

Introduction to the Proceedings of the Conference on Approaches to Creating a Stable World Peace

David Orme-Johnson,
Director, MIU Institute of World Peace

Maharishi International University
Fairfield, Iowa, U.S.A.

Abstract

A conference on Approaches to Creating a Stable World Peace was held by the Maharishi International University (MIU) Institute of World Peace at MIU in the Spring of 1991.¹ A common theme in the conference was that the basic structure and dynamics of society must change in order to achieve a stable world peace. The speakers described a variety of ways in which a stable world peace was being pursued. Several members of the MIU faculty presented the theory and research on Maharishi's Vedic Science and Technology as a unique approach to creating world peace and its profound implications for all efforts in peace building. This paper introduces the proceedings and describes Maharishi Mahesh Yogi's theory and the scientific research validating its effectiveness.

Introduction

This volume of *Modern Science and Vedic Science* features the proceedings of the conference on "Approaches to Creating a Stable World Peace," which was hosted by the newly formed Institute of World Peace at Maharishi International University (MIU) on April 5–7, 1991. The conference posed the question: "In the aftermath of the Gulf crisis, what educational, economic, political, and cultural changes must be made in order to ensure a stable peace and a just world?" MIU was fortunate to welcome a number of eminent scholars representing a variety of different approaches to peace, and thus the conference was very rich, as the proceedings in this volume show.

A prime motivation for holding a peace conference at MIU was to inspire a dialogue

¹The MIU Institute of World Peace gratefully acknowledges the generous support of the Lancaster Foundation for this conference.

between the community of scholars and policy makers on one hand, and MIU faculty on the other hand, discussing Maharishi's unique approach to world peace and exploring its profound implications for all efforts to achieve peace. We wanted to find out what people were doing to create peace and how we could help them achieve their goals. The MIU faculty presented Maharishi's approach to creating world peace to the conference participants and commented on the presentations of our guest speakers from the perspective of Maharishi's Vedic Science and Technology.²

The major theme that emerged from the conference was that society must change in a very fundamental way if world peace is to become a stable reality. Conflict resolution and disarmament are only the beginning of this process. If we are to have a better world, we ourselves have to build it, and if the endeavor is to be successful, everyone must share in it.

In a very inspiring talk, Ambassador John McDonald, former President of the Iowa Peace Institute, and currently Chairman of the Board of the Institute for Multi-Track Diplomacy in Washington, D.C., presented several examples of how the unofficial actions of private citizens, called "Track Two" or "Citizen Diplomacy," have been effective in producing positive change in international issues such as conflict resolution and environmental policy when official governmental "Track One" diplomacy had failed.

Dr. Paul Kimmel, Director of Assessment and Evaluation, Creative Associates International, and intercultural training consultant with the Business Council for International Understanding, reported that a major trend in the social sciences was to promote proactive programs of peace building in contrast to just focusing attention on reactive programs of peacemaking and peacekeeping that only address issues of conflict resolution. As an example of peace building, Dr. Kimmel described programs to train negotiators in peace building that include training in cultural self-awareness and intercultural communication skills.

Emily Markides, Instructor of Peace Studies, University of Maine, also addressed the issue of positive peace building by saying that we must clearly envision the peaceful world that is desired. Applying the linguistic concepts of surface structure (the expressed language) and deep structure (the underlying universal laws at the basis of all languages), she emphasized that attention should not just be directed to the surface structure of peacemaking such as disarmament, but—more importantly—it should focus on the more fundamental elements of the deep structure of society, the underlying cultural values that generate peaceful societies rather than societies that are prone to war.³

Taking a biological perspective on peace building, Dr. Peter Salk of La Jolla, California, argued that humankind has arrived at a critical juncture in its evolution, where conflict

²Comments and dialogue among conference participants are reprinted in this issue of *Modern Science and Vedic Science*.

³In this regard, it is interesting to note that Maharishi Mahesh Yogi's books *Creating an Ideal Society* (1977) and *Maharishi's Master Plan to Create Heaven on Earth* (1991) provide a clear definition and vision of an ideal peaceful world in terms of the individual, collective life, health, education, economy, government, law, rehabilitation, defense, agriculture, religion, science, art, culture, life, and living. These books also summarize a set of new principles and peace-generating values that are cultured in the individual and collective consciousness, as life becomes more in accord with natural law through Maharishi's Vedic Science and Technology.

and competition are being replaced by more successful adaptive strategies of cooperation and mutualism. Dr. Salk emphasized that understanding consciousness is the key to successfully making the transition to the next metabiological phase of evolution, and that such an understanding is necessary in order to develop the conditions which will foster lasting world peace.

Dr. John Hagelin, a world leader in unified field theories and Chairman of the MIU Physics Department, presented the theory and empirical research on Maharishi's approach to creating world peace—an approach that consists of changing the deep structure of society and effecting a transition to the next stage in human evolution through creating coherence in collective consciousness. Dr. Hagelin derived theoretical support for this approach from superstring theory, the most successful unified field theory of modern physics. He showed that the unified field of nature's intelligence must be a field of pure consciousness. The experience of pure consciousness by a sufficient number of individuals through Maharishi's technology of consciousness—his Transcendental Meditation and TM Sidhi program—enlivens the infinite correlation and infinite organizing power of the unified field in the collective consciousness of society. This brings life into accord with the evolutionary purpose of this most fundamental level of natural law, which is then expressed in society as increased creativity, intelligence, harmony, and peace.

Dr. David Orme-Johnson, Chairman of the MIU Psychology Department and Director of the MIU Institute of World Peace, further reviewed Maharishi's philosophy of world peace and gave a historical account of how peace research in this area unfolded. Dr. Orme-Johnson then presented an extensive analysis of a critical test of Maharishi's approach during the war in Lebanon, the results of which were published in the *Journal of Conflict Resolution* (Orme-Johnson, Alexander, Davies, Chandler, & Larimore, 1988).

