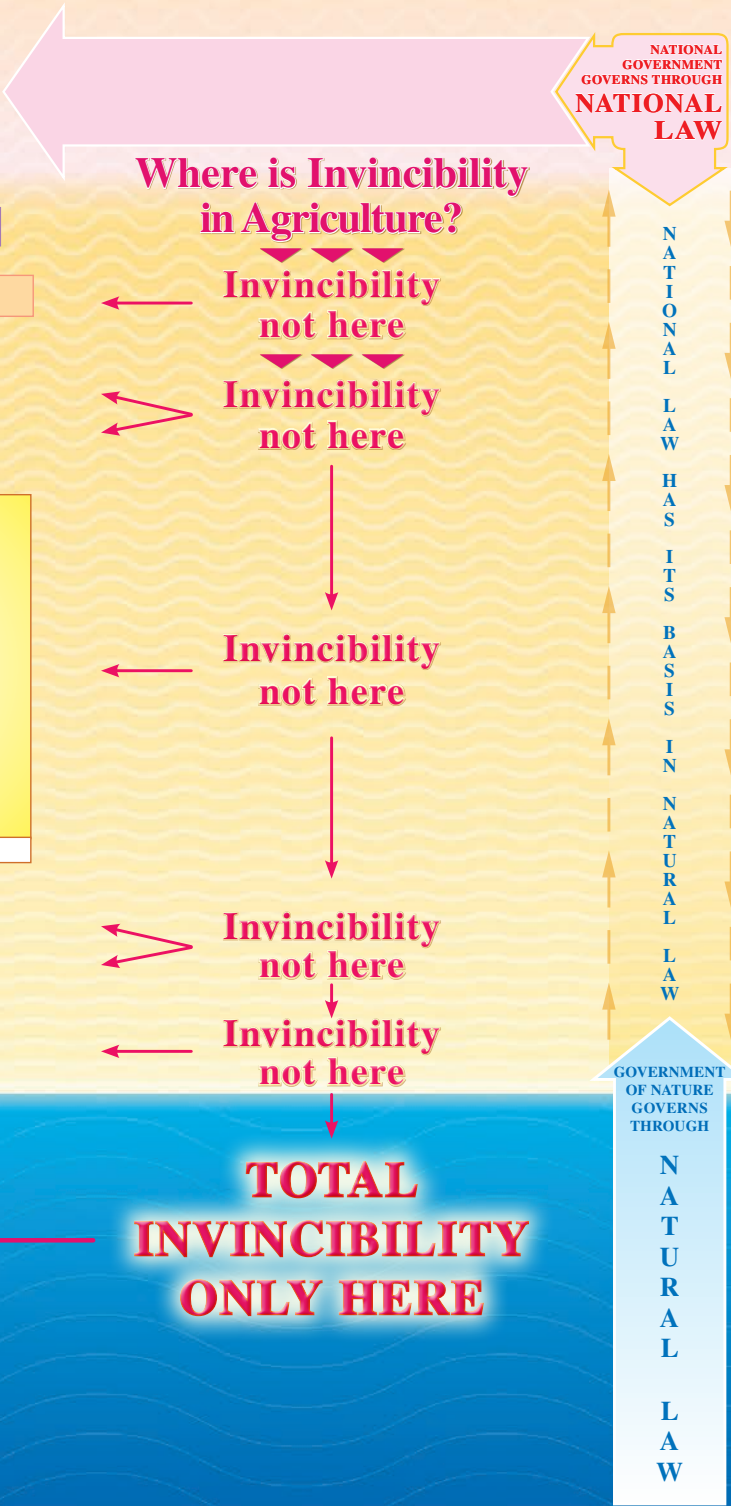
AGRICULTURE



PURE INTELLIGENCE
 of Grower, Process of Growing, and Grown

UNIFIED FIELD
 of the Laws of Nature

Natural Law, which creates, sustains,
 and governs the whole ever-expanding universe



unites man and nature—two intelligent, self-organized systems—in a harmonious, open relationship with each other. This unity is a direct and real experience of the Vedic farmer as he continuously cultures his awareness and his environment through the Maharishi Vedic Procedures of Farming.

Maharishi Vedic Organic Agriculture adds the field of consciousness, the field of Total Natural Law, to every aspect of agriculture. This common foundation is what connects everything, and is therefore the means to enrich the farmer, the soil, the plant, the seed, etc. It takes us well beyond conventional and even organic agriculture practices.

Many of the truly great scientists, the ones who have stood out over the ages, have expressed this type of personal relationship with the natural laws they studied. They pointed out the universal correlation and harmony between our human experience and the harmony that is ever-present in nature. Albert Einstein spoke of a sympathetic understanding with nature, a relationship with nature that came straight from the heart:

Only intuition resting on sympathetic understanding can lead to [the discovery of these laws] ... the daily effort comes from no deliberate intention or programme, but straight from the heart.³

The Web of Life: the Nature and Dynamics of Life's Interconnectedness

“Each factor is meaningful in the tangled web of interrelationships, but ceases to have any meaning when isolated from the whole. In spite of this, individual factors are extracted and studied in isolation all the time. Which is to say that research attempts to find meaning in something from which it has wrested all meaning.”⁴

—Masanobu Fukuoka

It is not only in physics that science is discovering the unification of subjectivity and objectivity at the source of the discipline. In every sphere of the sciences, from mathematics to sociology, as science moves forward it comes closer and closer to the realm of consciousness, or subjectivity. An interaction between the consciousness of the scientist and the object of study is found to be more and more relevant and common.

The solely objective approach to science is heading for a new frontier, discovering its basis in the pure subjectivity of the Unified Field of Natural Law. As the theories of each scientific discipline progress and refine, they reach towards the field of consciousness. These new theories, continually reinforced and expanded by experimental research, add understanding to our Consciousness-Based approach to agriculture. In MVOA we want to interact with plants on the level of their consciousness, the foundation and control point of their physical existence. The fact that plants are living beings, which exhibit awareness and interact with their environment, is a unique insight and focal point of Vedic Agriculture.

One of the most important understandings that we have from Maharishi Vedic Science comes from Ṛk Veda, the most basic and ancient of the Vedic sources of knowledge:

ऋचो अक्षरं परमे व्योमन्
यस्मिन् देवा अधि विश्वे नषिदुः
*Richo akshare parame vyoman
yasmin devā adhi vishve nisheduh*

Maharishi has explained this verse as “knowledge is structured in consciousness.” The quality and validity of our knowledge is directly dependent upon the quality of our consciousness. As we grow in consciousness, our perception of deeper levels of nature’s functioning continues to grow. Because deeper levels of nature are more unified, our perception and understanding become more holistic and unified, and therefore the very way we interpret the world around us changes. This is the coming together of subjectivity and objectivity in the life of the scientist.

More and more scientists are discovering and realizing that nature is not a mechanistic, reductionist system; it is not a corpse to be dissected and analyzed, part by part. It is rather a living, intelligent, holistic system, a web of life, made up of self-organized, intelligent, communicating systems and subsystems that together, at each successive

level of environmental organization, create a wholeness that is more than the sum of the parts. What is happening at the forefront of science is a discovery of the life of the whole, made up of the life of the parts, mutually interacting, mutually communicating, with the intelligence of the whole guiding and influencing all of the parts. This is why Maharishi referred to Vedic Agriculture as Brahma Vidya, or the knowledge of totality. It is the knowledge of consciousness as it is expressed in the environment. It is the fullest expression of consciousness, a wholeness that is more than the sum of the parts.

More specifically, when the parts of any system come together to create a whole, the intelligence and organizing power of that whole is more than the sum of the intelligences of all the parts. This means that something new is created in that wholeness, a new behaviour, new abilities, a new life. The whole has a new life that's more than the life of the parts.

And the amazing thing is that when the parts come together to make such a whole, if they do so in a coherent, mutually interacting manner, then each part becomes connected to the intelligence of the whole, each part has access to the total intelligence of the whole, and the total intelligence of the whole has the ability to coordinate, guide and support the behaviour of each individual part. A beautiful, nourishing relationship is created between the whole and the parts. Nature functions through this relationship of the mutually interacting intelligence and organizing power of the parts and the whole.

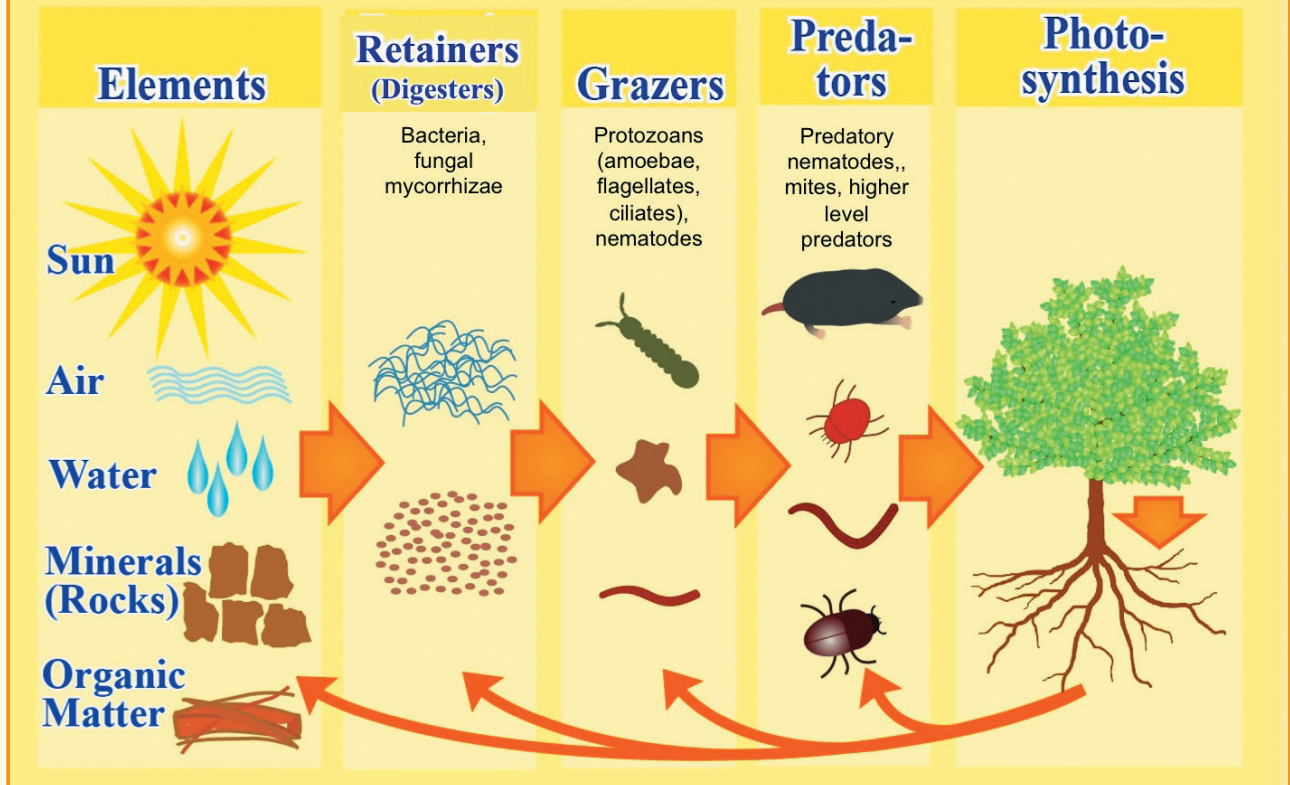
As an example in our own human body, the DNA, located in the core of the cell, is a self-organized, self-sufficient, intelligent system. It maintains its own integrity in a fluctuating environment. It is influenced by that environment, reacts to the environment, and modulates its activity accordingly. But the DNA is only a part of the nucleus of the cell, which itself is a self-sufficient, self-organized and self-referral system. The nucleus is again just a part of the whole cell, which is a system.

The cell is part of a tissue, the tissue is part of an organ, and the organ is part of the entire body, which is an intelligent part of its environment. At each level of organization, the system is self-sufficient and self-regulating. And yet each system is always part of a greater system, a greater whole. Being part of a whole, it partakes of the intelligence of that whole, with which it interacts and by whose intelligence it is directed.

The diagramme next page, showing the plant nutrient cycle,⁵ is another example — of an infinite number of possible examples — of the intricate interconnectedness of everything in the environment, from the microscopic to the macroscopic. There are more micro-organisms interacting in one handful of soil than there are people on earth, and they are interacting more harmoniously than their human counterparts!

Like this, the entire environment from the local to the universal is a vast web of interacting, intelligent systems. Everything is connected to everything else, and everything influences everything else. This concept of a unified connectedness at the basis of all life is found in every culture of the world, in every spiritual tradition, as well as now being the forefront of the modern sciences. It is an extremely valuable understanding in Vedic Agriculture.

The Nutrient Production Cycle



The author and statesman Goethe wrote:

Life as a whole expresses itself as a force that is not to be contained within any one part. The things we call the parts in every living being are so inseparable from the whole that they may be understood only in and in relation to the whole.

Consciousness, Awareness, and the Expression of Intelligence in the Natural Environment

यो जागार तमृचः कामयन्ते

Yo jāgāra tam ṛichaḥ kāmāyante

He whose consciousness is awake, the impulses of intelligence (knowledge) seek him out

(R̥k Veda, 5.44.14)

To understand consciousness, awareness, and the expression of intelligence in the natural environment, the following quotes provide a more detailed look at some examples of plant awareness and intelligence, to expand our appreciation of our neighbours in the plant kingdom.

Plants see:

Plants are acutely aware of the world around them through their sense of sight. Plants see you. In fact, plants monitor their visible environment all the time. Plants see if you come near them; they know when you stand over them. They even

*know if you're wearing a blue or a red shirt. They know if you've painted your house or if you've moved their pots from one side of the living room to the other ... they see light in many ways and colours that we can only imagine. Plants see the same ultraviolet light that gives us sunburns and infrared light that heats us up. Plants can tell when there's very little light, like from a candle, or when it's the middle of the day, or when the sun is about to set into the horizon. Plants know if the light is coming from the left, the right, or from above. They know if another plant has grown over them, blocking their light. And they know how long the lights have been on.*⁶

Plants smell:

*Plants obviously emit odours that animals and human beings are attracted to, but they also sense their own odours and those of neighbouring plants. Plants know when their fruit is ripe, when their neighbour has been cut by a gardener's shears, or when their neighbour is being eaten by a ravenous bug; they smell it. Some plants can even differentiate the smell of a tomato from the smell of wheat. ... A plant's ... sense of smell is highly sensitive and communicates a great deal of information to the living organism.*⁷

Plants process information:

*A unique part of the plant root, the root apices, are a combination of sensitive finger, perceiving sensory organ, and brain neuron. Each root hair, rootlet, and root section contains an apex; every root mass has millions, even billions, of them. For example, a single rye plant has more than 13 million rootlets with a combined length of 680 miles. Each of the rootlets are covered with root hairs, over 14 billion of them, with a combined length of 6,600 miles. Every rootlet, every root hair, has at its end a root apex. Every root apex acts as a neuronal organ in the root system. In contrast, the human brain has approximately 86 billion neurons, about 16 billion of which are in the cerebral cortex. Plants with larger root systems, and more root hairs, can have considerably more "brain neurons" than the 14 billion contained in rye plants; they can even rival the human brain in the number of neurons. And when you look at the interconnected network of plant roots and mycorrhizal mycelia in any discrete ecosystem, you are looking at a neural network much larger than any individual human has ever possessed.*⁸

And plants "remember," for a really long time!

*Svetlana Yashina and her team of Russian scientists regenerated a plant using fruit tissue that had been buried in the Siberian permafrost for over thirty thousand years! This plant, which has miraculously been given new life, is a species of campion (*Silene*). And, most exciting of all, after a year had passed, this lovely flowering plant showed that it was fertile, able to bear viable seeds. It was found in a stash of plants and fruit in the burrow of an Ice Age squirrel 125 feet below the present surface of the permafrost.*⁹

Plants defend themselves:

A plant, if attacked by a certain insect predator which threatens its existence, will immediately exude volatiles that are effective in repelling that particular predator pest; or the plant, using chemical signaling, will actually call other insects or predators of the attacking insect to remove it.

Plants continually monitor every aspect of their environment:

Spatial orientation; presence, absence, and identity of neighbours; disturbance; competition; predation, whether microbial, insect, or animal; composition of atmosphere; composition of soil; water presence, location, and amount; degree of incoming light; propagation, protection, and support of offspring (yes, they recognize kin); communications from other plants in their ecorange; biological oscillations, including circadian; and not only their own health but the health of the ecorange in which they live.¹⁰

The new view ... is that plants are dynamic and highly sensitive organisms, actively and competitively foraging for limited resources both above and below ground; that they are also organisms which accurately compute their circumstances, using sophisticated cost-benefit analysis; and that they take defined actions to mitigate and control diffuse environmental insults. Moreover, plants are also capable of a refined recognition of self and non-self and this leads to territorial behaviour. This new view considers plants as information-processing organisms with complex communication throughout the individual plant ... Besides abundant interactions with the environment, plants interact with other communicative systems such as other plants, fungi, nematodes, bacteria, viruses, insects, and predatory animals.¹¹

How do we understand and experience this beautiful, vast, and intricate display of intelligence and awareness in plants? According to Maharishi Vedic Science, when examined closely, the nature of the Unified Field of Natural Law is revealed to be a field of pure consciousness, pure intelligence. From this we understand consciousness as the basis of everything that exists, and we put forth this understanding on the basis of the latest theories and experiments in current mathematics and physics, and on the basis of the personal experience of those who practice the technologies of Maharishi Vedic Science.

Since the most fundamental property of consciousness is self-awareness, and since consciousness is the foundation of all living systems, all living systems must be self-aware. The most fundamental application of this self-awareness is that all living systems or entities are aware of the difference between themselves and their environment. This ability to perceive and differentiate is thus a defining quality in all living things.

Maharishi explains this basic principle as follows:

We see things around us exist. We also see that things around us change and evolve. We also see that there is order in evolution—an apple seed will only grow into an apple tree. Thus it is obvious that existence is endowed with the quality of

intelligence—existence breathes life by virtue of intelligence. By virtue of intelligence everything in creation is aware of itself, is aware of its own existence—is conscious of itself, and at the same time it is aware of its environment, it is conscious of its environment. It is self-referral (it knows itself), and it is object referral (it knows itself as the object of knowing). Thus existence is intelligence; it is consciousness. Consciousness is the existence of everything, and consciousness is the intelligence of everything.¹²

The capacity to be aware of self, to differentiate self from non-self, and to take appropriate actions to maintain self when challenged by non-self, has traditionally been attributed mainly to humans and animals. Now these qualities are seen as all pervasive throughout existence, in every entity that has the quality of self-awareness.

