

**Adrian B. Smith**



# **Transcendental Meditation from a Christian Viewpoint**

**A Key to the  
Kingdom of Heaven**

**Alfa-Veda**



**T**his book is written mainly for the benefit of Christians who are investigating Transcendental Meditation as a possible means of improving the quality of their physical, mental or spiritual lives and are wondering how the technique relates to their beliefs and religious practice. This book will set their minds at rest because the author argues that Transcendental Meditation is a purely natural exercise and is not in itself a religious practice.

However, since it contributes positively to the full and harmonious development of body, mind and spirit, it is invaluable to Christians to enable them to become, as St Paul says ‘... mature people reaching to the very height of Christ’s full stature.’ (*Eph. 4:13*)

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This book has been through many drafts, and each has been improved by the wise advise of friends, theologians and TM teachers, to all of whom I owe a great dept of gratitude.

## Introduction

Hardly a week passes without my receiving a letter or a phone call, usually from a church-goer, looking for assurance that the practice of Transcendental Meditation is not in contradiction with their Christian beliefs nor harmful to their Christian living. The recent case of Jack Jones (as we shall call him) is typical.

He rang from Liverpool to say that he had been taught Transcendental Meditation a month previously and had already felt great benefit from it. In fact someone in his office had commented how well and relaxed he was looking. He answered that he had begun meditating. This conversation was overheard by a 'born again' Christian colleague who immediately warned him that what he was doing was Satanic. That in using the mantra he had been given he was unwittingly praying to Hindu gods and that if he tried to empty his mind evil spirits would enter to take possession of it.

When he phoned me he was really upset because the effects he had been experiencing were all so positive. He told me he was sleeping more

soundly, his mind seemed to be clearer and all together he was acquiring a more positive outlook on life. Could a practice which was proving so beneficial really be as evil as his colleague had made out? Should he, as he was now being advised, give it up immediately?

I was able to assure him that there is nothing Satanic or evil about Transcendental Meditation and that as a human technique for enabling the mind to develop its unused potential, its fruits could only be of benefit to his spiritual development.

To dispel his alarm I explained that there were many false ideas about Transcendental Meditation being passed around among certain sections of the Christian Church but that they originated from hearsay, from a partial knowledge and from a great deal of misunderstanding. They did not originate from Christians who had been taught to meditate and who were therefore able to speak out of their own experience.

My first draft for this present book was a series of answers to the typical questions that Christians such as Jack Jones were asking, with the object of allaying fears. But, as a friend pointed out, that would have been taking a negative approach to the subject. How much better



to show this way of meditation in a positive light as it concerns our life and growth.

So this book is written mainly for the benefit of Christians who are investigating Transcendental Meditation as a possible means of improving the quality of their physical, mental or spiritual lives and are wondering how the technique relates to their beliefs and religious practice.

## The Human Longing for the Divine

As far back as we can trace in human history, for centuries and even millennia before the birth of the great religions, there is evidence of a spiritual, as well as a physical and psychological, dimension in human life. There is a part of human nature that reaches beyond itself, stretching out towards the Divine, the Absolute, the Perfect.

Long before human beings arrived at an understanding that their ultimate destiny is to be in union with the Divine, the Godhead, they groped towards an experience and contact with Pure Spirit; towards an undefined 'something' which transcends the boundaries of ordinary experience.

That urge is still with us because it is a deep part of our nature. It is expressed by some through participation in one of the great religions: for others, their spiritual path lies outside structured religion.

The great religions, all of which were born less than four thousand years ago, offer an interior path of direct experience of the Divine, although for most of their adherents this way

has from time to time become eclipsed by the emphasis on external ritual, morality and charitable practices.

While the great religions often name this interior path 'meditation', meditation is neither their invention nor their prerogative. As a natural, human exercise it was developed in the Orient long before any of the religions came into being.

Transcendental Meditation (TM) is a case in point. Brought to the western world by Maharishi Mahesh Yogi only within the last decades, and now spread to all continents, it is sometimes reported by Christians as deriving from, and indeed a form of, the Hindu religion. In fact, it pre-dates Hinduism by well over 1,000 years. Its origins go back beyond recorded history to the Vedic science. This ancient eastern knowledge was a practical philosophy of life: it offered an explanation for the origin and the workings of our universe and of how humanity can live in it in a manner that is most evolutionary and beneficial.

Today many Western scientists are beginning to appreciate the value of the way the ancient East understood the world because their own findings are leading them in the same direction,

particularly in the field of quantum physics. Their appreciation of Transcendental Meditation in particular arises because its benefits have been demonstrated by more than 500 scientific research studies in the fields of physiology, psychology, sociology, and ecology, conducted at more than 200 universities and research institutions in 25 countries.

As Christians, we are not locked into just one philosophical system — although our Christian theology is mostly expressed in terms of western philosophy — but we believe that Jesus is the Christ of the whole of creation and that all that is good in this world is Christ-filled.

It may seem at first sight that TM has some similarities with other forms of meditation coming to us from the East, such as Buddhist or Zen, because they are all holistic exercises designed to benefit body, mind and spirit. However, TM is fundamentally different, not only in its technique — it requires no concentration or control of the mind — but because it is grounded in the nature of all life and is no more eastern or western than the law of gravity, discovered by Newton, is a British or western law.

We can only speak of something being eastern or western when it is associated with a par-

ticular way of life, a particular culture. TM is completely independent of any life-style or culture, so it is neither eastern nor western: it is universal.

Since the transcendental state of consciousness pertains to human nature and not to religious virtue, a technique for acquiring it, such as TM, must also pertain to human nature, and in consequence be valid for all humanity of whatever culture, level of education, religious persuasion or philosophical adherence.