Dr. John Davies, Research Coordinator at the Center for International Development and Conflict Management of the University of Maryland described the failure of the current paradigm of conflict resolution to address the subjective problems underlying international conflicts. He then presented his research on seven highly statistically significant replications of reduced conflict and increased cooperation in the Lebanon war as a result of applying Maharishi's technology of consciousness. A particularly interesting finding, with reference to Ambassador McDonald's presentation, was that negotiations and diplomacy became much more fruitful after coherence had increased in collective consciousness through group practice of Maharishi's Transcendental Meditation and TM-Sidhi program.

Also addressing the theme of peace building, Andrés Leibenthal, Senior Energy Economist for the World Bank, pointed out that historically, economic development alone has not been sufficient to create and sustain peace. Mr. Leibenthal suggested that economic development must include such dimensions as personal development and growth.

Dr. Charles Alexander, Director of the MIU Institute for Research on Higher States of Consciousness presented Maharishi's perspective on human growth and development, which views a peaceful individual as the basic unit of world peace. He reviewed

meta-analyses and other scientific evidence of the effectiveness of Maharishi's Transcendental Meditation and TM-Sidhi program in creating a peaceful body and peaceful mind by reducing stress and promoting a state of individual peace in higher states of consciousness.

Dr. Rod Grubb, Chairman of the Department of Political Science, St. Olaf College, presented various perspectives on the "new world order" found in Japan, the Muslim world and Third World countries that are quite different from the U.S. perspective and, in fact, challenge it. He asserted that economic strength rather than military power will dictate who is going to prevail in the new world order, and emphasized the necessity of strengthening the U.S. economy if it is to sustain its leadership.

Dr. Kenneth Cavanaugh, Professor of Economics, MIU Department of Management and Public Affairs, presented scientific evidence that Maharishi's program for creating coherence in collective consciousness promotes economic development, as seen in reduced inflation and unemployment, while at the same time developing inner fulfillment as the cornerstone of world peace.

Dr. Francis Beer, Professor of Political Science, University of Colorado at Boulder, analyzed the congressional debates on whether or not the U.S. should become involved militarily in the Gulf conflict as a phenomenon indicating the multiplistic complexity of the dynamics of America's collective consciousness. Different historical precedents, which Dr. Beer interpreted as representing different aspects of "collective memory," were invoked in the debate, along with moral, religious, political, and practical economic issues in support of, or in opposition to U.S. military involvement. Dr. Beer suggested that a more constructive collective learning, reflecting a more developed collective consciousness, is needed in order to structure a stable peace.

Dr. Ved Nanda, Director of the International Legal Studies Program, University of Denver College of Law, and President of the World Association of Law Professors, pointed out that there have always been organizations such as the United Nations whose main purpose is to settle disputes, but that their success has always been limited, indicating the need for trying new approaches. He suggested that, whereas both official and unofficial organizations devoted to peace should certainly be utilized to their fullest extent, law schools could also help create peace by training experts in the field of conflict resolution. Dr. Nanda also asserted that because there existed such strong empirical evidence for its effectiveness in creating coherence in collective consciousness, Maharishi's Vedic Science and Technology should be adopted as a fundamental strategy in peace building.

In his closing address, Dr. Bevan Morris, President of MIU, stated that the war in the Persian Gulf exemplified the failure to create peace throughout history, a failure that will be repeated as long as leaders do not make use of Maharishi's peace-creating technology that has been available for over thirty years. Dr. Morris explained that Maharishi's approach to peace is rooted at the deepest level of natural law and that it is loss of intimacy with this fundamental level of creation, which is available in one's own consciousness, that is the root cause of conflict. By fully developing their own awareness, individuals enliven the field of natural law which underlies all creation, spreading peace throughout the world.

Maharishi's Philosophy of World Peace

Having introduced the themes presented by conference participants, we will now introduce in more detail the theoretical and experimental underpinnings of MIU's new Institute of World Peace. Maharishi's approach to world peace is extremely optimistic because it asserts that peace is a more fundamental property of natural law than is war. As Maharishi (1986b) explains, "Peace is eternal in nature, because everything in nature is progressive. Everything in nature is progressive because it moves under the direct influence of the evolutionary power of natural law" (p. 3).

Maharishi (1986a) states:

Natural law is invincible. It is all-supportive and progressive. It is always evolutionary. Alliance with natural law is an offer to every head of state to fulfill his aspiration for world peace, which is not going to be achieved by becoming more and more powerful in arms, ammunition, and the electronic and nuclear technologies. Everyone knows that means of destruction will always be means of destruction. Support of natural law, alliance with natural law, will always be evolutionary, promoting progress and peace. (p. 90)

Such a statement may sound surprising in the context of our history of virtually continual warfare, including 8,000 broken peace treaties since 1000 B.C., and 150 major wars since the establishment of the United Nations in 1945 (cf. Small & Singer, 1982). In fact, the world's track record for peacekeeping has been so poor that rationales for conflict have become major features of the predominant biological and psychological world view. Rationales for the inevitability of conflict that pervade our thinking include such concepts as competition for limited goods, survival of the fittest, a biologically inherited aggressive nature, and territorial imperatives (Lorenz, 1967; Ardrey, 1971). Yet biologists are now recognizing that cooperation and mutualism are much more powerful and successful adaptive strategies. From the perspective of Maharishi's Vedic Science, they reflect more powerful laws of nature than is the case with conflict (cf. Salk's article in this issue). As Dr. Morris pointed out, it is simply loss of memory of who we are, what our consciousness fundamentally is, that has led to the predominant expression of more superficial, divisive levels of natural law that have plagued human history (please refer to Dr. Morris's article in this issue).