Any entity or system has to be able to evaluate whether an element in the environment is helpful or harmful to its continued existence, and on the basis of that evaluation, make a decision as to how it will respond. This quality of evaluation and decision-making is an expression of the property of intellect or discrimination that is present in every self-organized system. In the process of making any evaluation and decision, the system has to process a series of inputs and follow a path of action in its evaluation to either incorporate the external influence into the system, or exclude it, which indicates the presence of a flow of information characteristic of the quality of mind.

So every living thing, every self-organized system, by which we mean a system capable of maintaining its own integrity in the midst of its greater environment, exhibits the properties of consciousness and intelligence, as expressed through the presence of mind, intellect, and ego, or self sense. These three values are functional values of intelligence itself; they are not limited to the usual sense of how we consider them in human beings. They are fundamental principles in nature: principles of self-knowledge or self-awareness characteristic of ego; the principle of discrimination, characteristic of intellect; and the flow of information, characteristic of mind.

Furthermore, all self-organized systems learn from their interactions and experiences. They retain what they learn and build and innovate on those experiences. From their growing experiences, they evolve more complex behaviours, and even more flexible, resilient, and adaptable forms. Even the DNA molecule itself, if it suffers some damage to its structure, will evaluate the damage and instigate the necessary repairs to maintain its integrity.

Every part of the environment is continually communicating with every other part. Communication is an exchange of intelligence, it's a connection of minds, intellects, and egos through perceptive and communicative mechanisms. As we shall see in the next sec-



tion, Maharishi Vedic Organic Agriculture locates these elements of mind, intellect, and ego, along with the five other basic structuring dynamics fundamental to all nature, as being equally present in human life, in plants and animals, and in fact in all environmental systems. Mind, intellect, and ego are the subjective part of the eight fundamental building blocks or organisational principles at the foundation of natural law.

Although these qualities may be expressed in slightly different ways in different species, the essential character of mind, intellect, and ego are present throughout nature. So the intelligence of the plant communicates with the intelligence of man and vice versa. The mind of the plant communicates with the mind of man. There is always an exchange between like elements. Our environment is alive, intelligent, aware, and communicative; we are part of that living whole.

Maharishi brings out this point vividly in his appreciation of the link between individual life and cosmic life, when he says that even plants communicate with the whole universe.

The silently pulsating intelligence of the plant may be understood to be pulsating on the most fundamental level of existence of the Pulse of the Universe. This one universal Pulse of Creation—the level of Total Natural Law—maintains connectedness of the intelligence of the WHOLENESS of infinity with the intelligence of every point of infinity—every point of creation. This is how every point of creation is connected with the holistic intelligence of the universe.¹³

This holistic intelligence of the universe is what we call Veda, Total Natural Law. There is a continuous flow of interactive communication in all natural environments, from all members of the ecosystem to each other, and to and from the holistic environment in which they are embedded. There is a language of nature, much older than our own, and that language is the Vedic language, the language of natural law.

In summary, we can say that consciousness is at the basis of all life, not just of man. Plants have consciousness, animals have consciousness, the entire environment is consciousness. This single understanding gives the Vedic farmer the ability to work with all of nature from its common basis, the field of consciousness. Because plants have consciousness, or awareness, they are sensitive to any reverberation of consciousness. This is why they respond to the Consciousness-Based Vedic technologies we use in Maharishi Vedic Agriculture and Environment Management. As Maharishi expressed it:

The extreme sensitivity, receptivity, and intuition of the plant kingdom may not be known and appreciated by many. Much is known, much is documented; but there are still many secrets of nature's functioning available only to the enlightened of every generation.¹⁴

Enlivening Natural Law: The Essence of Vedic Farming

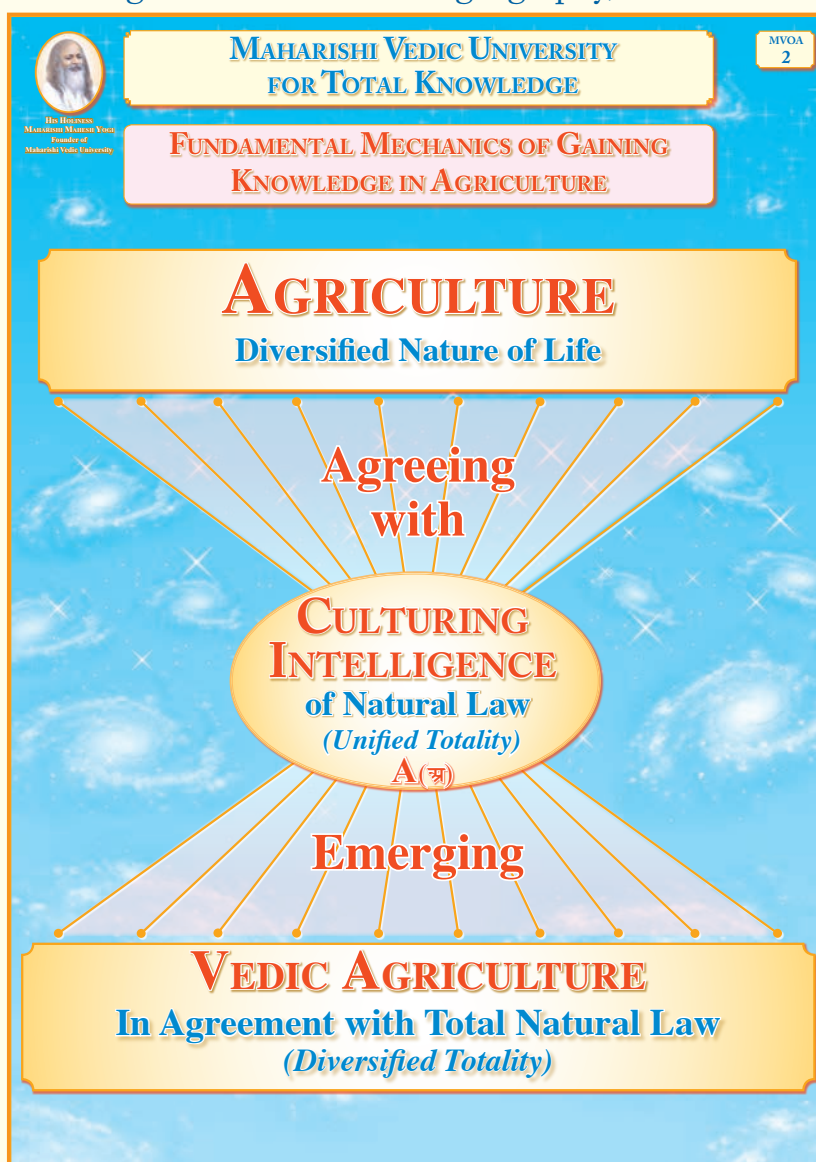
“The more natural law is enlivened, the more effortless and abundant will be the process of agriculture, because success in agriculture fundamentally depends on the support of Nature.”¹⁵

— Maharishi

Maharishi Vedic Organic Agriculture projects will utilize the most effective techniques of sustainable, organic agriculture suitable to the local environment. However, the essence of Vedic Agriculture is not specific methods of farming. Merely using organic methods is not enough for gaining the full knowledge and support of natural law, which is essential in Vedic Agriculture.

The knowledge of Maharishi Vedic Organic Agriculture is universal knowledge, applicable at all times, in all locations, in all environments, and in all traditions of farming. This is because it is knowledge of the very foundation of the creative process in nature. Farming methods vary according to local climate and geography, which in turn are based on the expression of particular laws of nature lively in that geographic area. The farming practices of the desert are very different from those of the mountains or seaside, but each of these farming traditions has a common goal to provide soil fertility, crop productivity, plant protection, plant vitality, sustainability and food security, albeit in somewhat different ways.

Maharishi Vedic Agriculture’s approach to farming is concerned with enlivening and balancing specific, fundamental laws of nature necessary at each stage in the growth of the plants, while maintaining Total Natural Law in the consciousness and physiology of the farmer, and in the greater environment.



The real and most fundamental concern in Vedic Agriculture is how lively, balanced, and supportive is the creative intelligence of natural law in the farming environment. In Vedic Agriculture we are concerned with that agency, with those laws of nature which transform the soil and air and water into fruits and vegetables. We are concerned with creativity, and, most essentially, we are concerned with pure Creative Intelligence, which is at the basis of, and responsible for, the balanced and complete expression of all expressed creativity. We want to be sure this agency remains strong and comprehensive, and is not weakened in any way. We want to be sure that all the forces responsible for successful agriculture are timely and supportive. We want to work intimately and directly with nature itself.¹⁶

This is what will bring together all the needed factors such as sun and rain, temperature, water, plant health, seed vitality, etc., which must be well coordinated for successful farming. We want all these factors to be supportive to our efforts.¹⁷

A New Paradigm for the Future of Agriculture

“We can’t solve today’s problems by using the same kind of thinking we used when we created them.”

— Albert Einstein

Modern conventional agriculture has certainly made progress in increasing yields and lowering costs, but these advances have greatly marginalized food quality and vitality. The essential purpose of food production to create and sustain health has been sacrificed. In today’s industrial agricultural practices, the production and sale of agricultural products has become focused on appearance, cost, convenience, mass production, packaging, and marketing. Fruits and vegetables are bred, manipulated, or genetically altered for mass production, shipping and storage. They are harvested long before they are ripe and have developed their full nutritive value. Unripe foods are then chemically or unnaturally ripened at the convenience of the market. In animal husbandry, farms have become factories, with no regard for the feelings of animals as sentient beings. Everywhere there is a critical loss of focus on food vitality and nutrition.

Beyond this loss of focus on nutrition, there is a loss of a vision of the concept of sustainability. Each new agriculture technology seems to lead to the next problem. For example, the extensive use of chemical fertilizers has led to the sterilization of the soils, with a loss of essential micro-organisms. This has led to the salinization of the soils, with the consequent current efforts to genetically modify crops to be able to thrive in salty soils. This can lead to the disruption of the human metabolism of such foods, plus the compensating reactions from the environment such as the creation of super weeds and pests, or new organizations of the microbes and microflora, all with uncertain results as to where all this is going. Human intelligence is trying to take on the role of nature’s intelligence without having gained the billion-year-old, comprehensive vision of nature’s intelligence.

Maharishi Vedic Organic Agriculture offers solutions to this modern agricultural calamity by supporting and extending the laudable practices of organic farming to encompass the full range of life, where the quality of consciousness of the farmer and his subtle relationship to his crops and the environment are taken into account. Life is holistic. The full range of life must be taken into account in every farming activity. With Maharishi Vedic Agriculture, nature will become the silent farmer, the silent supporter of all the farmer's efforts. Human intelligence will become attuned with nature's intelligence.

Vedic Food for Vedic Consciousness

*"Mind depends on the quality of food we eat."*¹⁸

— *Indian countryside saying*

Hardly a day passes without another book or research study being published on the effect of food on health. The ultimate goal of Maharishi Vedic Agriculture is to produce a quality of food that will nourish the human physiology to its highest level of development. This quality of food Maharishi calls *Vedic food for Vedic consciousness*. This refers to food in which the knowledge, structure, and functioning of natural law itself, from its deepest level, has been imbibed in the food to a point where the food is capable of bringing this value of nature's intelligence to those who partake of it. This quality of food has its maximum value in creating a balanced, vital, and healthy physiology.

More specifically, the intention in creating Vedic food is to create *Amrit Bhojan*, real nectar food—food in which the full, traditional values of purity, taste, potency, unctuousness, nutritive value, specific actions, and quality have been fully restored to their highest value. These are the values that have been identified by the ancient Vedic science of Ayurveda, the science of health and longevity, to be essential in our foods.

The purpose is to create food that can be easily digested to its most refined value, nourishing the body with *Ojas* and *Soma*—the finest end products of perfectly digested food according to Vedic Science—capable of enlivening and nurturing all the intelligences in the human physiology.

Of particular importance in creating Vedic food of this quality is the technologies employed in the Maharishi Vedic Agriculture Yagya ProgrammeSM. Maharishi Vedic Agriculture Yagyas are the formalized application of specific Vedic recitations to produce specific effects. This programme is applied in the field of agriculture to enhance crop production, nutrition, and food vitality. Maharishi worked for over 10 years to revive this specific application of the science of Vedic Yagya to create the Maharishi Vedic Agriculture Yagya Programme and Procedures of Farming. He considered it one of the highest applications of Vedic knowledge.

To understand the goal of Vedic Agriculture to produce the highest quality of food, we must consider what food is. Maharishi has said that "food is that experience which satisfies."¹⁹ This is the broadest definition of food. Seen from a more focused perspective, food is simply that which nourishes.

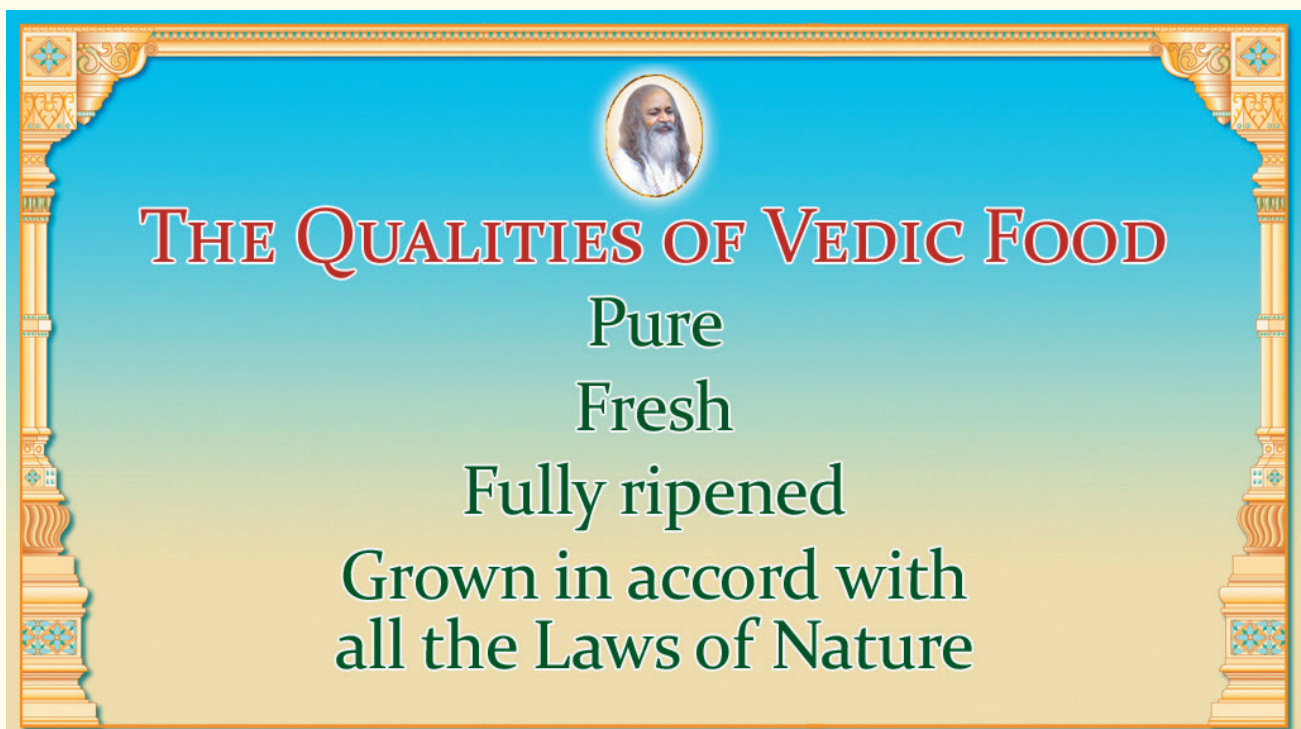
More technically, food is the structural and functional intelligence of nature, which when eaten and properly digested, creates, enhances, and maintains the structural and functional intelligence in our bodies.

All the vitamins, minerals, proteins, carbohydrates, etc. that we normally associate with our food are simply units of chemical and biological intelligence. They feed the chemical and biological intelligence of our bodies. When the structural and functional intelligence of the food is in accord with nature's perfect expression, then the perfection of nature is brought into our physiology through that type of food.

This happens when the particular qualities of Vedic food—pure, fresh, fully ripened, and holistically grown in accord with all the laws of nature—are present in the food. This last quality—grown in accord with all the laws of nature—represents the most important application of the Vedic knowledge in agriculture.

Maharishi emphasizes this deeper value of food when he says:

The nutritional value of food is traditionally measured by analysing its chemical constituents (proteins, carbohydrates, vitamins, etc.) It is assumed that the nutritional, or health, value results from the measurable composition of substances only. This viewpoint, limited to the material aspect, overlooks the fact that all living things are part of an integrated wholeness, an organizing intelligence that promotes the evolution of all life, which is expressed in the growth, development, reproduction, and characteristic transformations during the life cycle of all living organisms.²⁰



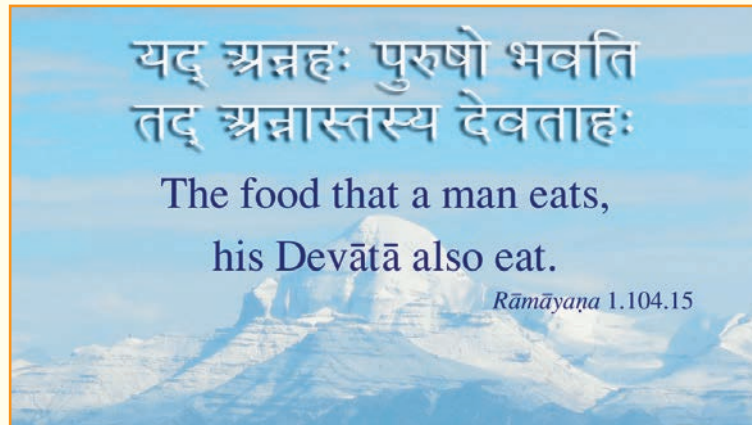
Why is Vedic food so important?

Let us look first to the countryside of India where there is a common saying:



Mind depends on the quality of food one eats.

