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Journal Name:	Asian Journal of Environment & Ecology
Manuscript Number:	Ms_AJEE_40365
Title of the Manuscript:	Industrial Sustainability and the Circular Economy as Counterparts to the Self-Referral Mechanics of Natural Law: Part I—A Theoretical Foundation
Type of the Article	

General guideline for Peer Review process:

This journal's peer review policy states that **NO** manuscript should be rejected only on the basis of '**lack of Novelty**', provided the manuscript is scientifically robust and technically sound. To know the complete guideline for Peer Review process, reviewers are requested to visit this link:

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PART 1: Review Comments

	Reviewer's comment	Author's comment (if agreed with reviewer, correct the manuscript and highlight that part in the manuscript. It is mandatory that authors should write his/her feedback here)
Compulsory REVISION comments	Not Applicable	
Minor REVISION comments	Because of your primarily thesis and analysis of circular economy “CE” at the beginning of your article (p. 4 of 22), a definition and reference to the First Law of Thermodynamics would be useful here: The First Law of Thermodynamics is a version of the law of conservation of energy, adapted for thermodynamic systems. The law of conservation of energy states that the total energy of an isolated system is constant; energy can be transformed from one form to another, but can be neither created nor destroyed. The first law is often formulated as follows: It states that the change in the internal energy ΔU of a closed system is equal to the amount of heat Q supplied to the system, minus the amount of work W done by the system on its surroundings. An equivalent statement is that perpetual motion machines of the first kind are impossible. *N.B.: Mandl, F. (1988) [1971]. <i>Statistical Physics</i> (2nd ed.).	The authors do not know what the First Law of Thermodynamics has to do with this paper.
Optional/General comments	As an American academic with 35 years of expertise and writings on legal theory, history, political philosophy, the history of American law and jurisprudence, specifically in the area of Natural Law, Natural Rights which is the original intent of the constitutional Framers, I would strongly suggest that the author include at least a section of his paper acknowledging the background of Natural Law and Natural Rights as vital to the history of the U.S. Constitution and to the formation and longevity of America's Republic – the oldest continuing democracy in world history based on philosopher Leo Strauss's historical understanding and conception of Natural Law— Natural law (Latin: <i>ius naturale, lex naturalis</i>) is a philosophy asserting that certain rights are inherent by virtue of human nature, endowed by nature—traditionally by God or a transcendent source—and that these can be understood universally through human reason. As determined by nature, the law of nature is implied to be universal, existing independently of the positive law of a given state, political order, legislature or society at large.” [Strauss, Leo (1968). "Natural Law". International Encyclopedia of the Social Sciences. Macmillan.] Presently, I have an academic manuscript on Natural Law that will be published in a few days on the history, legacy and jurisprudence of perhaps the most celebrated American jurist and Supreme Court Justice, Oliver Wendell Holmes. As a point of reference for this author I would be happy to allow him to cite portions of my unpublished manuscript as relevant source materials of Natural Law out of the Western canon and will send it to you if interested. In the meantime, your author may freely quote from another work I've written on Natural Law I published about 20 years ago titled, “Reply to Judge Richard A. Posner on the Inseparability of Law and Morality,” 3 Rutgers Journal of Law and Religion 1	We have included this point. The authors do not believe a lengthy exposition on the history of natural law from a Western perspective is warranted, nor do we believe a history of natural law would advance this paper. We believe that a lengthy history of natural law would unduly lengthen the paper and could perhaps be the topic of a separate study. We agree with the conclusion of Roy Ascott, and believe the paper adequately meets this criterion. The term “self-referral” is a technical term that Maharishi specifically applies to the circular loops of Natural Law, and we are therefore disinclined to change a technical term to a more colloquial term.



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	(1999) by Ellis Washington @ lawandreligion.com/sites/.../The-Inseparability-of-Law-and-Morality-Washington.pdf. (*N.B.: See specifically <i>Part I</i> of the article for a comprehensive history of Natural Law from a Western historical perspective. This author’s revision of his article to include Western history of Natural Law in my opinion would give his very excellently researched and written article a greater intellectual, philosophical depth and historical interest to a larger American and European audiences whose understanding of Natural Law and Natural Rights are not connected to the Maharishi Vedic Science (MVS), but to the Judeo-Christian traditions and institutions, e.g., the Bible, the ancient Greek writers like Socrates, Plato, Aristotle — to the great ancient Roman and Catholic Natural Law philosophers like Pericles, Cicero, Seneca, St. Augustine, St. Thomas Aquinas, Virgil, Hugo Grotius and Enlightenment Natural Law writers like Thomas Hobbes, John Locke, William Blackstone, Richard Cumberland, Thomas Jefferson, James Madison, etc... References to the latter Enlightenment writers by the author will give greater historical credence and substantive credibility to his general theories based on his frequent reference to the general source, “World Government of the Age of Enlightenment.) (p. 3 of 22) My understanding of this article and the objectives of the author’s view of Natural Law demonstrates that MVS aims to present traditional Vedic literature with regard to Western traditions of information and thought, which is why I strong suggest that the author adds a section in his article regarding the Western understanding of Natural Law. Also, according to Roy Ascott, MVS also describes the potential for every individual to understand the infinite nature of transcendental consciousness, also defined as Being or Self, while engaged in ordinary activities of daily life.	
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