Another apologia for conflict that has permeated modern psychology is the belief that the desires of the individual and requisites of society must inevitably be in continuous conflict (Freud, 1962). This idea, which has poisoned the minds and hearts of generations of intellectuals, is not fundamentally accurate. Psychologists have now documented many examples of the most successful, creative, and self-actualized men and women of many different cultures who quite have naturally held the good of humanity foremost in their hearts and have spontaneously integrated their personal desires with the needs of society (Maslow, 1976). These developments in biology and psychology challenge the view that war is inevitable, pose questions about our fundamental understanding of nature in general and human nature in particular, and spark a quest for means to create ideal human beings, psychologically mature adults for whom peace is as natural and spontaneous as breathing.

Maharishi's philosophy of world peace locates the source of peace in the unified

field of nature's intelligence, which is present in every fiber of creation. It is open to direct experience by the human mind in the state of transcendental consciousness, the simplest form of awareness during the practice of the Transcendental Meditation and TM-Sidhi program (Maharishi Mahesh Yogi, 1986b).

The Transcendental Meditation technique is an effortless procedure for allowing the excitations of the mind to settle gradually down until the least excited state of mind is reached. This is a state of inner wakefulness with no object of thought or perception, just pure consciousness aware of its own unbounded nature. It is wholeness, aware of itself, devoid of differences, beyond the division of subject and object—transcendental consciousness. It is a field of all possibilities, where all creative potentialities exist together, infinitely correlated yet unexpressed. It is a state of perfect order, the matrix from where all the laws of nature emerge . . . (Maharishi Mahesh Yogi, 1976, p. 123)

With regular experience of transcendental consciousness, the individual is said to gain support of the invincible evolutionary power of natural law, enabling him or her to fulfill all desires in a completely life-supporting way. Maharishi (1986b) holds that such individuals radiate a holistic influence of invincibility, health, and progress in the collective consciousness of the nation and the world. Maharishi (1986a) states:

Consciousness coming back onto itself gains an integrated state, because consciousness in itself is completely integrated. This is pure consciousness, or transcendental consciousness. From this basic level of life emerge all fields of existence, all kinds of intelligence. This self-sufficient, self-referral state of consciousness is the basis of the phenomenon of coherence that radiates from such assemblies [of Transcendental Meditation and TM-Sidhi participants] and influences the whole world consciousness. (p. 25)

Maharishi's theory predicts that when a group of 10,000 individuals collectively practices the Transcendental Meditation and TM-Sidhi program, a holistic influence of coherence and peace will permeate world consciousness.⁴ Consequently, governments, which are held to be the innocent mirrors of collective consciousness, will come under the influence of the infinite organizing power of natural law. Natural law will then govern the nation with the same efficiency and evolutionary purpose as it governs nature, spontaneously coordinating diverse tendencies and goals, and establishing permanent world peace.

One key principle in Maharishi's philosophy of world peace is that the most fundamental level of natural law, the unified field, is a field of consciousness. "Consciousness is the basis of all life and the field of all possibilities" (Maharishi Mahesh Yogi, 1976, p. 138).

Many of the founders of modern physics share this insight. Sir James Jeans (1932), an eminent mathematician, astronomer, and contemporary of Einstein, wrote, "Today there is a wide measure of agreement, which on the physical side of science approaches almost unanimity, that the stream of knowledge is heading towards a nonmechanical reality; the universe begins to look more like a great thought than a great machine" (pp.

⁴ A group of 10,000 is in excess of the square root of 1% of the world's population, which comprises approximately 7,000 individuals, the predicted threshold necessary to create a phase transition in world consciousness. For a discussion of the derivation of the square root of 1% formula, please refer to Hagelin, 1987 and Orme-Johnson et al., 1988.

185–186). Erwin Schrodinger (1964/1983), who developed the most widely used mathematical tools of modern quantum theory, reasoned that since consciousness was only found in the singular, as an “I,” there must be only “one mind.” In his words, “the self-consciousness[es] of the individual members are numerically identical both with [one an] other and with that Self which they may be said to form at a higher level.” (p. 31; cf. Dossey, 1989). Similar expressions by other pioneers of modern physics can be found in the Hagelin and Orme-Johnson articles in this issue.

Dr. Hagelin (1987, 1989), who is a pioneer in the development of unified field theories, has provided the most extensive consideration of the deep connection between physics and consciousness. He has shown, for example, that the unified field has consciousness-defining properties such as self-referral, intelligence, and infinite dynamism, and that there exist close correspondences between the structure of recent unified field theories and the structure of the unified field of nature’s intelligence as brought to light by Maharishi’s Vedic Science. Dr. Hagelin has pointed out that historically the naming of the particles and fields has happened without reference to any overarching unifying theoretical structure. This is because knowledge of the whole, the unified field of natural law, was not available within the framework of modern physics. With the recent discovery of the unified field in quantum physics, and with the existence of a complete science and technology of the unified field in Maharishi’s Vedic Science and Technology, Dr. Hagelin (1989) has suggested a scheme for reformulating and renaming the various force and matter fields and their corresponding elementary particles from the perspective of the unified field theory as described in Maharishi’s Vedic Science and Technology.

At this conference, Dr. Hagelin presented a derivation of the qualities of the unified field from the Lagrangian of the superstring, a key formulation of the most successful unified field theory of modern physics. The Lagrangian represents the most compact mathematical expression of the detailed structure of the superstring’s symmetries, components, and self-interactions. It can be seen in Figure 1 that the qualities of the unified field derived from the Lagrangian are the qualities that would create peace if displayed in human life and society. They include Freedom, Fully Awake Within Itself, Bountiful, Infinite Silence, Infinite Dynamism, Pure Knowledge, Infinite Organizing Power, Evolutionary, Perfect Orderliness, Self-Sufficiency, Purifying, Infinite Creativity, Integrating, Harmonizing, Perfect Balance, Bliss, Nourishing, and Invincibility. All are peace-generating qualities.