Taken to the deepest level of understanding, the research of Dr. Tony Nader, MD, PhD, MARR, the foremost scientist in applying Vedic knowledge in this modern age, has shown us that the organizing power of natural law, or the Vedic *Devata* in Vedic terminology, is really a living biological intelligence within us. The *Ramayana*, one of the ancient Vedic epics, tells us exactly why Vedic food is so critical:



‘The food that a man eats, his Devata also eat.’

The food that a man eats, his Devata also eat. This means that the food we eat nourishes more than just the surface, physical aspect of life. It nourishes and supports the biological intelligence (Devata) and its functioning in our physiology.

Thus there is a direct correlation between the quality of the food we eat and the quality of functioning of our mind and physiology, both on a structural and functional level. The functioning of our brain, our heart, our liver, our intestines, our emotions, our intelligence, everything about our awareness and physiology, is influenced by the quality of food we eat. For these reasons, Maharishi felt that pure food production should be given the highest priority by the government of every nation.

How then do we create Vedic food?

Maharishi Vedic Organic Agriculture Procedures: Agreeing with the Culturing Intelligence of Total Natural Law

The Transcendental Meditation and TM-Sidhi Programme

The strength of Maharishi Vedic Organic Agriculture lies in both its theory and practice. The perfect theory of a complete system of agriculture is realized only through its application in practice. This means that Total Natural Law must become a living reality for the farmer, his crops, and the environment as a whole.

Maharishi Vedic Agriculture provides two main technologies for enlivening natural law in the farmer and in the environment: the Transcendental Meditation and TM-Sidhi programme, and the Maharishi Vedic Agriculture Yagya Programme™).

Because these two Consciousness-Based technologies are so fundamental to the practice of Vedic Agriculture, it is important to understand them thoroughly, and specifically to examine, in detail, the effects of these practices on the farmer and his profession.

Dr. Michael Dillbeck, lead editor of the eight volumes of research on the Transcendental Meditation and TM-Sidhi programme, reprinted from leading scientific journals, has described Maharishi's techniques for developing consciousness, and their results in the following manner:

Transcendental Meditation is a simple, natural, effortless mental technique, practiced 15 to 20 minutes twice daily, which allows the mind to naturally settle to increasingly silent and more orderly levels of awareness, and experience the simplest, most expanded state of awareness, Transcendental Consciousness. Here consciousness experiences itself, and becomes identified with the Unified Field of all the laws of nature. This experience is characterized by a unique quality of restful alertness, which promotes optimal, coherent brain functioning, integrated with efficient and healthy physiological functioning, along with extraordinary effectiveness in action, supported by Natural Law itself.

The TM-Sidhi programme is an advanced meditation practice that cultures the ability to think and act from the unified level of consciousness, Transcendental Consciousness. Yogic Flying, an aspect of the TM-Sidhi programme, creates perfect mind-body coordination, and is associated with maximum coherence, or orderliness, in brain functioning. Even the first stage of Yogic Flying, in which the body lifts up in short hops, produces inner bliss for the individual and generates coherence and harmony in the environment.²¹

Over 600 scientific research studies have been conducted worldwide on the benefits of the Maharishi Technologies of Consciousness for the farmer, society, and the greater environment. These benefits are found in the areas of developing maximum brain

coherence and functioning, improved mind-body coordination, improved health, improved creativity and clarity of mind, enhanced skill in action, improved inter-personal relationships, and a harmonizing influence on the society and the environment.

In addition, research findings confirm that group or collective practice of the Transcendental Meditation and TM-Sidhi programme creates an even greater influence of orderliness and harmony in society, which in turn promotes greater balance in nature.

The practice of Transcendental Meditation has been learned by over 5 million people worldwide.

From the extensive benefits in all areas of life, which are detailed below, we can understand why the experience of transcending, easily and naturally achieved during the Transcendental Meditation and TM-Sidhi programme, cannot be over-emphasized in the practice of Vedic Agriculture.

Transcending could easily be considered the most precious and beneficial human experience because it develops the enhanced perception and refinement of physiology that are needed to develop higher states of consciousness, the basis of a successful and happy life. Transcending develops a deep inter-connectedness with our fellow men and our environment, an inter-connectedness that is vital in Vedic Agriculture.

Transcending opens up new perceptual experiences, new levels of awareness, new levels of feeling and intuition. It takes us to the heart and soul of things, and we perceive their inner creative essence—those reverberations, those deep impulses of creative intelligence from which the object itself is constituted. We literally learn to see the inner Being, the inner Self of nature. This intimacy opens a deeper appreciation and communication with deeper levels of our natural environment, where everything is united.

This brings the farmer into a relationship with his crops, and with the environment that is creating those crops. It allows the farmer's inner desires, feelings, and needs to be communicated to the natural world around him, and gives the natural world the opportunity to respond favourably to the farmer, because of the unified, supportive relationship that is connecting the two.

Masanobu Fukuoka, the Japanese pioneer and visionary in the field of natural farming, who revolutionized rice farming with fully sustainable, natural methods, expresses this idea:

We must look carefully at a rice plant and listen to what it tells us. Knowing what it says, we are able to observe the feelings of the rice as we grow it. However, to "look at" or "scrutinize" rice does not mean to view rice as the object, to observe or think about rice. One should essentially put oneself in the place of the rice. In so doing, the self looking upon the rice plant vanishes. This is what it means to "see and not examine and in not examining to know." Those who have not the slightest idea what I mean by this need only devote themselves to their rice plants.²²

Renown India botanist and plant researcher Jagadish Chandra Bose expresses the same experience when he says,

*We should abandon all our preconceptions, most of which are afterward found to be absolutely groundless and contrary to facts. The final appeal must be made to the plant itself and no evidence should be accepted unless it bears the plant's own signature.*²³

And again, biographer Evelyn Fox Keller, writing about Nobel Laureate Barbara McClintock and her revolutionary research on corn genes and their interaction with the environment, quoted McClintock as saying that one must understand

how [a plant] grows, understand its parts, understand when something is going wrong with it. It isn't just a piece of plastic, it's something that is constantly being affected by its environment ... You need to have a feeling for each individual plant. No two plants are exactly alike. They're all different, you have to know that difference.

Keller further quoted McClintock as saying:

*I start with the seedling, and I don't want to leave it. I don't feel I really know the story if I don't watch the plant all the way along. So I know every plant in the field. I know them intimately, and I find it a great pleasure to know them.*²⁴

This is also expressed beautifully in the following quote from one of the Indian Epics, the *Rāmācharitamānasa*:

मार्गे बारदि देहजिल रामचंद्र के राज।

Rāmācharitamānasa, Uttara Kaṇḍa 23

The clouds poured forth showers for the mere asking in the kingdom of Ramachandra.

Maharishi commented on this verse in the following manner:

*In the Reign of Rām, [a time when Total Natural Law is most lively on earth], anyone who requires water just needs to ask "Please, give me water," and there comes the shower of rain; the shower of rain comes from the need of the individual, not only the need of society. The need of society is implied in this, but ... [the rain comes from] the desire of the individual. The individual desires, looks up: "Water, please, sky! Rām Brahm, I need water. This is the crop that I'm going to grow, and I need water, in this month, in five weeks, in six weeks, in ten weeks. Water is my desire." And his desire is fulfilled by the omnipresent administration of Rājā Rām, Brahm [Total Natural Law].*²⁵

The Vedic farmer develops a particular quality of knowing—direct knowing, direct perception—and it is through this more enlightened perception that he gains more complete knowledge of anything, the deeper truth behind anything. It is with this highly

developed perception that, with his intuitive insight, he can look into any situation in his agriculture project or farm, and know exactly what to do, when to do it, and how to do it. He just knows, from his deep understanding of how nature itself is functioning.

By learning to transcend through Transcendental Meditation, the farmer is able to follow his own thoughts into the deeper levels of his thinking and feeling process, into that awareness which is giving rise to those thoughts. This is a level of perception with fewer boundaries, more openness, more connectedness, a level that is shared with the living beings around him, including his crops.

The farmer opens his awareness to those essential resonances in the environment, the essential reverberations that are the essence of each thing in that environment. The fully developed Vedic farmer is able to see and understand the connectedness of those resonances with the resonances of the Veda and the Vedic literature that he uses in his Vedic Agriculture procedures, the resonances that are the blueprint of all of creation. He is able to perceive within himself what Maharishi, in the quote below, calls vibrational modes of consciousness:

Thus it is clear that the concrete universe is essentially a bundle of vibrational modes of consciousness—eternally reverberating self-referral intelligence. This is upheld by modern Physics, which tells us that all the structures and dynamics of the universe can be understood as resonant (vibrational) modes of underlying quantum fields, and that the most fundamental level of Quantum Cosmology deals with the “wave function of the universe”.²⁶

Then the farmer, through his mere intention, moves the intention of nature to support his farming activities. He is able to coordinate the vast array of factors involved in farming from his simple unified awareness.

This is what being in tune with Natural Law means—that the level of experience, of perception, of inter-connectedness, of communication, is such that the farmer’s internal environment and his external environment become merged.

The Vedic tradition has always recognized the value of consciousness and awareness in plants, animals, and the environment. That is why, from the very beginning of the tradition of agriculture, the techniques and procedures of Vedic agriculture have been consciousness based. Maharishi captured this when he said,

Now the Vedic Consciousness of the farmer will make the farmer smile in his fields, and the happy farmer, entering his field, will be welcomed by the smiles of every plant growing in his field. The Vedic Consciousness of the farmer will create a Vedic Breath and Vedic Smile in every plant in the field and this will implant a real nourishing value in the crops. He will celebrate the waves of higher consciousness within himself every day in his home and bless the whole population—season after season—generation after generation.²⁷

Scientific Research on the Transcendental Meditation and TM-Sidhi Programme²⁸

Developing the Total Brain Functioning and Good Health of the Farmer

The experience of Transcendental Consciousness—unbounded awareness—during the practice of the Transcendental Meditation and TM-Sidhi programmes is a unique experience that enlivens the total functioning of the human brain. Since the brain is the primary regulator of all aspects of the physiology, this development of brain functioning has a profound influence in promoting health, vitality, and successful action for the farmer. It is this growth of a holistic, integrated state of brain functioning that is able to support thinking and action in harmony with Total Natural Law.

In addition, research studies show greater integration in the overall functioning of the brain, the peripheral nervous system, and neuroendocrine processes, as indicated by faster recovery of the autonomic nervous system from stress, more adaptive neuroendocrine response to stress, and improvement in physiological, cognitive, and behavioural abilities that usually decline with ageing.

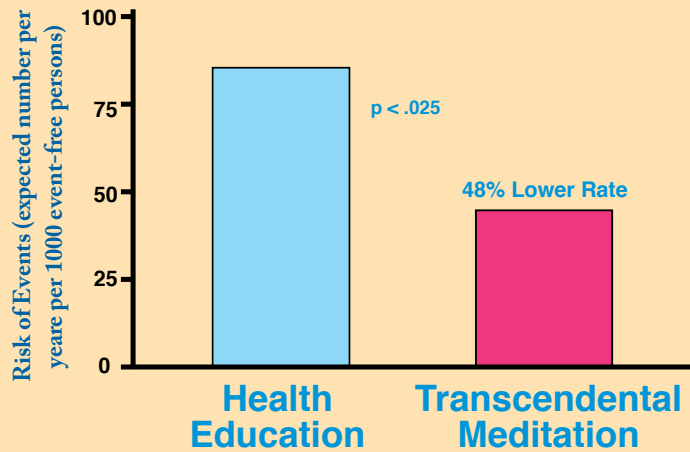
Most significant are the results of research studies that show reduced hospitalization and medical expenditures among those who learn the practice of Transcendental Meditation. For example, a study of insurance statistics of 2,000 participants in the Transcendental Meditation programme found that they had an average of 50% less hospitalization and less outpatient doctor visits than the population norms.

Among the many other research findings demonstrating improved health for the farmer through the practice of the Transcendental Meditation and TM-Sidhi programme are the following:

- Decreased Blood Pressure in Hypertensive Subjects
- Decreased Serum Cholesterol Levels in Normal and Hypercholesterolaemic Patients
- Improvements in Patients with Angina Pectoris: Improved Exercise Tolerance; Increased Maximum Workload
- Reduction of Atherosclerosis
- Improvements in Patients with Bronchial Asthma: Reduced Severity of Symptoms, Reduced Airway Resistance
- Decreased Use of Cigarettes, Alcohol, and Non-Prescribed Drugs
- Benefits for the Elderly Demonstrating Reversal of Ageing: Increased Longevity (Higher Survival Rate)
- Hormone Levels and Blood Analysis Indicating Younger Biological Age
- Increased Psychological Health

Reduction of Mortality, Heart Attack, and Stroke

THROUGH TRANSCENDENTAL MEDITATION



Reduction of Mortality, Heart Attacks, and Strokes

This randomized controlled trial of patients with documented coronary heart disease found that those randomly assigned to learn the Transcendental Meditation technique showed a reduction of 48 percent in the risk of mortality, nonfatal myocardial infarction, or stroke over the follow-up period averaging 5.4 years, in comparison to a control group which participated in a health education programme.

Reference: *Circulation: Cardiovascular Quality and Outcomes* 5: 770–758, 2012.

The American Heart Association has conducted a meta-study of all the commonly available personal development techniques for improving heart health, and has found that only the Transcendental Meditation programme shows significant clinical outcomes, resulting in their recommendation of Transcendental Meditation as an effective therapeutic modality.

Developing the Farmer's Creativity and Clarity of Mind

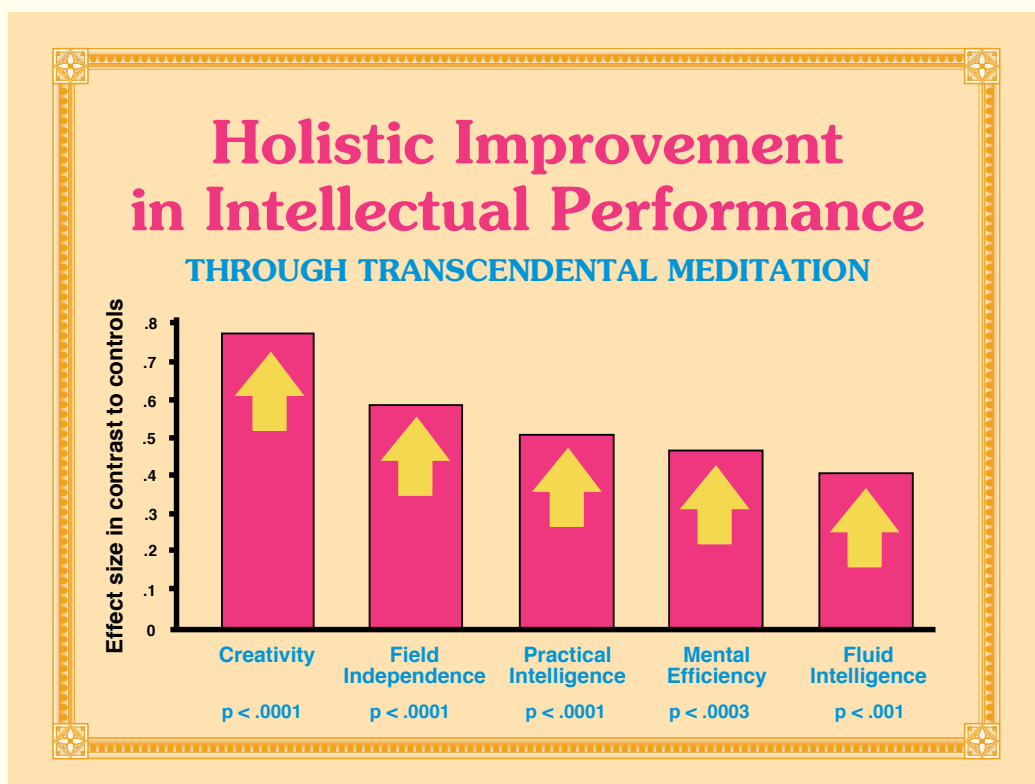
Creativity is the very essence of the farmer's profession, and since creativity and clarity of mind are essential for the far-reaching decisions of the farmer and the agribusiness manager, the practice of the Transcendental Meditation and TM-Sidhi programme is important for everyone in the field of agriculture.

Scientific research studies indicate that the practice of Transcendental Meditation develops creativity. For example, research on different types of creative thinking shows that individuals develop greater originality in problem-solving; greater fluency of ideas; greater flexibility of thinking in solving problems; increased field independence, which is a measure of broad comprehension together with the ability to focus sharply;

increased practical intelligence, by which one sees the practical consequences of actions; increased mental efficiency; and increased fluid or general intelligence.

Among the many other research findings which demonstrate increased clarity of mind and improved mind-body coordination are the following:

- Improved Problem-Solving Ability
- Increased Innovation
- Improved Memory
- Faster Processing of Cognitively Complex Information
- Increased Clarity and Flexibility of Perception
- Increased Vigilance and Improved Capacity for Selective Attention



Holistic Improvement in Intellectual Performance

Three randomized controlled studies among Chinese students found that, in contrast to controls, those who learned the Transcendental Meditation technique showed significant improvement in five measures of intellectual functioning; they also showed decreased anxiety. **Reference:** *Intelligence* 29: 419–440, 2001.