How can these ideal qualities be enlivened in the individual and society in order to create peace? As was pointed out earlier, according to Maharishi’s philosophy of world peace, the Transcendental Meditation and TM-Sidhi program provides direct experience of the unified field of nature’s intelligence in the state of transcendental consciousness, and this experience infuses the peace-generating qualities of the unified field into all aspects of the individual’s life. Moreover, Maharishi (1986a) explains that the individuals in society are interconnected on many levels of natural law, and that at the most fundamental, unified level, they are *infinitely correlated*. Thus, the direct experience of the unified field by a group of even as little as the square root of 1% of the population enlivens its qualities in society as a whole.

The following section presents empirical evidence that the Transcendental Meditation and TM-Sidhi program enlivens the qualities of the unified field of natural law in all areas of life, physiological, psychological, sociological, and ecological.

Figure 1. The qualities of the unified field derived from the Lagrangian of the superstring.

Empirical Research on Maharishi's Philosophy of World Peace

Five hundred studies on Maharishi's Transcendental Meditation and TM-Sidhi program have been conducted at 200 universities and research institutions in 30 countries. This body of research includes publications in over 100 refereed scientific journals. Table 1 displays an interpretation of some of the key research findings in terms of the qualities of the unified field. As examples, we will consider the research on five peace building qualities of the unified field of natural law, Invincibility, Harmony, Self-Sufficiency, Bountiful, and Bliss.⁵

TABLE 1
**SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
DEVELOPING IN THE INDIVIDUAL AND SOCIETY THROUGH MAHARISHI'S
TRANSCENDENTAL MEDITATION AND TM-SIDHI PROGRAM⁶**

As the conscious mind identifies more and more fully with the unified field of natural law, all the fundamental qualities of the unified field are enlivened in the awareness. The enlivenment of these fundamental qualities in individual consciousness and in the collective consciousness of the nation provides the practical foundation for a civilization administered by natural law, characterized by perfection in every profession and in every area of individual and collective life. The essential characteristics of the unified field are derived below from a detailed analysis of the Lagrangian of the superstring. The Lagrangian represents the most compact mathematical expression of the detailed structure of the unified field—its symmetries, components, and self-interaction. Because the unified field is the fountainhead of natural law, all qualities in the universe have their origin in the unified field. Presented here are a few key characteristics of the unified field and their derivation from the Lagrangian of an $N = 1$ locally supersymmetric point particle theory. There have now been 500 scientific studies conducted on Maharishi's Transcendental Meditation and TM-Sidhi program at over 200 universities and research institutions in 30 countries. This body of research includes publications in more than 100 peer-reviewed scientific journals. The analysis below reflects but a few of the findings demonstrating the enlivenment of the qualities of the unified field in all areas of individual and collective life.

AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Physiological

ALL POSSIBILITIES: Metabolic improvements, EEG synchrony and coherence, increased physiological efficiency and stability, improved health, motor, perceptual, and athletic performance (Vols.1–5)

OMNISCIENCE: Increased blood flow to the brain, increased EEG coherence, increased efficiency of information transfer in the brain, (Vol. 1: 20, 21, 102; Vol. 2: 116; Vol. 3: 194, 195, 205, 213, 214, 216, 217, 219, 223, 230, 231, 251; Vol. 4: 294; Vol. 5: 363, 370, 372, 374)

FREEDOM: Decreased baseline levels of physiological stress, more effective interaction with the

⁵ These five qualities of the unified field correspond to the five Fundamentals of Peace formulated by Maharishi earlier: Strength (Invincibility), Cordiality (Harmony), Self-Sufficiency, Affluence (Bountiful), and Bliss.

⁶ The numbers in brackets refer to the research papers in *Scientific Research on Maharishi's Transcendental Meditation and TM-Sidhi Program: Collected Papers*, Volumes 1–5, whose findings most clearly exemplify the enlivenment of each quality in the areas of physiology, psychology, sociology, and ecology through Maharishi's Vedic Science and Technology.

TABLE 1 (CONTINUED)
SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
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AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Physiological (continued)

environment (Vol. 1: 25–28; Vol. 4: 313; Vol. 5: 356)

UNMANIFEST: Decreased respiration rate, increased muscle relaxation, EEG indications of restful alertness (Vol. 1: 1–4, 7, 14, 15, 17, 18; Vol. 2: 117, 122; Vol. 3: 209, 211–213, 220; Vol. 5: 365, 369)

SIMPLICITY: Increased sensitivity and stability of control hormone levels, simpler response to and faster recovery from stress, reduction of blood pressure (Vol. 1: 25; Vol. 3: 233, 244; Vol. 5: 363, 364, 367, 380)

OMNIPOTENCE: Increased sensitivity, strength, and flexibility of the nervous system, younger biological age (Vol. 2: 242; Vol. 4: 301; Vol. 5: 376, 380)

TOTAL POTENTIAL OF NATURAL LAW: Improved neuroendocrine, perceptual-motor, and neuromuscular performance (Vol. 1: 46, 51, 53, 103; Vol. 3: 227, 248, 251, 252; Vol. 4: 301; Vol. 5: 363, 364, 390)

DISCRIMINATIVE: EEG and brain potentials indicative of superior mental functioning (Vol. 2: 114, 115; Vol. 3: 214, 216, 217, 219, 251; Vol. 5: 370, 372, 374)

FULLY AWAKE WITHIN ITSELF: Breath suspension, autonomic stability, and high EEG coherence during transcendental consciousness (Vol. 1: 7; Vol. 3: 197, 205, 213; Vol. 4: 293; Vol. 5: 358)

BOUNTIFUL: Improved health and vitality in all physiological systems (Vol. 3: 238, 243; Vol. 5: 378, 379)

INFINITE SILENCE: Lower baseline levels of respiration rate, heart rate, blood pressure, plasma lactate, and other autonomic functions (Vol. 1: 32–34; Vol. 2: 124, 125; Vol. 3: 233, 235, 238, 244–246; Vol. 5: 356, 367, 380)

INFINITE DYNAMISM: Faster reflexes, improved athletic performance, increased longevity (Vol. 1: 46, 53; Vol. 3: 248, 251; Vol. 4: 301; Vol. 5: 380, 390)