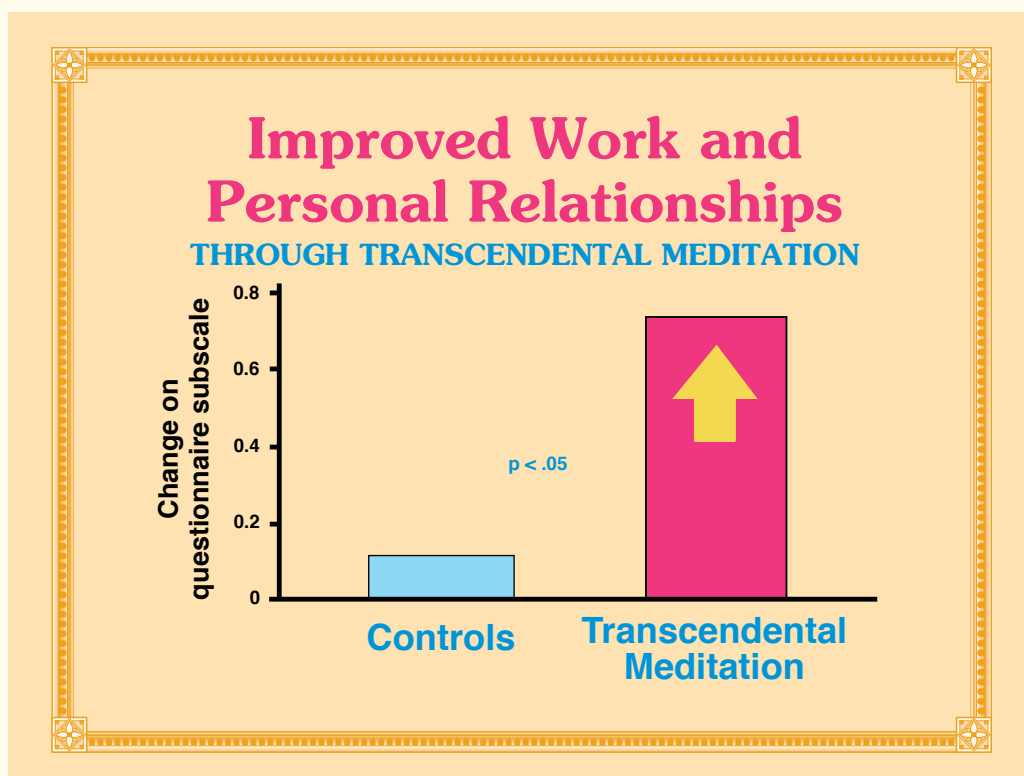
Developing the Farmer's Skill in Action

Skill in action begins to grow right from the first days of practice of Transcendental Meditation. An important aspect of growing skill in action—action supported by natural law—is that action is increasingly effortless, causing no strain to the performer, and meeting with no resistance from the environment. The development of this quality of

skilful action is indicated by the research finding that employees who learn the practice of Transcendental Meditation show decreased stress during task performance—greater physiological calmness in the midst of their job activity.

Greater skill in action is also confirmed by the following research findings:

- Increased Effectiveness
- Increased Time Competence: Increased Ability to Think and Act Efficiently in the Present
- Faster Reactions
- Increased Energy and Enthusiasm
- Decreased Fatigue
- More Effective Interaction with the Environment
- Improved Resistance to Stress
- Increased Job Satisfaction
- Improved Work and Personal Relationships
- Improved Relations with Co-Workers and Supervisors
- Increased Sociability
- Greater Marital Adjustment
- Greater Family Health
- Enhanced Inner Well-Being
- Increased Contentment



Improved Work and Personal Relationships

A study of executives and workers found that after three months of regular practice of the Transcendental Meditation programme, participants showed improved work and personal relationships, in comparison to controls from the same work sites. Reference: *Anxiety, Stress and Coping: An International Journal* 6: 245–262, 1993.

Creating an Orderly, Harmonious Society, the Basis of Balance in Nature

It is well understood that human society has an enormous influence on the natural environment. When the collective consciousness of society is disorderly, and both citizens and leaders lack breadth of comprehension, pollution of air, water, and soil, misappropriation of natural resources, endangering of species, and overall disruption of environmental balance result.

What is less well understood is that because human consciousness is fundamentally connected with the totality of natural law, the buildup of stress, tension, and turbulence in society as a whole—imbalance in human life—has a direct effect of disrupting balance in nature. Human incoherence creates environmental incoherence, with the result of frequent natural disasters such as drought, hurricanes, earthquakes, etc. Maharishi has expressed this idea as follows:

The destiny of the whole population affects agriculture, in addition to the forces of nature, such as rain, sunshine and the season. I am using the word destiny, but it should not be considered mystical, or implying faith, or anything like that.



Destiny is a translation of a phrase which is very well known everywhere, "As you sow, so shall you reap." This is the definition of what we call destiny. When famine comes and people do not get food, it is they who collectively created a situation such that nature became imbalanced, and did not produce rains at the right time. When individuals begin to violate the laws of nature in their own lives, these violations cause negative influences in the collective atmosphere, which eventually turn into natural calamities.²⁹

This relationship between coherence and purity in collective consciousness and the extent to which natural law expresses itself to support the activities of mankind, is a fundamental principle in Maharishi Vedic Organic Agriculture.

From this knowledge coming to us from the Vedic tradition, we gain the most fundamental understanding about the relationship of man and nature—that the consciousness of man influences the functioning of nature, and vice versa.

The level of purity, orderliness, and coherence achieved in individual and collective consciousness, in any local area, or in any society or any nation, determines the vitality, functionality, and totality of the laws of nature expressing themselves in that area—in the sun, the stars, the rain, the soil, the air, the wildlife, the soil life, and the farmer himself. This is a unique Vedic understanding.

Manu Smriti, the ancient law-giving text from the Vedic Tradition, states this principle in terms of natural law. Caring for natural law is said to be the means for assuring that, in turn, we are cared for by natural law:

धर्मो रक्षति रक्षतः

He who cares for natural law, the natural law cares for him.

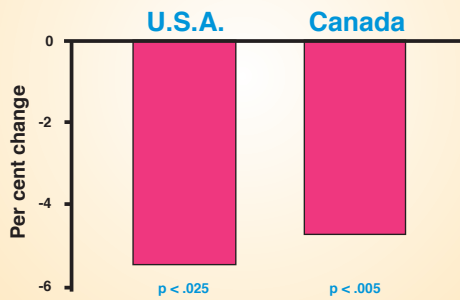
—Manu Smriti 8.15

As we have noted throughout this publication, the Unified Field of Natural Law is the most fundamental and basic level of nature's orderliness. This can be understood as what Maharishi calls the "Constitution of the Universe" or the government of nature, containing the fundamental laws of nature that govern evolution. It is from this holistic level of nature's functioning that all aspects of society can be maintained in an always positive direction, with the consequent creation of balance in the environment.

When large groups of individuals practice Maharishi Technologies of Consciousness together in one place, an influence of order, coherence, and harmony is created in the whole collective consciousness, as documented by 50 scientific research studies that show reduced negative trends and increased positive trends in society. These studies provide evidence that this influence can be created for the whole nation by a very small proportion of the population—on the order of the square root of 1%—participating in collective practice of the Transcendental Meditation and TM-Sidhi programme, including Yogic Flying.

Improved National Life: Decreased Fatalities

THROUGH TM-SIDHI YOGIC FLYING



Improved National Life: Decreased Fatalities

Weekly fatalities (homicides, suicides, and auto accidents) decreased significantly in the United States and in Canada during periods when the size of a group of participants in the Transcendental Meditation Sidhi programme exceeded the square root of 1% of the national populations. **References:** *Social Indicators Research* 22: 399–418, 1990; *Psychological Reports* 76: 1171–1193, 1995

For example, scientific research studies show reduced crime and violence, improved quality of life, and improved economic trends during periods when this influence of coherence was created in society. These social conditions of order, peace, and economic vitality are important requirements for success in agriculture.

Managing the Agricultural Environment

Case studies in Peru, Senegal, and Mozambique indicate that on occasions when large groups of participants in the Transcendental Meditation programme or the TM-Sidhi programme have been created, conditions of drought have been alleviated. For example, the former Commander of the Armed

Forces in Mozambique, in whose ranks group practice of the TM-Sidhi programme was instituted, reports the following results “after five years of the worst drought of the century in Southern Africa”:

The coming of the rains in 1993 supports the idea that large groups of individuals practicing the TM-Sidhi programme bring balance to nature. The rains were only expected in the month of July, but they came six months in advance, in the month of February, immediately after thousands of people were taught the Transcendental Meditation and TM-Sidhi programme. On the other hand, as soon as the big groups stopped practicing (last week of January 1994) [due to demobilization of the armed forces], there was a predicted and almost immediate, cessation of the rains (last week of January 1994).

These results indicate the possibility of maintaining balance in nature through permanent large groups practicing the Transcendental Meditation and TM-Sidhi programme, including Yogic Flying.

(For more information on the scientific research on the Transcendental Meditation and TM-Sidhi programme, please refer to <http://www.tm.org/research>)

Maharishi Vedic Agriculture Yagya Programme: Applying the Creativity of Natural Law through Vedic Sounds at Each Stage in the Life of the Plants

Having discussed how we create and maintain the full potential of natural law in the consciousness of the farmer, how do we create and maintain this total intelligence of nature in the crops? How do we deal with consciousness and its expressions in the natural environment?

We do this first and foremost by using Vedic sounds, Vedic recitations, which are the reverberations of natural law itself, the reverberations of the most fundamental level of human consciousness expressed in the form of sound. We use certain Vedic sounds or vibrations at each stage of the life of a plant in order that, throughout the growing process, the plant is exposed to both the specific expressions of natural law that are necessary at that moment in its life cycle, and to the wholeness of natural law. Both specificity and wholeness are natural realities in each Vedic recitation. Thus we have the togetherness of parts and the wholeness of natural law as the inherent reality of the practice of Vedic farming.

The Vedic sounds used in the Maharishi Vedic Agriculture Yagya Programme have been preserved throughout the ages by the traditional Vedic families in India, and are today recited by the Vedic Pandits—experts in Vedic recitations—just as they were centuries ago. The Vedic sounds we hear when Vedic Pandits recite are the same reverberations or resonances, on the expressed level of sound, that are present within the Unified Field of consciousness on an unmanifest level, when this field interacts with itself, and reverberates as the basic impulses of natural law.

To further understand this, we need a deeper understanding of Veda and how it operates. In Maharishi Vedic Science it is the sound value of Veda that is important—especially the precise sequence of sounds and silent gaps in the recitation—rather than the intellectual meaning of the words. The sounds of Veda and Vedic Literature, being the reverberations or resonances of natural law itself, have the ability to enliven their corresponding resonances in the environment.

The reason this principle works can be explained by the Vedic principle of *name and form*, or *Nama Rupa* in Sanskrit. In the Vedic language, the resonance of the name is the same as the resonance of the form to which it corresponds. So in Vedic language, when we use a word to describe something, the resonance of the sound of that word is the same as the resonance of the physical object itself. This happens uniquely in the Vedic language.

Take a simple physical example of two tuning forks: if the resonance or frequency of the two tuning forks is the same, striking one will automatically cause the other to vibrate with the same frequency. This is analogous to using the Vedic language to enliven certain laws of nature. The names, which are the Vedic *Mantras* in the Vedic recitation, are of the same resonance as the laws of nature to which they correspond. By enlivening

the name, we enliven the form, or the law of nature, automatically. *Thus we can use the Vedic sounds directly to enliven and promote specific laws of nature that are responsible for agricultural growth and development at each specific stage in the life of a plant.*

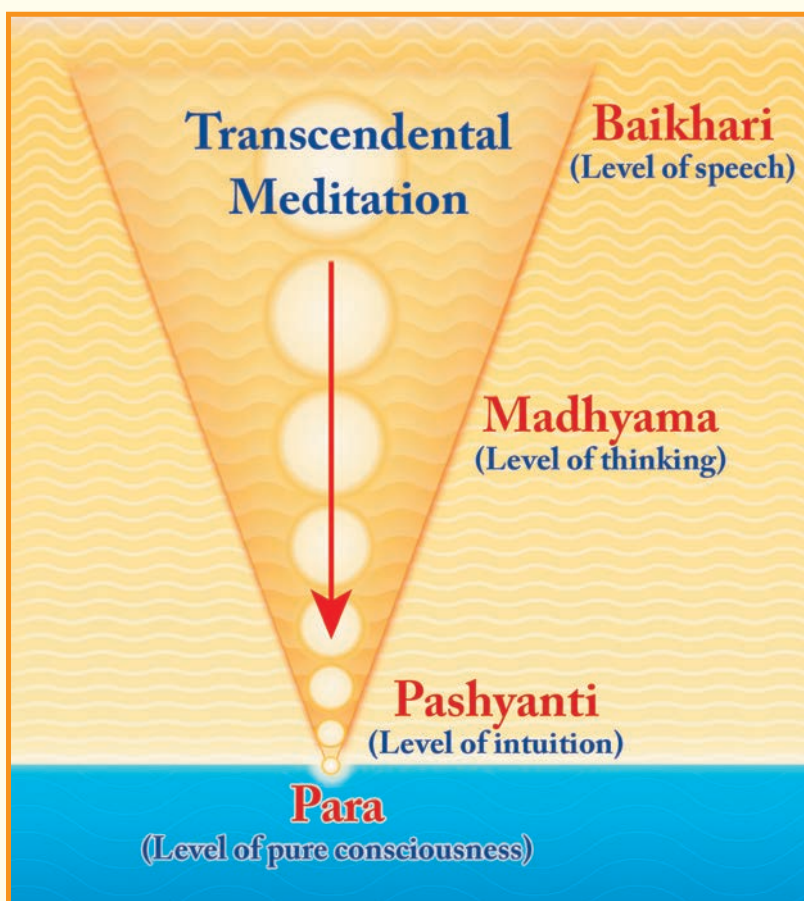
The Vedic resonances from deep within the consciousness of the Vedic Pandits wakes up the “memory” of those laws of nature deep within the plants—those laws of nature that are responsible for creating the perfect expression of the plant’s physiology. It is the enlivening of this intelligence of the plant that is ultimately responsible for the growth of vitality and nutrition within it.

What do we mean when we say that the sounds of Veda and Vedic Literature are the reverberations of natural law? How can a recited sound be the same as a law of nature governing the universe? The answer to this is one of the most profound points of knowledge in the Vedic tradition. Maharishi has explained that it is not actually the physical sound coming from the Pandit that creates the effect. It is the conscious awareness of the source of that sound in the Pandit’s consciousness that makes the difference.

On the level of the Pandit’s pure consciousness, the unmanifest impulse of the Vedic vibrations is on the same level as the laws of nature within the Unified Field of Natural Law. The laws of nature are enlivened in the Pandit’s consciousness, and this is why it is essential to have live Vedic chanting by highly trained Pandits for a Vedic Agriculture project. This effect cannot be produced by sound recordings played electronically.

Referring to the adjacent diagram, we can see this more clearly. We can see that there are four basic levels of speech: the expressed level of sound that we hear, or the *Bhaikari* level; the level of *Madhyama* which is the level of thinking; the level of *Pashyanti* which is the fine level of feeling or intuition; and the level of *Para* which is the transcendental, unmanifest level of sound.

To be truly effective the Pandits must be consciously aware of all these four levels simultaneously, and be able to experience the Vedic vibrations in their complete range from deep within their consciousness, from the level of *Para*, to the level of faint feeling, to the level of thinking, and finally to express them as verbal sound. However, this is a unified experience, taking place in



a broadened awareness; it is not a sequential experience. This is the secret of how the laws of nature, the reverberations of consciousness, are stimulated from the deeper level of consciousness and have their expressed influence on the environment. The level of *Para* and its connection to the more expressed levels of feeling and thinking, is the level which really moves nature, which moves the environment and brings balance to the farming process. The more expressed levels help the Pandit contact and connect with the deeper levels and apply them in practice in the Vedic recitation programme.

This essential point brings to our awareness the importance of the Transcendental Meditation and TM-Sidhi programme in the training of the Pandits. Practice of these technologies is what allows the Pandit to develop proficiency in experiencing and applying all the deeper levels of his mind, intellect, and awareness, so that these deeper levels become readily available.

The Vedic reverberations that the Pandits recite are those most fundamental reverberations at the basis of the physical structure of the plant, and indeed of the whole environment. When these Vedic sounds are recited, the plants and their environment are nourished at this most fundamental level and respond accordingly.

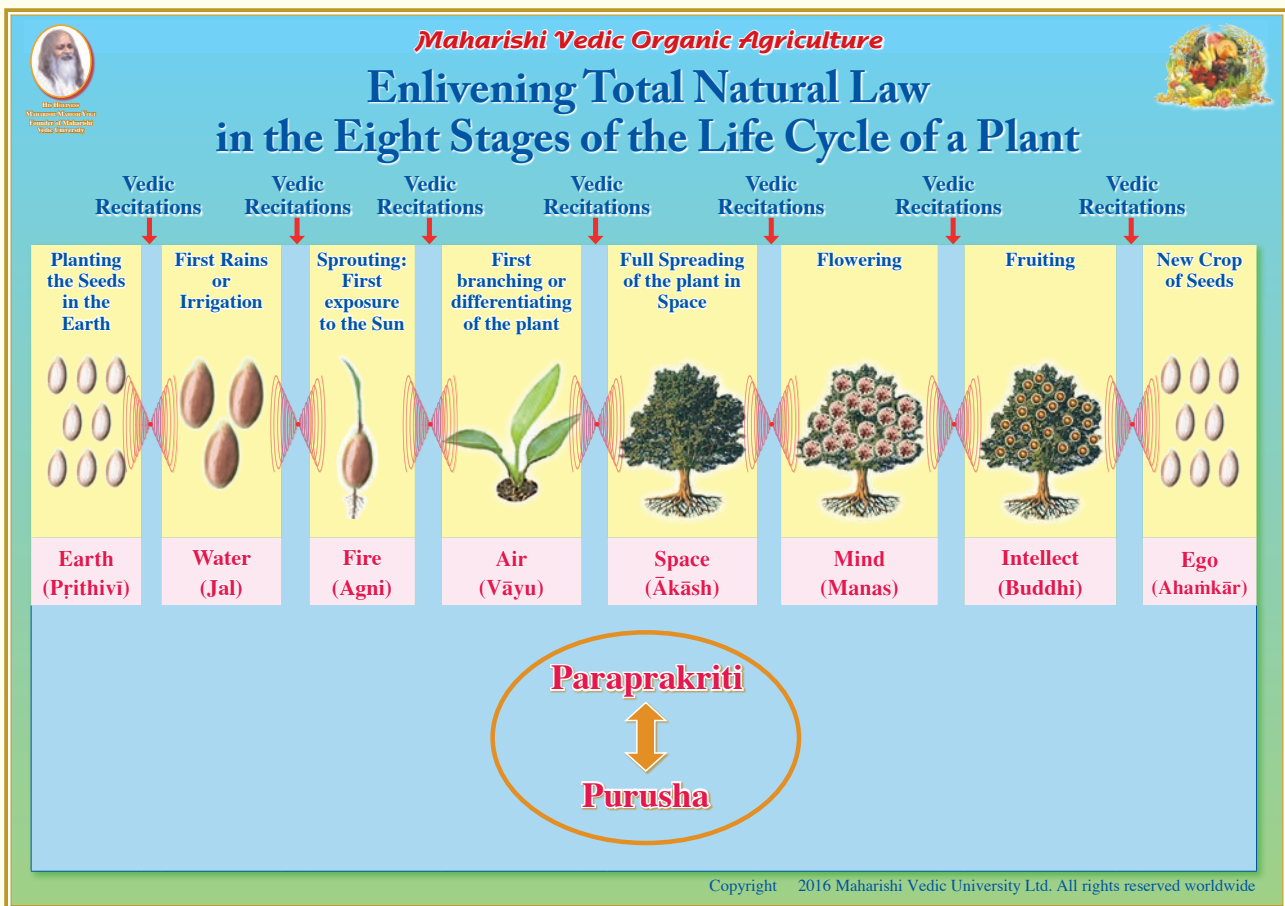
Maharishi has explained this as follows:

It is the specific mantras or reverberations of the Veda that enliven specific Devatas, or impulses of Natural Law, and these Devatas enliven each stage of plant growth. It is the Devatas (administrators of cosmic intelligence) that structure each stage of plant growth. This will help the all-around growth of the plant from the energy and intelligence within Natural Law. Vedic vibrations are the Laws of Nature. Whatever laws are needed at each stage of development, we supply these.