PURE KNOWLEDGE: EEG and perceptual motor indices of higher intelligence (Vol. 1: 20, 21; Vol. 3: 216, 217, 219; Vol. 4: 294; Vol. 5: 372, 390)

INFINITE ORGANIZING POWER: Greater expression of creativity and intelligence by the nervous system (Vol. 3: 216; Vol. 4: 294; Vol. 5: 372, 390)

EVOLUTIONARY: Multiple longitudinal improvements in physiological function (Vol. 1: 38; Vol. 3: 233, 236, 246; Vol. 4: 294, 301; Vol. 5: 363, 380)

PERFECT ORDERLINESS: Increased orderliness of brain functioning, autonomic functioning, and neuroendocrine regulation, and fewer diseases (Vol. 1: 20, 102; Vol. 2: 115; Vol. 3: 217; Vol. 5: 356, 363, 378)

SELF-SUFFICIENCY: Decreased medical care utilization, decreased need for prescribed and nonprescribed drugs (Vol. 1: 82, 83; Vol. 2: 162, 163; Vol. 3: 239, 241, 277; Vol. 4: 313; Vol. 5: 378, 379)

PURIFYING: Faster physiological recovery from stress and diseases, including heart disease, hypertension, diabetes, asthma, and epilepsy (Vol. 1: 25, 32–35, 38; Vol. 2: 124, 125; Vol. 3: 202, 233, 235, 238; Vol. 5: 380)

INFINITE CREATIVITY: Creation of more perfect structures and functions of the body through experience of transcendental consciousness, the state of maximum physiological coherence (Vol. 1: 20; Vol. 3: 205, 213, 229; Vol. 5: 360, 368, 374, 378, 380, 390)

TABLE 1 (CONTINUED)
SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
DEVELOPING IN THE INDIVIDUAL AND SOCIETY THROUGH MAHARISHI'S
TRANSCENDENTAL MEDITATION AND TM-SIDHI PROGRAM

AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Physiological (continued)

INTEGRATING: Integration of all systems of the body indicated by improved general health (Vol. 1: 32–44; Vol. 2: 124–131; Vol. 3: 232–247; Vol. 4: 298–300; Vol. 5: 363, 376–380)

HARMONIZING: Maintenance of restfulness and alertness, inner silence and dynamic activity (Vol. 1: 19, 20, 25; Vol. 3: 216–219, 223; Vol. 5: 356, 373)

PERFECT BALANCE: Improved homeostasis—normalization of blood pressure, plasma glucose, hormone levels, etc. (Vol. 1: 32–34; Vol. 2: 124, 125; Vol. 3: 233, 235, 238, 240; Vol. 4: 299, 300; Vol. 5: 363, 364, 380)

BLISS: Biochemical changes associated with decreased stress and increased bliss (Vol. 1: 2–4; Vol. 2: 109–111; Vol. 3: 190, 191, 202–204; Vol. 5: 356, 363–368)

SELF-REFERRAL: Refinement of local feedback mechanisms resulting in health and high performance (Vol. 1: 21; Vol. 3: 227–231; Vol. 5: 378, 380)

UNBOUNDEDNESS: The EEG of unbounded awareness (restful alertness) maintained during the cycle of waking, dreaming, and sleep (Vol. 1: 19, 20, 25; 102; Vol. 5: 356, 373)

NOURISHING: Improved health (Vol. 1: 32–44; Vol. 2: 124–131; Vol. 3: 232–247; Vol. 4: 298–300; Vol. 5: 363, 376–380)

IMMORTALITY: Reversal of biological age and increased longevity (Vol. 3: 242, 245–247; Vol. 5: 376, 380)

OMNIPRESENCE: DNA, the total potential of the physiology present in every cell, expressed more perfectly as indicated by holistic improvements in all areas of the physiology (Vols. 1–5)

INFINITE CORRELATION: Increased intercorrelation of all areas of the physiology—increased EEG synchrony and coherence, improved physiological efficiency and stability, improved general health, improved motor, perceptual, and athletic performance (Vols. 1–5)

INVINCIBILITY: Increased resistance to disease, increased resistance to stress, increased strength and flexibility of the nervous system (Vol. 4: 301, 313; Vol. 5: 368, 378)

Psychological

ALL POSSIBILITIES: Development of personality, increased self-actualization, self-supportiveness, and emotional stability (Vol. 1: 64, 67, 69, 70, 72, 74, 76, 78; Vol. 2: 144, 151, 153, 155; Vol. 3: 239; Vol. 5: 395)

OMNISCIENCE: Increased intelligence, foresight, ability to deal with abstract and complex situations, and broader comprehension and improved ability to focus attention (Vol. 1: 55, 62; Vol. 2: 132, 153; Vol. 3: 259, 261; Vol. 4: 307; Vol. 5: 384, 389, 392, 393)

FREEDOM: Increased spontaneity, less susceptibility to habitual behavior, increased independence (Vol. 1: 69, 70; Vol. 2: 139; Vol. 3: 277; Vol. 4: 308, 316)

UNMANIFEST: Experience of transcendental consciousness, increased inner calm and tranquility, greater ability to bring inner self into healthy expression (Vol. 1: 2, 7, 8, 20, 21, 67; Vol. 3: 197, 213, 216, 218; Vol. 4: 316)

SIMPLICITY: Increased naturalness, greater spontaneity, greater ability to bring the inner self to healthy expression (Vol. 1: 64, 65, 69, 70, 76, 77; Vol. 2: 141, 151, 153; Vol. 3: 277, 290; Vol. 4: 308, 316)

TABLE 1 (CONTINUED)
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AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Psychological (continued)

OMNIPOTENCE: Increased ability to think and act in the present (Vol. 1: 58, 69, 70, 76; Vol. 2: 134, 136, 151, 152, 153, 155)

TOTAL POTENTIAL OF NATURAL LAW: Improved perception, psychomotor performance, orderliness of thinking and recall, development of feelings, and increased ego development (Vols. 1–5)