You are doing it on the surface, but you are doing it to the consciousness of the plant. In Vedic Agriculture we relate the world of nutrients to the enlivenment of the consciousness of plants. Then it becomes Vedic. We have a mantra or Vedic vibration according to the stage. We want to enliven the consciousness of the plant so the physiology of the plant is fully strong and fully nutritious. Just as a child is nourished, the Devata of the plant has to be nourished month after month with the Vedic Procedures of farming. We supply higher intelligence to the plants. Nobody has this intelligence except Maharishi Vedic Organic Agriculture.³⁰

How and when are the Vedic sounds applied in the life of a plant?

To understand this, we need to look at the fundamental structure of nature from the Vedic perspective. Looking at the chart below, we see the eight basic stages in the life of a plant: silent seed, swollen seed, sprout, young plant, fully grown plant, flowering stage, fruiting stage, and finally the next generation of seeds. In Vedic Agriculture, at the transition time for each of the principal stages in the life of a plant, we apply specific Vedic sounds to enliven a particular required quality of growing intelligence at that point in the plant's life. It is like applying a fertilizer, but it is a fertilizer of a particular quality of nature's intelligence, to ensure the full effectiveness of the growing process at each stage.



In addition to this application of specific laws of nature, the meditating farmer and the Vedic Pandits who recite these sounds naturally maintain a holistic value of natural law in their awareness, so that the value of specificity and generality of natural law are simultaneously maintained on all levels. This ability to hold holistic and specific values of natural law together in one awareness brings the infinite organizing power and creativity of nature into the Pandit's and farmer's own consciousness. This application of specific and holistic values of Natural Law will be further developed in the next section.

In science, we see transformations taking place through phase transitions. These transitions are very delicate in nature and are open to very far reaching influences at the critical point of transformation.

A delicate impulse at any one point in space and time can create a precipitous change throughout the entire universe. This long-range correlation explains how action on the level of the Unified Field, at the scale of Super Unification (transcendental field of intelligence), can have a profound influence that can spread anywhere and everywhere throughout the universe.³¹

Since, like all phase transitions, the transition from each stage of growth to the next in the life of the plant is delicate, this transformation must not be left to partial, fragmented, and incomplete values of natural law. This is the problem with today's agriculture. Inappropriate or imbalanced values of natural law are continually applied and the plant loses much of its essential connection with nature. The structure, function, and nutritional quality of the plant will necessarily suffer simply because the intelligence

guiding the growth of the plant at that critical time in its development will not be complete—and not only incomplete, but in the case of such inputs as insecticides and chemical fertilizers, may actually be harmful.

This application of Vedic sounds, or the laws of nature in the form of sound, is a unique practice of Maharishi Vedic Organic Agriculture and represents the highest value of interaction and support between man and nature. Its effects, along with those of the Transcendental Meditation and TM-Sidhi programme, are the most far-reaching of all agricultural procedures.

Manu Smriti, the ancient Vedic law-giving text, declares that Veda is the root source of all the laws of nature. Therefore, by enlivening Veda through Vedic Recitations, we enliven natural law in a comprehensive and holistic manner, thus ensuring the fullest value of the crops.

वेदो खिलो धर्ममूलम्

Veda is the root of all laws. —Manu Smriti 2.6

Of course one could maintain that as the intelligence moderating growth is inherent in the seed and its environment naturally, why is there the need to add to it or enhance it? This would be a valid question. Do not the laws of nature function everywhere the same in our universe?

The answer is yes, they are functioning in the same way, but how they interact and express themselves varies according to the environment in which they are functioning. When unopposed and unrestricted, natural law always functions with its full creative potential. However, unnatural interventions can restrict its expressions. And this is not limited to the gross physical level, but extends to finer and finer levels of nature's functioning.

In our modern time, the purity, balance, and integrity of the environment has been compromised, and thus the interactions of the parts which make up the whole of an ecosystem no longer function in a manner that expresses the full potential of that system. The chemical, biological, molecular, and even genetic systems are compromised. By this we mean that the intelligence in the environment is not fully functional due to imbalances and “incoherence” in the environmental interactions. Thus we find in today's environment that the necessary intelligence and its tendency to be fully expressed for ideal growth of the plant has been weakened, contributing to a nearly 50% decline in food nutrition over the last 50 years.³²

Imbalance in nature merely means lack of co-ordination among its various separate elements. If the sun shines when we need rain, there is no co-ordination between the sun and rain. For successful agriculture there are so many fields which need to be coordinated that it is beyond the range of the human mind to put all these things in order. The only way is to get down to that level at which all these elements are naturally coordinated—namely, the field of infinite correlation.

Infinite correlation means perfect communication. In other words, each element is related to the other so intimately, that it is the other. That is the wealth of the wholeness of awareness which unifies all surface differences at the source.³³

But this loss of order and vitality in the functioning intelligence of the environment can be restored by the application of “order and intelligence” inherent in the resonance and sequences of the Vedic sounds. A simple example, restoring the corrupt software on our computer with the master software disk, gives the idea.

The science of epigenetics and the regulation and effect of the environment on gene expression provide another relatively straightforward example. The potential of every genome is vast, but only limited parts of it are expressed at any given time, in any given environment. The ability to stimulate different and more complete expressions of the genome can be effected in many ways. Vedic Agriculture uses the resonance of the Vedic sounds to effect the resonance of the genome and thus its expression to enliven the full potential of the plant, a potential that has been developed over countless generations, the functional memory of which may or may not be available to the plant in the current generation. As Maharishi explains:

The Vedic recitations enliven the memory stored in the seed, memory that is quietly lively in the silence of the seed. We celebrate the seed with special ceremonies of support because at the time of growth, the intelligence within the seed has to display its new faculty.³⁴

Performance of the Maharishi Technologies of Consciousness at their deepest level helps to enliven the full value of nature’s functioning, a value which is essential in Vedic Agriculture to develop the plants.

In summary, Maharishi comments:

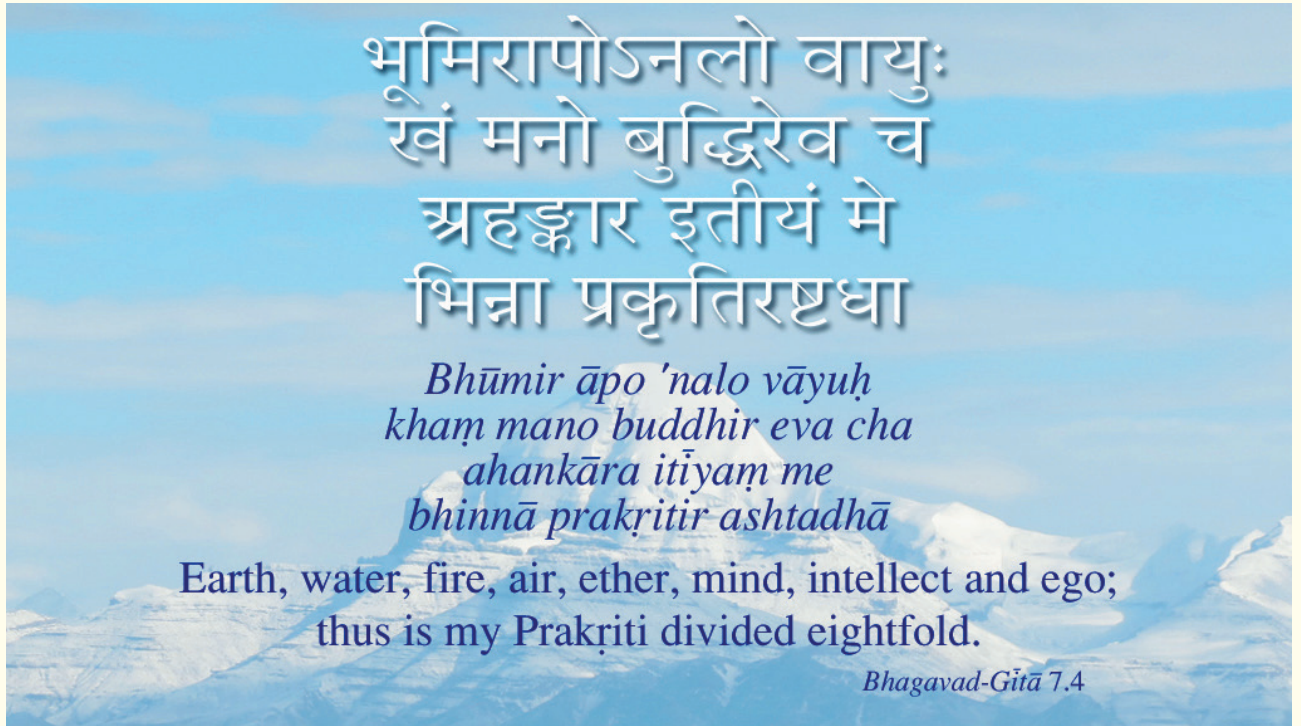
when we add the Vedic element to organic agriculture, we are adding a phenomenon of intelligence—a phenomenon of consciousness—a phenomenon of the creative intelligence of nature directly applied to support different stages of evolution of the plant and the nutrients within it. Once the difference between conventional agriculture and organic agriculture has been realized and actualized, then, as a second stage, adding the Vedic value brings the advantage of the total nourishing value of natural law to the food that we eat.³⁵

The difference is vast, subtle and critical.

Understanding the Fundamental Structuring Dynamics of Nature

To more completely understand this application of nature's intelligence in Vedic agriculture, we need a more complete understanding of the basic structure of nature at its most fundamental level. If we want to apply Total Natural Law in agriculture, we have to understand what Total Natural Law is. Maharishi Vedic Science provides a unique and comprehensive understanding of nature's foundation.

In the Bhagavad-Gita, the compact encyclopedia of all the Vedic Literature, Lord Krishna, the symbolic embodiment of natural law, expresses exactly what this complete range of natural law is:



At the foundation of nature, there are eight structuring dynamics, called *Prakritis* in Sanskrit, responsible *respectively*, throughout creation, for the principles of structure, fluidity, metabolism, respiration, distribution in space, and the expressions of mind, intellect, and ego. These eightfold structuring dynamics or functioning intelligences form the basic building blocks of creation in Maharishi Vedic Science.

Their Sanskrit names are *Bhumi* (structuring principle), *Apah* (fluidity), *Agni* (metabolism), *Vayu* (respiration and gaseous exchange), *Akasha* (distribution in space), *Manas* (mind), *Buddhi* (intellect or discrimination), *Ahamkara* (self-sense or self-referral).

These eight *Prakritis* are inherent in the Unified Field as the Total Potential of Natural Law. If we want to enliven the full range of natural law in our food, we can do it by handling these eight *Prakritis*.

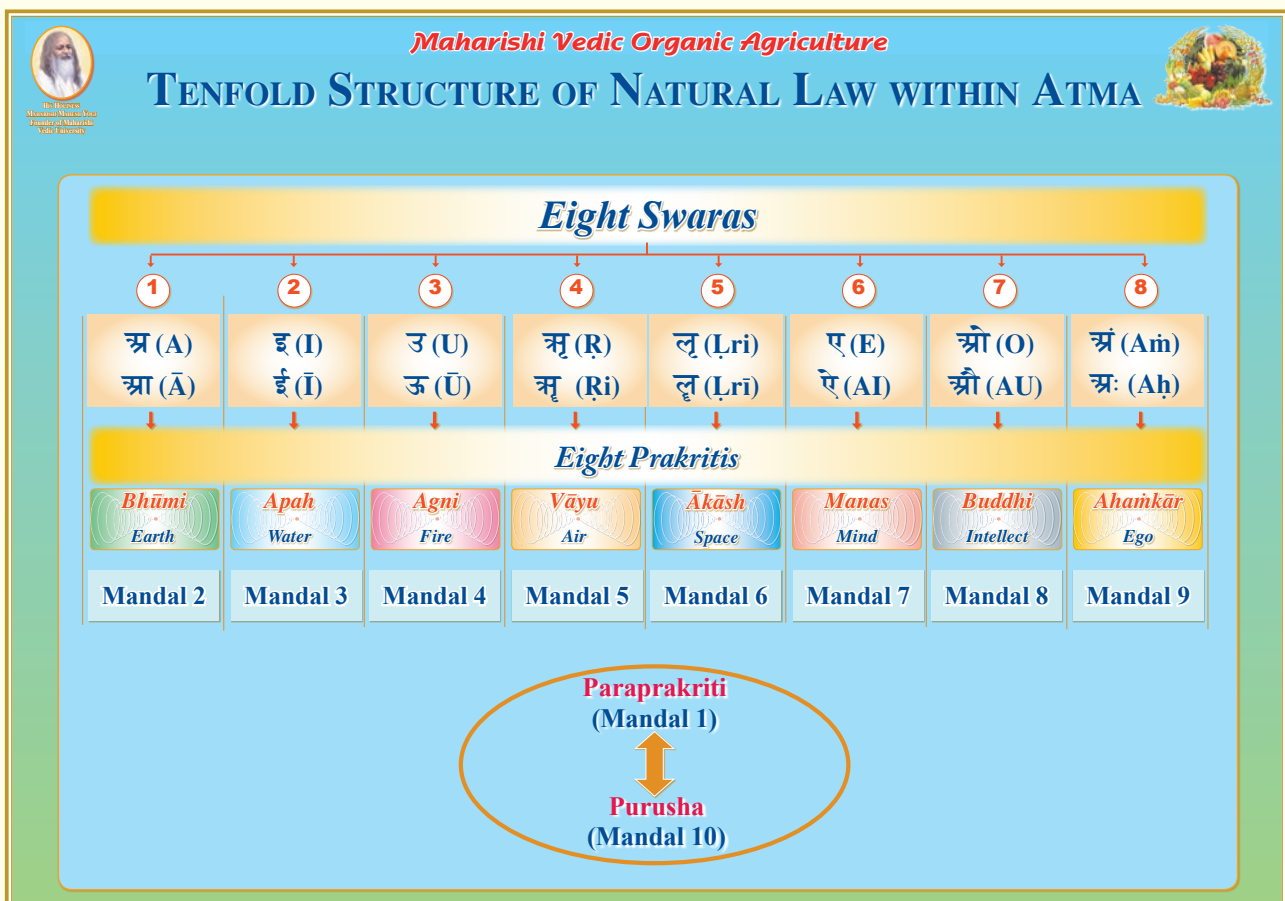
These eight *Prakritis* are not just what they are commonly understand to be: physical earth, water, fire, air, space, etc. The eight *Prakritis* are found everywhere, in all aspects

of creation, both living and non-living. The *Prakritis* are actually groupings of structural and functional intelligence, collections of specific laws of nature described by modern physics, chemistry, biology, genetics, quantum field theory, etc., that perform specific functions, wherever they are operating, in plants, animals, or the environment. All eight *Prakritis* are functioning everywhere, but the specific qualities we find in each individual object or expression of the *Prakritis* arise from the predominance of one or more *Prakriti* in that object. For example, a rock would have *Bhumi* or earth *Prakriti* in predominance, even though the other *Prakritis* will be found there in less predominance.

These *Prakritis* are the eight divisions, the eight skills of nature's administration; they are the eight aspects of nature's intelligence. They are channels to create a profound and fundamental cooperation with nature.

The following figures represent the origin of the *Prakritis* in the field of consciousness, and some examples of the expressions or manifestations of the eight *Prakritis* in plants and animals. Understanding these will help to understand the commonality of the *Prakritis* throughout nature. *We need to understand this all-pervading nature of the Prakritis in order to see how the Vedic Agriculture Yagya Programme can be so comprehensive in its effect.*

To begin this analysis we can see that consciousness itself has an eightfold structure as expressed in the chart. This means consciousness has eight fundamental reverberations of its own abstract nature. We can think of it as a guitar string vibrating in eight different modes. These eight fundamental reverberations of consciousness are expressed



See enlarged chart on page 59

as the reverberations of the eight *Swaras* or Vedic vowels. The eight *Prakritis* are the eight values of organizing power associated with the eight *Swaras*. The chart shows the origin of the *Prakritis* arising out of the eight fundamental vibrations of consciousness, or *Swaras*. Each *Swara* has a corresponding *Prakriti*.

The 8 *Swaras* are eight values of pure knowledge, called *Gyan Shakti* in the Vedic language. The eight *Prakritis* are the organizing power associated with each of these eight values of knowledge. The *Prakritis* have the value of organizing power, expressed in the vedic language as *Kriya Shakti*. Knowledge and organizing power exist together in these values of *Swaras* and *Prakritis*.

The above chart also shows that each *swara* and *prakriti* has a corresponding value as a specific Mandala, or book, of Rik Veda from Mandalas 2-9. Rik Veda is the most fundamental of all the Vedic expressions of knowledge, being the first full expression of the dynamics created by the *swaras* and *prakritis* within the field of *Atma* or consciousness. In the diagram above, Bhumi Prakriti sequentially unfolds or elaborates as Rik Veda Mandala 2; Apah Prakriti elaborates as Mandala 3, etc.

In the plant kingdom, the essential understanding of the *Prakritis* in Vedic Agriculture is the expression of the eight *Prakritis* as they govern the eight essential structures and functions in plant physiology. What follows is a brief summary of the innumerable and intricate functions performed by the *Prakritis* in the plant kingdom.

1. *Bhumi Prakriti* governs, balances, and supports all structural elements, both in the plants and in the environment. For example, in plants, *Bhumi* governs the micro structures, the structure of cell membranes and tissues, root structures and systems, the stems, leaves, flowers, and fruits, and in the greater environment, the soil composition, structure, and conservation, extending to the whole earth itself.