DISCRIMINATIVE: Increased discrimination, selective attention, intelligence, ability to assign priorities (Vol. 1: 55, 71; Vol. 2: 123, 164; Vol. 3: 256; Vol. 4: 300; Vol. 5: 390)

FULLY AWAKE WITHIN ITSELF: Increased mental clarity and wakefulness, experiences of higher states of consciousness (Vol. 2: 147; Vol. 5: 395)

BOUNTIFUL: Enhanced inner well-being and positive values (Vol. 2: 147; Vol. 4: 300; Vol. 5: 310, 380, 394, 426)

INFINITE SILENCE: Experience of transcendental consciousness, increased inner calm and tranquility (Vol. 1: 2, 7, 20, 21, 65, 73, 77, 99–102; Vol. 2: 150; Vol. 3: 197, 213, 216, 218, 258; Vol. 4: 308, 316)

INFINITE DYNAMISM: Increased liveliness, vigor, persistence, bravery, and action-oriented nature (Vol. 1: 65, 73, 77; Vol. 2: 153; Vol. 3: 277, 290)

PURE KNOWLEDGE: Increased intelligence, mathematical intuition, and memory (Vol. 1: 53, 55, 58, 103; Vol. 2: 134, 136, 150; Vol. 3: 257, 261; Vol. 4: 307; Vol. 5: 387, 389, 390, 392, 393, 417)

INFINITE ORGANIZING POWER: Increased directedness, innovation, and creativity (Vol. 1: 62, 63, 103; Vol. 2: 150; Vol. 3: 257, 260; Vol. 4: 294, 305; Vol. 5: 392, 395)

EVOLUTIONARY: Increased growth rate of intelligence, learning ability, and self-actualization (Vol. 1: 55–57, 64, 67–78; Vol. 2: 151–155; Vol. 3: 239, 265; Vol. 5: 380, 386, 389, 390, 395, 415.)

PERFECT ORDERLINESS: Increased efficiency of concept learning, improved academic performance (Vol. 1: 59–61; Vol. 3: 219; Vol. 4: 306; Vol. 5: 380, 385, 386, 387, 391)

SELF-SUFFICIENCY: Increased self-sufficiency, self-reliance, self-supportiveness, autonomy, independence, and ego strength (Vol. 1: 64, 65, 67, 69, 70, 72, 76, 77, 94; Vol. 2: 150, 153; Vol. 3: 277, 290; Vol. 4: 308, Vol. 5: 395)

PURIFYING: Decreased anxiety, hostility, and depression (Vol. 1: 54, 55, 65, 67, 74, 77, 78, 92, 95; Vol. 2: 137, 142, 143, 147, 150, 158, 160; Vol. 3: 238, 239, 268–269, 273, 277, 278, 280, 290; Vol. 4: 308, 310, 314; Vol. 5: 370)

INFINITE CREATIVITY: Enhanced creativity, resourcefulness, and innovation, greater open-mindedness, and greater flexibility of construction of reality (Vol. 1: 62, 63, 103; Vol. 2: 150, 152; Vol. 3: 257, 260; Vol. 4: 294, 305; Vol. 5: 392, 395)

INTEGRATING: Increased integration, unity, and wholeness of personality; greater ability to think and act efficiently in the present (Vol. 1: 64, 67, 69, 70, 72, 74, 76, 95, 78; Vol. 2: 144, 151, 153, 155; Vol. 3: 239; Vol. 5: 395)

HARMONIZING: Increased ability to see the opposites of life as meaningfully related, increased harmony of heart and mind, (Vol. 1: 76; Vol. 2: 150, 152; Vol. 4: 315, 349)

PERFECT BALANCE: More balanced mood; increased emotional stability; greater calm in frustrating situations (Vol. 1: 65, 77, 87, 93, 95; Vol. 2: 138, 150, 153, 158; Vol. 3: 241, 273, 277 290; Vol. 4: 308, 316)

TABLE 1 (CONTINUED)
SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
DEVELOPING IN THE INDIVIDUAL AND SOCIETY THROUGH MAHARISHI'S
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AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Psychological (continued)

BLISS: Experience of bliss consciousness, happiness and well-being (Vol. 1: 2, 65, 67, 77, 90; Vol. 2: 147, 150; Vol. 3: 197, 213, 216, 258, 277, 290; Vol. 4: 300, 308, 310; Vol. 5: 380)

SELF-REFERRAL: Increased field independence; greater inner locus of control (Vol. 1: 51, 52, 69, 94, 103; Vol. 3: 255, 257, 259; Vol. 4: 307; Vol. 5: 384, 389)

UNBOUNDEDNESS: Growth of higher states of consciousness, increased intrinsic spirituality, self-confidence, and self-assuredness (Vol. 1: 65, 77; Vol. 2: 150, 156; Vol. 3: 261, 277, 290; Vol. 5: 395, 397, 412, 418, 419, 423–430)

NOURISHING: Increased ability to bring the inner self to healthy expression; greater commitment to personal growth (Vol. 1: 69, 70, 72; Vol. 2: 138, 141, 151, 153)

IMMORTALITY: Benefits for the elderly—improved perception, learning ability, and well-being (Vol. 5: 380, 393)

OMNIPRESENCE: Expansion of territory of influence through increased intelligence, creativity, memory, academic performance, compassion, happiness, and self-actualization (Vols. 1–5)

INFINITE CORRELATION: Increased ability to connect past, present, and future meaningfully; spontaneous organization of memory; increased learning ability (Vol. 1: 56–58, 64, 67, 69, 70, 72, 74, 76, 78, 95; Vol. 2: 134, 136, 144, 151, 153, 155; Vol. 3: 239, 265; Vol. 4: 300; Vol. 5: 380, 386, 395)

INVINCIBILITY: Increased foresight, vigor, persuasiveness, forcefulness, and influence (Vol. 1: 65, 69, 70, 76, 77; Vol. 2: 151, 153, 155; Vol. 3: 277)