2. *Apah Prakriti* governs all the fluid and vascular systems, including intercellular fluids, vascular systems, and fluid uptake from the environment.

In the environment, *Apah* balances environmental water systems, ensuring that the rains come on time and in proper proportion, the ground waters are stable, and surface waters are pure and abundant. *Apah* governs overall fluid balance in the earth and its atmosphere.

3. *Agni Prakriti* governs the metabolic and photosynthetic systems in plants. In the greater environment, *Agni* balances and regulates sunshine intensity, seasonal temperature balance, and all metabolic process integral to environmental health.

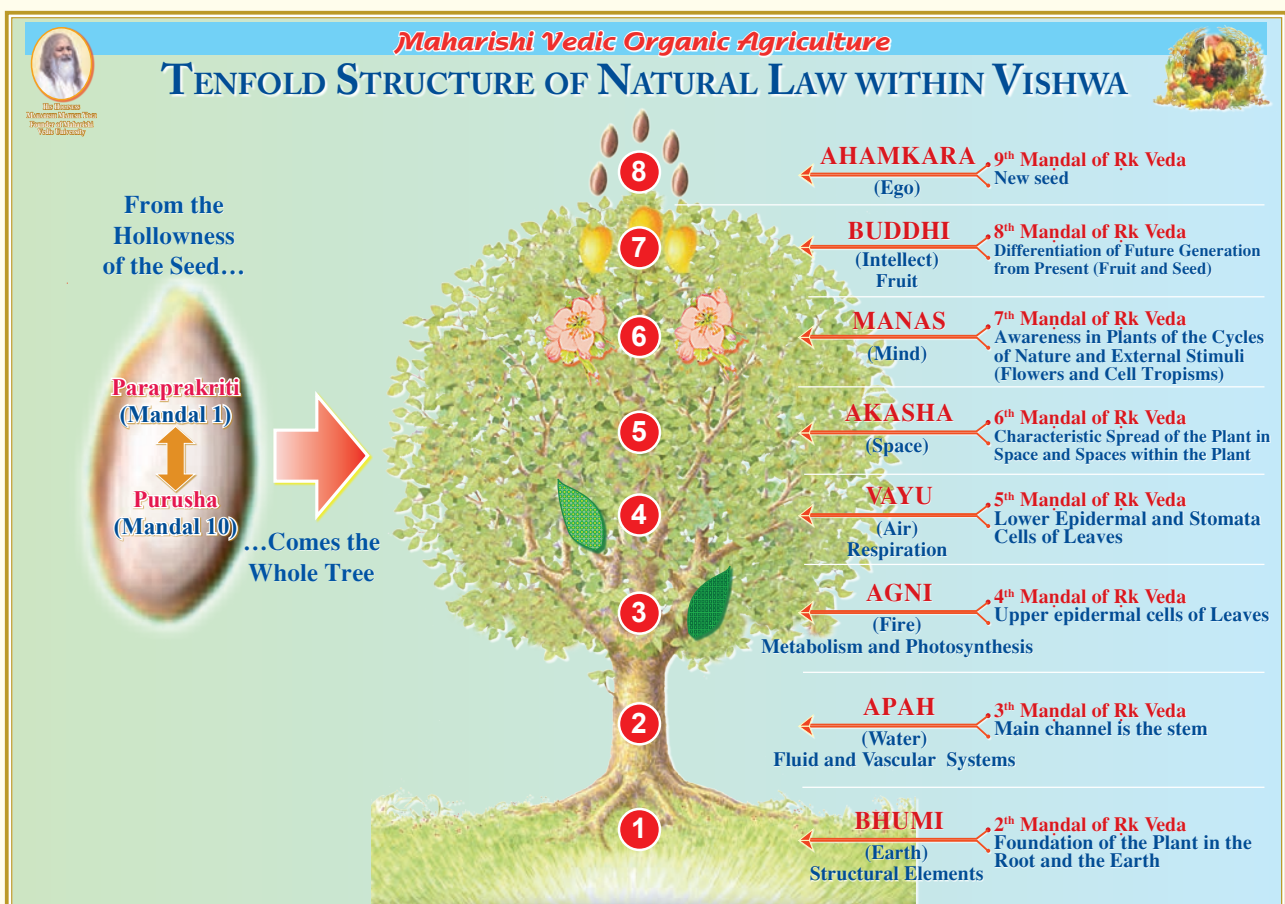
4. *Vayu Prakriti* governs respiration and gaseous exchange in plant respiratory systems, for example cellular and whole plant respiration. In the greater environment, *Vayu* balances the respiration of environmental systems, ensuring that the air is pure, that winds are conducive to crop health, and the overall atmosphere is healthy and balanced.

5. *Akasha Prakriti* governs plant intercellular spaces and their inter-relationships, and plant growth patterns in space. In the greater environment, *Akasha* governs spatial

relationships, for example ensuring that the spatial relationships of all the vegetation in the ecosystem are conducive to the collective health and vitality of the whole system. Balanced *Akasha Prakriti* also ensures that supportive influences come from all directions—that the cosmos and heavenly bodies radiate appropriate influences for man to live in accord with natural law and for nature to respond in a supportive manner.

6. *Manas Prakriti* governs the flow of intelligence in plants, expressed, for example, as the awareness in plants of the cycles and rhythms in nature, plants' responsiveness to external stimuli through such mechanisms as plant tropisms, the regulation of abundant and healthy flowering, and efficient and complete pollination. In the environment, *Manas Prakriti* provides for the flow of information and functioning intelligence, allowing environmental systems to be aware of their own internal functioning, and their inter-relationships and interactions with their encompassing environment.

7. *Buddhi Prakriti* governs all the discriminatory and differentiating processes. For example, it regulates the necessary chemical, biological, and behavioural systems required to maintain plant integrity amidst environmental inputs and challenges. In plants, *Buddhi* governs the differentiation of present and future generations in fruit and seed formation. In the greater environment, *Buddhi Prakriti* monitors the creative and destructive operators, and the unifying and differentiating tendencies in nature to ensure balance between these opposing dynamics. *Buddhi Prakriti* is that quality of intelligence that monitors and maintains the integrity of all self-organized systems, ensuring that their individuality remains intact when challenged by a dynamically diversified en-



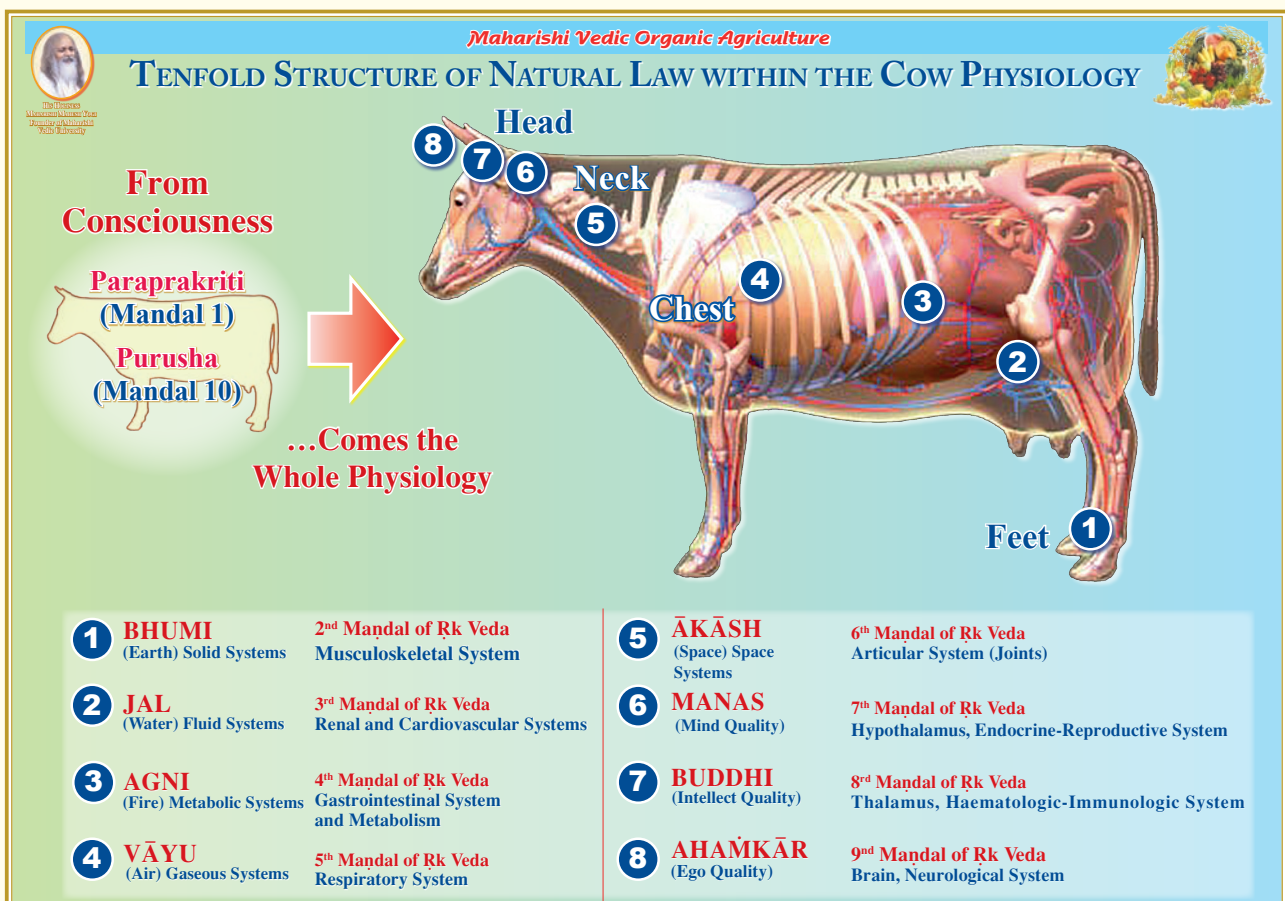
vironment. *Buddhi Prakriti* ensures that plants remain simultaneously attuned to both the holistic and specific values of natural law.

8. *Ahamkara Prakriti* governs self-referral, and self-awareness in plants. For example, it ensures the integrity of the seed genome for maximum viability of the next generation. *Ahamkara Prakriti* also governs the plant's self-awareness in its relationship with the environment. In the greater environment, *Ahamkara Prakriti* maintains ecosystem integrity and self-awareness, to ensure that each part of the system is functioning in harmony with the whole.

Similarly, in animals and humans, the same eight systems are found, with the *Prakritis* performing similar or parallel functions, such as *Bhumi* governing the musculoskeletal system, *Apah* governing the renal and circulatory system, *Agni* the digestive system, and so on. Keep in mind that these *Prakritis* are dynamically interactive groups of the laws of nature governing structure and function in natural systems.

The *Prakritis* not only inspire, regulate, and support the physical level of life, they function on all levels of creation. For example, they are at the foundation of our sensory experiences.

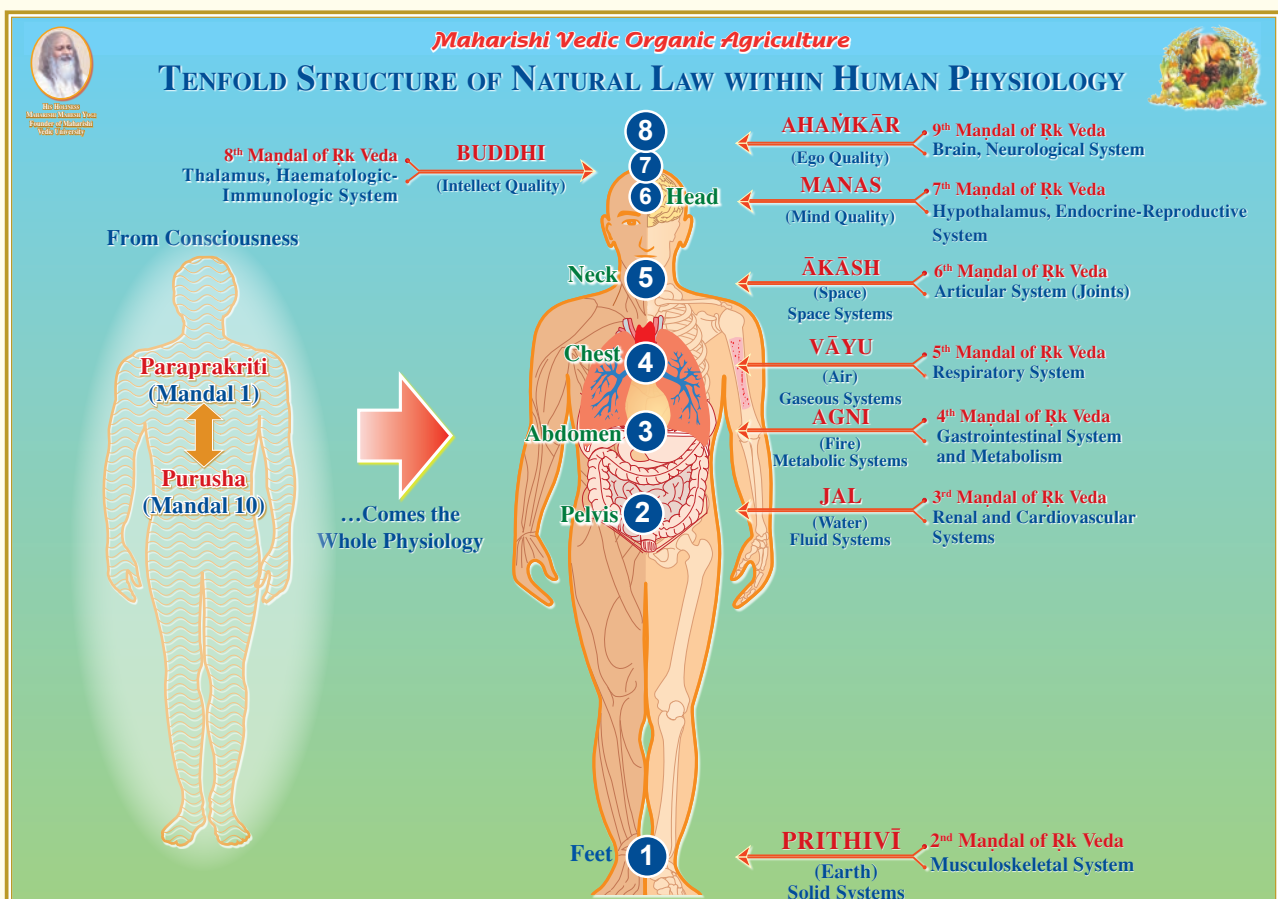
Bhumi Prakriti creates, structures, supports, and enlivens the sense of smell. *Apah Prakriti* creates, structures, supports, and enlivens the sense of taste; *Agni Prakriti*, the sense of sight; *Vayu Prakriti*, the sense of touch; and *Akasha Prakriti* the sense of hearing. All of these senses can be refined and made more deeply effective through balancing the underlying *Prakritis*.



All of the *Prakritis* act on all levels of creation—expressed, subtle, and transcendental. This means that these basic structuring dynamics, the *Prakritis*, operate on the unmanifest level in the unified field, at the subatomic and atomic levels, at the molecular level, cellular level, tissue and organ level, whole body level, all the way up to the entire ecosystem and beyond to the far reaches of the universe. And they operate in all living and non-living systems. They are the structuring dynamics of our universe. According to Maharishi Vedic Science, they are inherent within the Unified Field as its essential nature. They are the intelligence and organizing power of nature. What we see as nature around us is the *expression* or *manifestation* of the *Prakritis*, not the *Prakritis* themselves, which are of the nature of intelligence, both silent and dynamic.

The most significant point here is that by successfully handling these eight fundamental organizing principles, and their organizing power in creation, we can holistically handle the whole agriculture environment in the process of creating Vedic food. We can handle the complex series of factors which effect success in agriculture, from weather, to soil fertility, crop health and vitality, to environmental balance, all from the one common mechanism of the *Prakritis*. The *Prakritis* are thus both unifying principles throughout creation, and are convenient points of interaction with nature, to make sure nature is fully supportive.

And most importantly, when we balance and enliven the eight *Prakritis* in plants, then when we eat these plants as food, the corresponding eight *Prakritis* in our physiology are automatically balanced and enlivened, which in turn balances our eight major



See enlarged chart on page 62

organ systems. In this manner, we create not only a state of ideal health but a state of full human potential that is capable of supporting life in higher states of consciousness. This is because when the eight *Prakritis* are balanced, they automatically give rise to the unified value of the eight, the abstract pure silence and total potential at their source (explained above as *Paraprakriti* and *Purusha*). This is the meaning of Vedic Food for Vedic Consciousness.

How do we facilitate the enlivening of these *Prakritis* and the laws of nature they comprise through Vedic sound? We do it by using the complete and perfect intelligence of natural law contained in Veda and the Vedic literature, the same intelligence that is structuring the most perfect and highest expression in the physiology of the plant itself. It is the ultimate fertilizer.

Now it is important to consider the eight *Prakritis* as they are applied in the life cycle of plants. In the Maharishi Vedic Agriculture Yagya Programme, we take a specific *Sankalpa*, or intention, at each stage of plant development to enliven and balance the particular *Prakriti* that is dominant at that stage. We apply the appropriate administering intelligence of nature at the proper time.

In the following chart, we see eight basic stages, or *Sanskaras*, in the life of a plant that correspond to the eight *Prakritis*. As mentioned above, these are stages such as seed, sprout, fully developed plant, flowering, fruiting, and so on. We perform Vedic recitations at the transformation points between these stages where the intelligence of transformation is most needed to be lively.

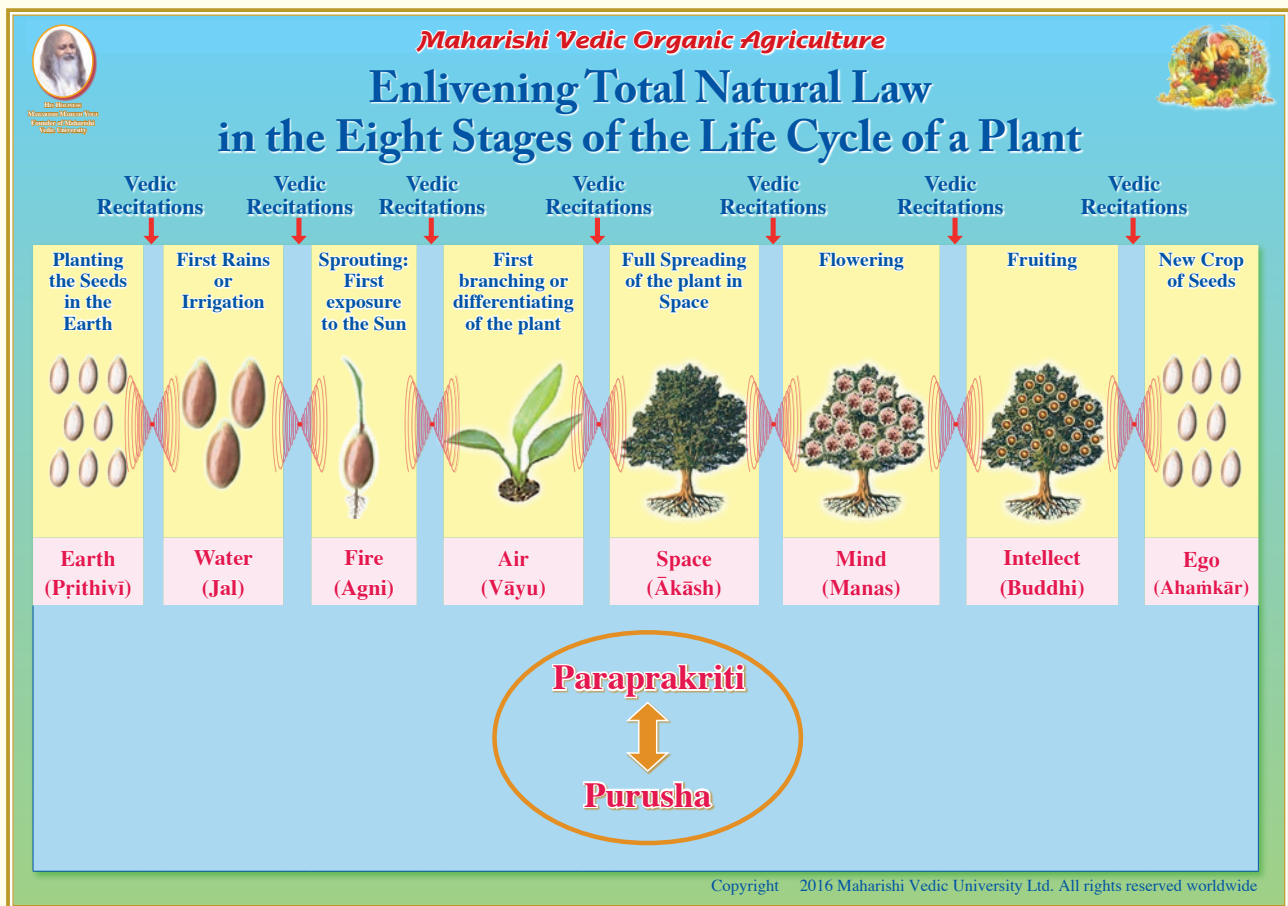
At the stage of the silent seed, we perform Vedic recitations to enliven the *Bhumi Prakriti*, at the stage of the swollen seed, we perform Vedic recitations for *Apah*, or the fluid *Prakriti*. Like that, at each stage of the plant's life, we perform the appropriate Vedic recitation.

However the most significant point in the use of Vedic recitation, as we have emphasized previously, is that the recitation must be done from the level of pure consciousness of the Pandits. Vedic recitation is a Consciousness-Based technology.

Here we see the Maharishi Vedic Pandits, performing Yagyas in the greenhouses and surrounding area of Maharishi World Peace Vedic Organics in Maharishi Vedic City, Iowa, USA. Although only preliminary results are available, basic reported results of these trials were:

- Increased productivity,
- Greater drought resistance and tolerance to heat due to increased plant adaptability,
- Increased farmer happiness and satisfaction,
- Higher consumer satisfaction and feeling of nourishment from the food.

And even beyond the beautiful effects the Maharishi Vedic Agriculture Yagya Programme has on the plants and their immediate environment, the programme has enor-



mous benefits for the environment as a whole, on a regional, national and global level. The Yagyas balance the fundamental building blocks or organizing dynamics of creation itself, are are thus all pervasive in their effects.

In summary, it is important to note that the Maharishi Technologies of Consciousness and the Maharishi Vedic Agriculture Yagya programme work in harmony and synergy. The practice of the Transcendental Meditation and TM-Sidhi programme creates coherence and balance in both the human and natural environment. This coherence serves as a fertile field for the Yagyas to bring their influence. Maharishi always said that Yoga (the Transcendental Meditation and TM-Sidhi programme) and Yagya must be used together to create an ideal society. One will not have its full effect without the other.

But some may be asking, is this Yagya technology really scientific? In actuality, it is very much so. The effects of the Yagyas are not supernatural. All the effects are mediated through physical, chemical, biological, electromagnetic, and quantum mechanical mechanisms. *Yagya is the science of the dynamics of the Unified Field of Consciousness, the Unified Field of Natural Law, as that field forms the foundation of the expressed values of Natural Law.*



Yagya is the physics and chemistry and biology of sound and fields. It uses Vedic vibrations from the level of consciousness to act as a catalyst for change. But this change occurs within the context of the scientific principles and laws such as those we see in epigenetics, or in the interaction of electromagnetic fields.

Beginning with renowned Indian scientist Bose, who found that plants exhibit the same sensitivities and reactions as animals, now the cutting edge of plant biology and botany, known as plant neurobiology, has picked up this theme of plant receptivity and communication.

That part of the international scientific community focused on plant signaling and communication continues to report on a growing body of published research about what plants know, how they communicate, how they feel, and what they are able to respond to as parameters in their environment, including sound and field effects.

Decades of scientific research indicate that plants do respond to sound, and more importantly to electromagnetic waves of different frequencies, by modifying such processes as germination and growth rates, changes at the molecular and physiological level, the regulation of enzymes, the uptake of oxygen, the synthesis of RNA and soluble proteins and most importantly, gene expression. For the scientific community, the Vedic science of Maharishi Yagya is a new paradigm in agriculture, and thus represents an exciting and dynamic new field for research and application.

Supplementary Vedic Procedures in Maharishi Vedic Organic Agriculture

Supplementing the use of Vedic sounds, the Vedic sciences of Maharishi Jyotish and Maharishi Sthapatya Veda play a supplementary role in this agriculture science.

Maharishi Jyotish Programme: Vedic Science of Timing and Prediction of Future Trends in Accord with the Cycles of Natural Law

Maharishi Jyotish is the Vedic Science that originates from the level of all-knowing intelligence—*Jyotish Mati Prāgya*. A master of this science can fathom the influence of the threads of action in all directions, and on that basis, make precise predictions and recommendations about the timing of events. Jyotish is based on precise mathematical calculations that take into account universal mathematical axioms and harmonic principles.

Maharishi Jyotish explains how the laws of nature are responsible for all changes and developments experienced in life, and how life unfolds sequentially through the steps of evolution. As a technology of prediction, Maharishi Jyotish can help shed light on any future trend, whether good or bad, as well as identifying specific periods that might need extra attention in order to ensure continuation of life in tune with natural law. In this way it can *avert the danger that has not yet come*.

Maharishi Jyotish includes the knowledge of how to choose the most auspicious mo-

ment to start any action. In Maharishi Vedic Organic Agriculture we can use this knowledge to determine when to plant and harvest the crops to gain the full support of the cyclic rhythms of natural law.

These cycles, such as lunar and solar cycles, can have a great effect on plant growth and vitality, as well as on the inner dynamics of cell processes. Planting in accord with these cycles of natural law helps plants grow most effectively and abundantly. Harvesting in accord with the principles of Jyotish ensures that maximum nourishment and potency will be present in all the foods and herbs.

Maharishi Sthapatya Veda— Building and Land Planning in Accord with Natural Law

The word Sthapatya means to establish, and the word Veda means knowledge of natural law. Maharishi Sthapatya Veda is the science of establishing individual and collective life in full accord with natural law through proper design and construction of buildings, so that human creations are naturally in harmony with nature's creation—the creation of natural law. According to Maharishi Sthapatya Veda, *the structural dynamics of the building influence the behavioural dynamics of the occupants.*

Sthapatya Veda recognizes that the strongest influence of natural law on earth comes from the sun. On its path from east to west, the sun generates different influences, different qualities of energy. Plants, animals, and man are sensitive to the different qualities of sunlight, as it varies from morning to afternoon to evening. Knowledge of these influences allows us to design the farm property and buildings so that the energy of the sun always supports every activity of daily life and every type of crop.

Maharishi Sthapatya Veda structures have a quiet influence of order and harmony in their environment, which in turn harmonize individual life with cosmic life. This will save the farmer from being torn apart by disharmonious influences in the surroundings.

Summary and Conclusions: The Life of the Vedic Farmer

अन्वयव्यतरिकाभ्यां नषिप्रपञ्चं प्रपञ्चयते

Anvayavyatirekābhyām nishprapancham prapanchyate

By virtue of analysis and synthesis, Total Knowledge is gained in one awareness

*“If you know the seed, and you know how the seed becomes the tree,
and then becomes the seed again, then you know everything.”³⁶*

— Maharishi

What does it mean to practice Maharishi Vedic Organic Agriculture and Environmental Management? What does it mean to be a *Vedic farmer*?

Maharishi Vedic Organic Agriculture and Environmental Management presents a new vision for agriculture. It envisions the future of agriculture as taking recourse to the foundation of agriculture itself, Total Natural Law, to handle the infinitely complex number of factors required for successful agriculture, and it handles these factors easily and naturally from within the awareness of the farmer himself.

To be a *Vedic farmer* means to use the Maharishi Technologies of Consciousness, the Transcendental Meditation and TM-Sidhi programme, to create coherence in individual, societal, and environmental consciousness.

To be a *Vedic farmer* means to use the eight fundamental structuring dynamics of Natural Law inherent in the Maharishi Vedic Agriculture Yagya programme to fertilize the growth and development of plants at each stage in their life cycle.

To be a *Vedic farmer* means to use the laws of nature themselves as tools, implements of farming to nourish, balance, and support crops, and their interaction with the soil, the sun, rains, and the seasons.

To be a *Vedic farmer* means to be a modern scientist, one who uses the most advanced scientific knowledge as a foundation for understanding natural law, and for being able to use natural law for the benefit of his farm. The Vedic farmer merges the objective approach of gaining knowledge with the subjective approach, to achieve practices that are fully life supporting to all of life and sustainable for the environment as a whole.

To be a *Vedic farmer* means to understand and experience that the natural environment is ultimately one symphony, made up of individual instruments that are so interconnected that their sounds are not meaningful or significant, independent of the complete symphony. This allows the Vedic farmer to experience why biodiversity, or the intricate interactions of all the components in the environment, is so essential, because the greater the diversity, the greater unity and mutual enrichment that comes from it.

To be a *Vedic farmer* means to be the centrepiece of nature, and by making deep connec-

tions with it, to draw its intelligence and resources into the farmer's own intelligence, into his own patterns of thinking, living, and farming. By doing so, he brings out new knowledge from the unfathomable mind of nature—knowledge that may have been forgotten for centuries, knowledge that is essential for man's true well-being, prosperity, and happiness.

To be a *Vedic farmer* means that the farmer's intentions and the intentions of nature are the same. The Vedic farmer becomes part of nature's creative process, and enjoys the exhilaration, joy, and intense connection to truth, that this evokes.

To be a *Vedic farmer* means to deeply understand the relationship between the quality of food the farmer creates and its effect on the mind and health of his family and society. A Vedic farmer does everything in their power to create Vedic food—food that is pure, fully ripened, fresh, and grown in accord with all the laws of nature.

But to be a *Vedic farmer*, we have to change, and that change has to come from within ourselves. Actually, it comes naturally and effortlessly from the practice of the Transcendental Meditation and TM-Sidhi programme. And when these practices open our awareness to new possibilities, there has to be a willingness, an openness to perceive and to interact with nature in a new way. We have to learn to agree with the intelligence of nature. We have to transcend our limited intellectual, emotional, and perceptual frameworks. We have to change these frameworks from separation to intimacy. We have to stop only dissecting and diagnosing, and start appreciating and living with nature. We have to stop manipulating, and start cooperating. We have to adopt nature's holistic intelligence, and surrender our limited, fragmented intelligence. We have to create coherence rather than disharmony.

For the *Vedic farmer*, Vedic Agriculture is both holistic and specific. It is specific to the needs of the farmer and his profession, and it is holistic in its benefit to the natural environment, to society, the nation, and the world as a whole. The Vedic farmer has a real vision of what life can be like, a real vision of wholeness, of fullness. For him, agriculture is the supreme profession, the supreme contribution that any man could make to himself and to his society.

There is no system of agriculture more practical than Vedic Agriculture; there is no system that makes the profession of agriculture more successful with less effort—more successful in terms of the quality of food that is produced, more successful in terms of the fulfilment that the farmers, as individuals, gain from their profession, and more successful from the perspective of society, from the health and support of nature that results. Vedic Agriculture is a supremely protective and nourishing science of agriculture for the entire nation through its ability to create food self-sufficiency and ideal living conditions.

*The winds waft sweet, the rivers pour sweet
for the man who keeps to natural law:
So may the plants be sweet for us.*

*Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere:
Sweet be our Father Heaven to us.*

*May the tall tree be full of sweets for us, and full of sweets the Sun;
May our milch kine be sweet for us.*

Rik Veda, I-XC.6-8



APPENDICES

Appendix #1

Seven Pillars of a Vedic Agriculture Project

Life is holistic. For any project to be comprehensively beneficial to all life, it must take into account and nourish all aspects of life, throughout all levels of creation. This type of holistic approach is the special focus of Maharishi Vedic Organic Agriculture Projects.

The following are the seven pillars that support any Maharishi Vedic Organic Agriculture Project:

1 The Project must create fully vital, life-supporting food, grown in accord with all the laws of nature. The practice of Maharishi Vedic Organic Agriculture has, at its basis, sustainable, organic growing practices, both ancient and modern. These practices are then extended and enhanced to include the *Maharishi Vedic Procedures of Farming* and the Maharishi Technologies of Consciousness contained in the Maharishi Vedic Organic Agriculture Programme. In this manner the individual farmer is fully aligned with the local and cosmic environment in which he lives, and all the laws of nature are encouraged, supported, and directed to bring the full vitality of nature into the food. Such food brings with it a new quality of life capable of creating health, vitality, happiness, and prosperity for the whole population. It is food that can sustain an enlightened, Vedic consciousness in the society as a whole.

2 The Project must be kind and supportive to the environment. Instead of depleting or polluting the resources of the area, a Maharishi Vedic Organic Agriculture Project replenishes them, creating a continually more vital and healthy environment in which to grow food and live our lives.

3 The Project should produce wealth for the participants, their community, and the nation as a whole. Maharishi Vedic Organic Agriculture recognizes that the Earth is like a loving mother, who is ready to give wealth in abundance to those who care for her and treat her with the respect due to the true provider of all our needs. Fulfilling wealth can be created from the Earth by enlivening all the laws of nature and channeling them for the benefit of crop and livestock production.

4 The Project should be beautiful, and inspire beauty and awe in its environment. The harmony and symmetry of the Maharishi Sthapatya Veda design and layout of the project should not only create waves of inspiration, but this harmony of design should, in itself, inspire cosmic creative intelligence, the intelligence of natural law, to support the individual projects as a true expression of the cosmic intelligence behind it.

5 The Project should create happiness. Maharishi writes that the purpose of life is the expansion of happiness. Any project on which we focus our life energies should in turn promote more happiness in our lives. It is on the basis of expanding happiness and a deep nourishing satisfaction that the project will naturally move forward and bring peace and prosperity to all involved.

6 The Project should generate new knowledge in agriculture by combining the wisdom and insight into natural law of the traditional Vedic agriculture practices with the scientific practices of modern, organic agriculture. This new knowledge is what will elevate the project to higher and higher levels of success and allow each individual project to make a contribution towards a greater wholeness of knowledge.

7 The Project should bring about the full personal development of all those involved, bringing richness and satisfaction to both heart and mind, leading to a state of enlightenment and fulfilment on the individual, national, and global levels.

Beginning and Managing a Maharishi Vedic Organic Agriculture Project

The Maharishi Vedic Procedures of Farming and Environmental Management, described above, are implemented and certified through the Maharishi Vedic Organic Agriculture Institute, and the Ministry of Agriculture of the Global Country of World Peace. They can be applied on individual farm projects, on village or area projects, or even on a state or national basis. These procedures are easy to implement, cost effective for any farming budget, large or small, and effective for a comprehensive enhancement of all types of farming and agricultural activities.

Procedures for training farmers in the Transcendental Meditation and TM-Sidhi programme will be provided by the authorized organizations teaching this programme in over 100 countries, under the guidance and supervision of Maharishi Vedic Organic Agriculture Institute. More information and contact details of the local Transcendental Meditation organizations can be found on www.Globalcountry.org or www.TM.org or by contacting the international or regional offices of Maharishi Vedic Organic Agriculture Institute.

The Maharishi Vedic Agriculture Procedures of Farming and Environmental Management, including engaging the Vedic Pandits to perform Vedic Recitations, will be arranged by the Maharishi Vedic Organic Agriculture Institute. The size of the project will determine the scale of the application of the procedures. Sufficient coherence has to be generated through the practice of the Vedic technologies of consciousness in order to achieve the transformations that are required. This is a subtle and pervasive science, the knowledge of which is contained in the Vedic Yagya technologies themselves. Individual farms, cooperatives, or agricultural and environmental projects wishing to begin this programme should contact one of the international or regional offices of Maharishi Vedic Organic Agriculture Institute listed in the Appendices.

The practical steps are as follows:

- 1.** The farm or project should contact Maharishi Vedic Organic Agriculture Institute to set up an implementation plan, which will include organizing the training of the programme participants in the Maharishi Technologies of Consciousness and the implementation plan for the Maharishi Vedic Agriculture Procedures of Farming and Environmental Management.

2. The project should ensure that the organic standards of the nation where the products will be sold have been implemented and certified.
3. Smaller farms and even community gardens can participate in the programme either individually or by forming cooperatives, whereby all the smaller units in the project can take part through this organisational structure.
4. Agricultural educational institutions and programmes can contact the Institute about courses and training programmes that can be offered in their institution, along with published materials explaining the theory and practice of Maharishi Vedic Organic Agriculture and Environmental Management.