Sociological

ALL POSSIBILITIES: Increased respect, trust, social responsibility, and job performance; decreased drug abuse, prison recidivism (Vol. 1: 67, 96, 97; Vol. 2: 138, 150, 158, 164; Vol. 3: 277, 278; Vol. 4: 314, 353; Vol. 5: 398, 420, 421)

OMNISCIENCE: Improved ability to appreciate others, greater sensitivity to the feelings of others, increased moral reasoning, greater ability to be objective and fair-minded (Vol. 1: 73; Vol. 3: 223, 271, 294; Vol. 4: 304, 316)

FREEDOM: Decreased vulnerability, increased tolerance, decreased tendency to domineer (Vol. 1: 62, 77; Vol. 2: 147, 150, 153, 164; Vol. 3: 266, 268; Vol. 4: 308, 316)

UNMANIFEST: Growth of inner fulfillment independent of outside stimulation, less tendency to worry about other people's opinions; less interest in superficial social contacts (Vol. 2: 164; Vol. 3: 249; 268)

SIMPLICITY: Increased trust; growth of a more tactful, forgiving, and agreeable nature, increased good naturedness, friendliness, and loyalty (Vol. 1: 67, 73, 76; Vol. 2: 138, 150, 153)

OMNIPOTENCE: Increased morale, facilitative leadership, outgoingness and tendency to participate (Vol. 1: 73; Vol. 2: 150, 153; Vol. 5: 388)

TOTAL POTENTIAL OF NATURAL LAW: Improved family life, educational outcomes, prison rehabilitation; effective drug and alcohol abuse rehabilitation (Vols. 1–5)

DISCRIMINATIVE: Greater selectivity in personal relationships, increased moral maturity (Vol. 1: 91; Vol. 3: 265, 268, 270; Vol. 4: 309; Vol. 5: 416)

TABLE 1 (CONTINUED)
SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
DEVELOPING IN THE INDIVIDUAL AND SOCIETY THROUGH MAHARISHI'S
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AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Sociological (continued)

FULLY AWAKE WITHIN ITSELF: High level of moral atmosphere, increased social maturity, improved ability to appreciate others (Vol. 2: 138; Vol. 3: 261, 271; Vol. 4: 309; Vol. 5: 371)

BOUNTIFUL: Increased altruism; more sympathetic, helpful, caring nature (Vol. 1: 71, 73; Vol. 2: 138; Vol. 4: 316)

INFINITE SILENCE: Greater respect for the views of others, increased intrinsic spirituality, growth of a more tactful, forgiving, agreeable nature (Vol. 1: 73; Vol. 2: 153, 164; Vol. 5: 395)

INFINITE DYNAMISM: Greater organizational ability and productivity, greater ability to accomplish more with less effort (Vol. 1: 96, 97; Vol. 2: 161, 164; Vol. 5: 399)

PURE KNOWLEDGE: Enhanced academic atmosphere in a university setting, greater commitment to higher education (Vol. 4: 304)

INFINITE ORGANIZING POWER: Increased leadership ability, persuasiveness, forcefulness, and effectiveness (Vol. 1: 65, 73, 77; Vol. 2: 153, 161; Vol. 3: 277)

EVOLUTIONARY: Increased capacity for warm interpersonal relations and social responsibility (Vol. 1: 69, 70, 73, 76, 77; Vol. 2: 138, 149, 151, 153, 158; Vol. 3: 268, 277, 290; Vol. 4: 316)

PERFECT ORDERLINESS: Greater organizational ability and productivity; increased order in all areas of society (Vol. 1: 79–98; Vol. 2: 157–166; Vol. 3: 276–288; Vol. 4: 313–337; Vol. 5: 398–411)

SELF-SUFFICIENCY: Less interest in superficial social contacts; greater marital satisfaction; increased self-sufficiency of children with learning problems (Vol. 2: 165, 169; Vol. 3: 268; Vol. 4: 315; Vol. 5: 400)

PURIFYING: Decreased drug and alcohol abuse, school dropouts, recidivism, accidents, and addictive disorders (Vol. 1: 73, 79–86, 89, 90, 95; Vol. 2: 139, 153, 157 161–163; Vol. 3: 239, 247, 277, 282, 283, 285–287; Vol. 4: 313, 351, 398)

INFINITE CREATIVITY: Greater organizational ability; increased productivity; increased outgoingness and tendency to participate; improved work, personal, and family relationships (Vol. 1: 73, 96, 97; Vol. 2: 150, 153., 164; Vol. 5: 399, 400)

INTEGRATING: Increased friendliness, ability to cooperate with others and to express one's feelings spontaneously (Vol. 1: 64, 65, 69, 70, 73, 76, 77; Vol. 2: 151, 153, 161, 164; Vol. 3: 277, 290; Vol. 4: 316)

HARMONIZING: Greater family harmony and increased capacity for warm interpersonal relationships (Vol. 1: 69, 70, 76, Vol. 2: 149, 151, 153, 165; Vol. 3: 268, 277, 290; Vol. 4: 316)

PERFECT BALANCE: Increased respectfulness for the views of others, appreciation of others, and tolerance of authority; greater sense of social responsibility (Vol. 1: 65, 77; Vol. 2: 138, 158, 164; Vol. 3: 271, 290)

BLISS: Greater happiness in family life; more positive appraisal of others; increased good humor (Vol. 1: 65, 77; Vol. 2: 165; Vol. 3: 277, 290; Vol. 4: 308; Vol. 5: 394)

SELF-REFERRAL: Greater empathy, the ability to see others in terms of oneself (Vol. 1: 65, 77; Vol. 2: 149; Vol. 3: 277, 290)

UNBOUNDEDNESS: Greater satisfaction with one's relationship to God and religion, greater respect for traditional religious values, increased sense of social adequacy (Vol. 1: 71; Vol. 2: 138; Vol. 5: 371)