Maharishi Vedic Organic Agriculture Institute

We need Vedic certification, certification beyond organic, for those who are really aware of the quality of life. Maharishi Vedic Organic Agriculture Institute was founded for that purpose.

Maharishi Vedic Organic Agriculture Institute was founded under the inspiration and guidance of His Holiness Maharishi Mahesh Yogi on the full moon day of Guru Purnima, July 17, 2000.

The Institute was founded to promote Maharishi Vedic Organic Agriculture throughout the world through five channels of activity:

1. Educational programmes to promote the knowledge of Maharishi Vedic Organic Agriculture;
2. Implementation and management of Vedic Agriculture procedures;
3. Research to verify the effectiveness of Maharishi Vedic Organic Agriculture to create the world's purest and most vital foods;
4. Certification of Maharishi Vedic Organic Agriculture farms; and
5. Quality assurance for all Maharishi Vedic Organic Agriculture products and programmes.

Ministry of Agriculture Global Country of World Peace

The Ministry of Agriculture of the Global Country of World Peace and its parent and affiliated organizations will be the custodian of the Maharishi Vedic Organic Agriculture Vedic Procedures of Farming and Environmental ManagementSM. These proprietary Vedic Procedures represent the knowledge of Vedic Agriculture as cognized and revived by Maharishi Mahesh Yogi. These are purely Vedic Technologies, which have the power to enliven the full value of natural law—the complete range of natural law—in the farmer, the food, and the environment.

The Ministry will manage or guide Vedic Agriculture projects around the world and provide the necessary guidance and knowledge to ensure the purity and success of those projects.

Appendix #2

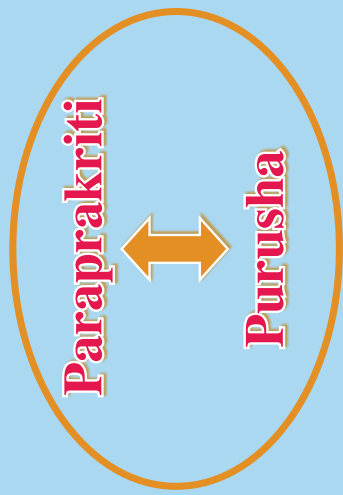
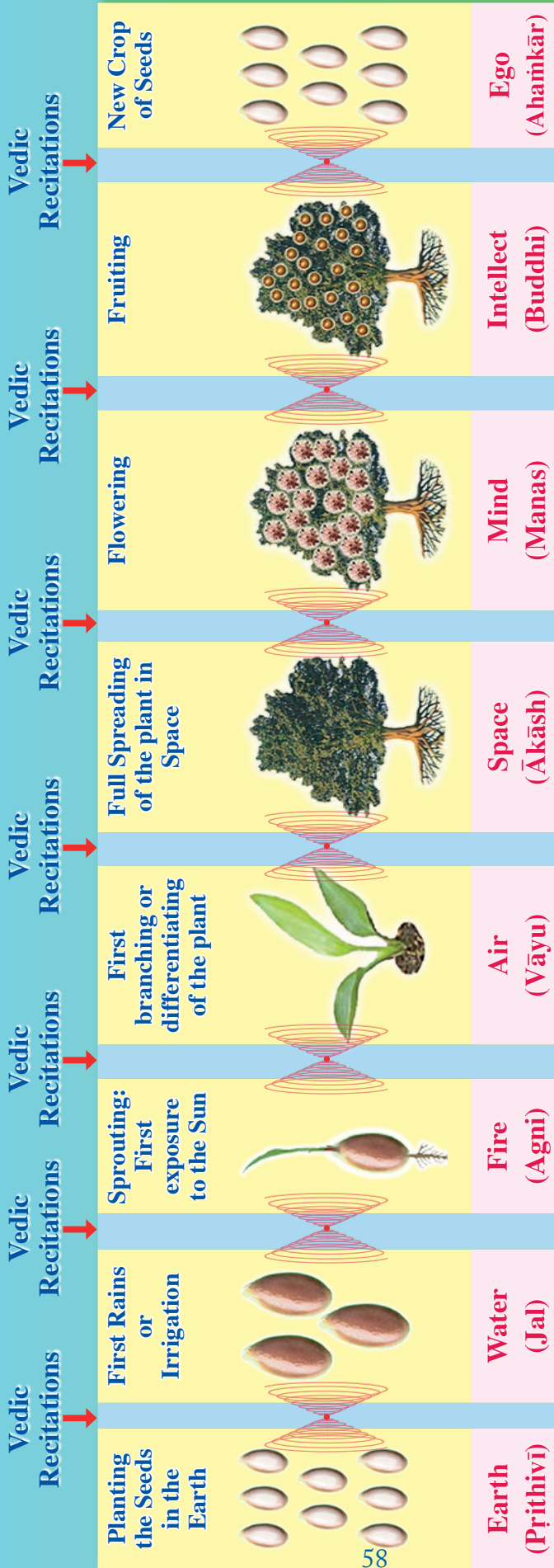
Enlarged Charts from the Brochure



His Holiness
Maharishi Mahesh Yogi
Founder of Maharishi
Vedic University

Maharishi Vedic Organic Agriculture

Enlivening Total Natural Law in the Eight Stages of the Life Cycle of a Plant





His Holiness
Maharishi Mahesh Yogi
President of Maharishi
Vedic University

Maharishi Vedic Organic Agriculture

TENFOLD STRUCTURE OF NATURAL LAW WITHIN ATMA





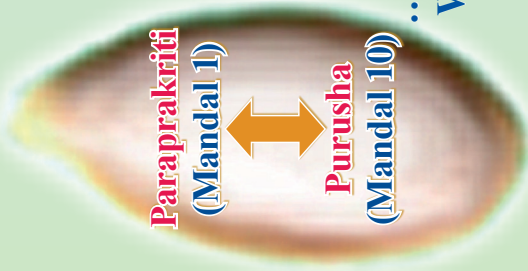
Maharishi
Mahesh Yogi
Brahmacharya
Vedic University

Maharishi Vedic Organic Agriculture

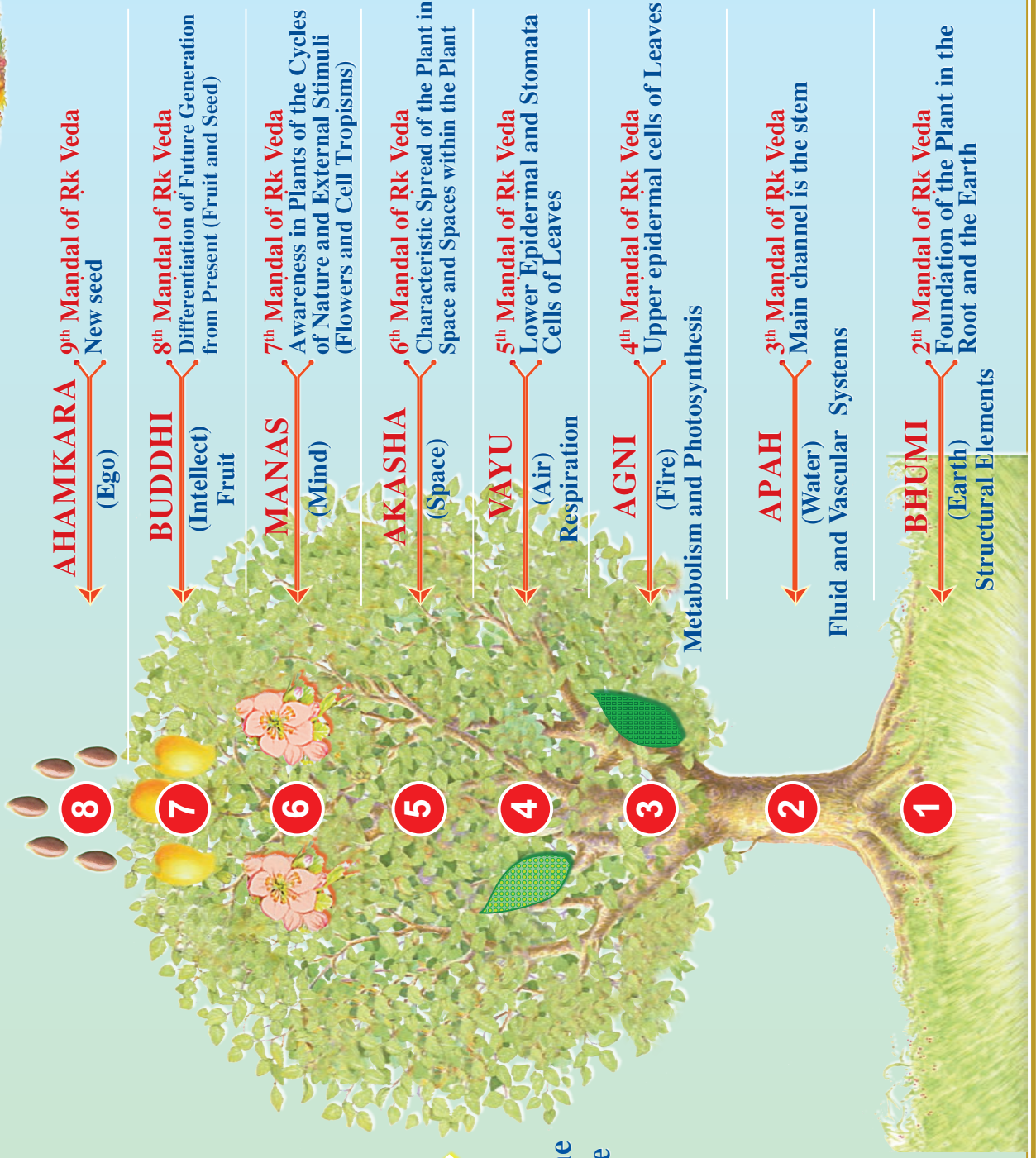
TENFOLD STRUCTURE OF NATURAL LAW WITHIN VISHVA



From the
Hollowness
of the Seed...



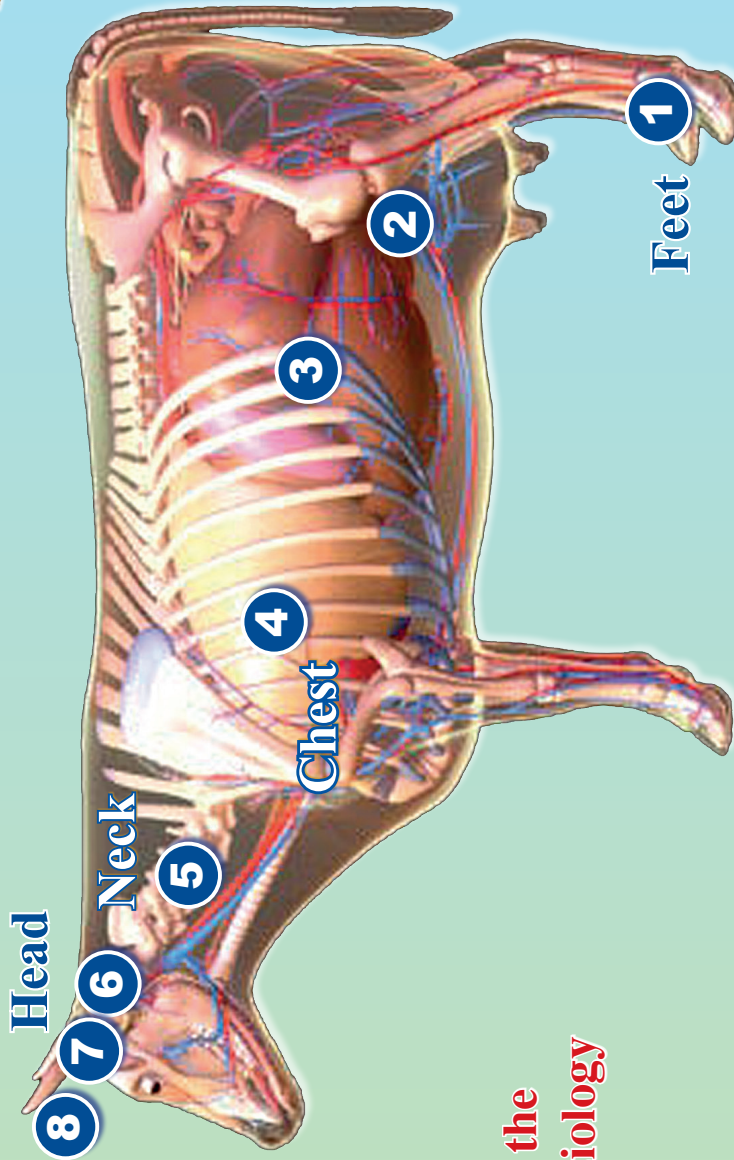
... Comes the
Whole Tree





Dr. Bhanu
Maharshi Maheshwari
Professor of Anatomy
Jawahar Education
Trust, Jabalpur

TENFOLD STRUCTURE OF NATURAL LAW WITHIN THE COW PHYSIOLOGY



**From
Consciousness**



.... Comes the
Whole Physiology

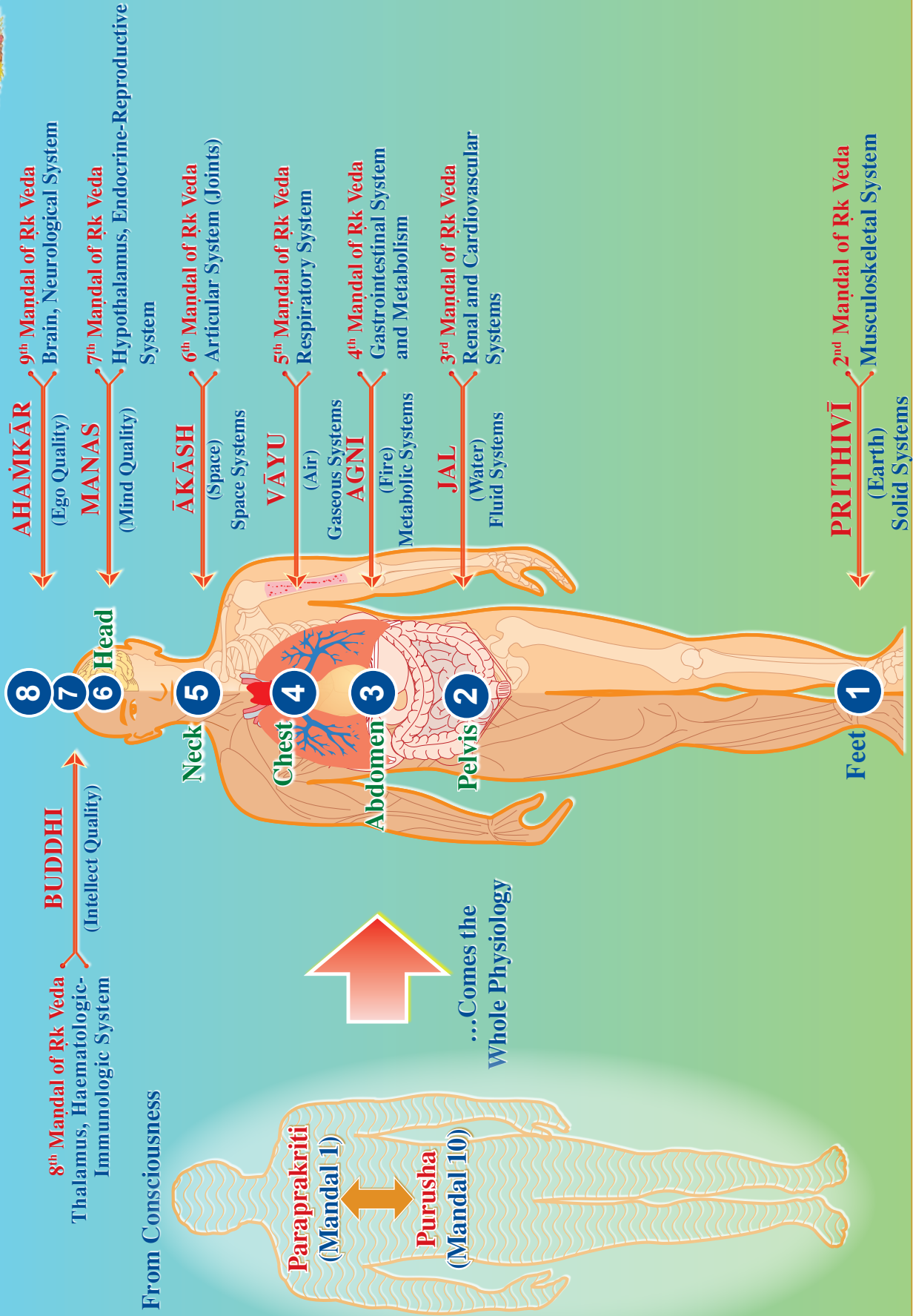
1	BHUMI (Earth) Solid Systems	2nd Mandal of Rk Veda Musculoskeletal System	5	ĀKĀSH (Space) Space Systems	6th Mandal of Rk Veda Articular System (Joints)
2	JAL (Water) Fluid Systems	3rd Mandal of Rk Veda Renal and Cardiovascular Systems	6	MANAS (Mind Quality)	7th Mandal of Rk Veda Hypothalamus, Endocrine-Reproductive System
3	AGNI (Fire) Metabolic Systems	4th Mandal of Rk Veda Gastrointestinal System and Metabolism	7	BUDDHI (Intellect Quality)	8th Mandal of Rk Veda Thalamus, Haematologic-Immunologic System
4	VĀYU (Air) Gaseous Systems	5th Mandal of Rk Veda Respiratory System	8	AHAMĪKĀR (Ego Quality)	9th Mandal of Rk Veda Brain, Neurological System



Dr. Bhanu Prasad
Maharishi Menzies Yoga
Faculty of Maharishi
Vedic University

Maharishi Vedic Organic Agriculture

TENFOLD STRUCTURE OF NATURAL LAW WITHIN HUMAN PHYSIOLOGY



Appendix #3

Maharishi Vedic Organic Agriculture Institute International and Regional Offices

International Office, and South and South-East Asia

Maharishi Vedic Organic Agriculture Institute

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Europe and Africa

Maharishi Vedic Organic Agriculture Institute

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12 January 2017

**Maharishi Vedic Organic AgricultureSM Institute
and the
Ministry of Agriculture of the
GLOBAL COUNTRY OF WORLD PEACE**