NOURISHING: Growth of a more sympathetic, helpful, and caring nature (Vol. 1: 73, 76, 77; Vol. 2: 153; Vol. 3: 268, 277, 290; Vol. 4: 316)

TABLE 1 (CONTINUED)
SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
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AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Sociological (continued)

IMMORTALITY: Younger biological age compared to population norms and controls (Vol. 3: 242, 245, 246)

OMNIPRESENCE: Increased influence in social relationships; effective programs for all areas of society—health, mental health, stress, education, business and industry, crime, rehabilitation, drug abuse (Vols. 1–5)

INFINITE CORRELATION: Increased ability to see man as essentially good, improved ability to appreciate others, greater respect for the views of others, greater attentiveness to others, improved relations with supervisors and co-workers (Vol. 1: 76, 96, 97; Vol. 2: 153, 164, 165; Vol. 3: 266, 271; Vol. 5: 394)

INVINCIBILITY: Increased strength of family life and all other areas of society (Vol. 1: 79–98; Vol. 2: 157–166; Vol. 3: 276–290; Vol. 4: 313–355; Vol. 5: 398–421)

Ecological

ALL POSSIBILITIES: *Maharishi Effect*—All possible improvements in quality of life (Vol. 1: 98; Vol. 2: 166; Vol. 4: 318–320, 336, 337; Vol. 5: 409, 411)

OMNISCIENCE: *Maharishi Effect*—Solution to problems that are unsolvable by human intelligence including crime, global conflict and terrorism; more positive, evolutionary statements of heads of state world-wide (Vol. 4: 322, 335, 337; Vol. 5: 409, 410, 411)

FREEDOM: *Maharishi Effect*—Improved quality of life (decreased mortality, cigarette consumption, unemployment, etc)(Vol. 4: 321, 332; Vol. 5: 401, 407, 408)

UNMANIFEST: *Maharishi Effect*—Unseen influence of coherence decreasing turbulence and crime in society and increasing progress towards peace (Vol. 1: 98; Vol. 2: 166; Vol. 4: 318–320, 323, 325, 326, 333, 334, 337; Vol. 5: 401, 402)

SIMPLICITY: *Maharishi Effect*—One simple solution to improving quality of life: decreased rates of infant mortality, suicides, alcohol consumption, divorce, traffic fatalities, crime, etc. (Vol. 4: 332)

OMNIPOTENCE: *Maharishi Effect*—Powerful, world-wide influence of coherence: Increased harmony in international affairs, etc. (Vol. 4: 322; Vol. 5: 404–406, 409)

TOTAL POTENTIAL OF NATURAL LAW: *Maharishi Effect*—Improved quality of life in cities and metropolitan areas, provinces and states, nations, and the whole world (Vols. 1–5)

DISCRIMINATIVE: *Maharishi Effect*—Selective increase in all positive trends and reduction of all negative trends (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

FULLY AWAKE WITHIN ITSELF: *Maharishi Effect*—Increased positivity of national mood, increased confidence, optimism, and economic prosperity (Vol. 4: 323, 329, 333, 336, 337; Vol. 5: 403–406, 411)

BOUNTIFUL: *Maharishi Effect*—Improved quality of life (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

INFINITE SILENCE: *Maharishi Effect*—Decreased turbulence and violence in society; increased harmony in international affairs, increased peace (Vol. 4: 322, 337; Vol. 5: 409, 410)

INFINITE DYNAMISM: *Maharishi Effect*—Improved economy as measured by a monthly index of

TABLE 1 (CONTINUED)
SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
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AREAS OF LIFE IN WHICH THE QUALITIES OF THE UNIFIED FIELD ARE ENLIVENED

Ecological (continued)

decreased inflation and unemployment (Vol. 5: 403–406)

PURE KNOWLEDGE: *Maharishi Effect*—More positive, evolutionary statements and actions by heads of state (Vol. 4: 337; Vol. 5: 409)

INFINITE ORGANIZING POWER: *Maharishi Effect*—Decreased problems: reduced motor vehicle accidents, homicides, and suicides, etc. (Vol. 4: 337; Vol. 5: 407, 408)

EVOLUTIONARY: *Maharishi Effect*—Improved quality of life including less crime, and fewer work days lost in strikes (Vol. 4: 317–337; Vol. 5: 401–411)

PERFECT ORDERLINESS: *Maharishi Effect*—Decreases in all categories of crime, accidents, and diseases; decreased political violence and turbulence in society (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

SELF-SUFFICIENCY: *Maharishi Effect*—Improved national economic health (reduced inflation and unemployment); decreased national problems (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

PURIFYING: *Maharishi Effect*—Decreased crime, disease, accidents, fires, infant mortality, suicide, divorce, civil cases reaching trial, pollution, and war (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

INFINITE CREATIVITY: *Maharishi Effect*—Increased creativity (increased patent applications, economic prosperity, progress towards peace, positive statements and actions of heads of state (Vol. 4: 322, 323, 329, 333, 335–337; Vol. 5: 403–406, 409, 411)

INTEGRATING: *Maharishi Effect*—Increased integration of international affairs, criminal justice, economics, traffic safety, health, education, and welfare (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

HARMONIZING: *Maharishi Effect*—Increased harmony among conflicting factions in society (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

PERFECT BALANCE: *Maharishi Effect*—Increased balance of nature as indicated by decreased air pollution, homicide, suicides, fetal deaths, etc. (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

BLISS: *Maharishi Effect*—Increased bliss in collective consciousness as indicated by fewer problems (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

SELF-REFERRAL: *Maharishi Effect*—Growth of the ability to see others in terms of the oneself in the larger society as indicated by decreased crime (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

UNBOUNDEDNESS: *Maharishi Effect*—Growth of coherence throughout the world from a single group practicing Maharishi's TM-Sidhi program as evidence of an unbounded field of consciousness (Vol. 4: 336, 337; Vol. 5: 411)

NOURISHING: *Maharishi Effect*—Increased positive trends, decreased negative trends (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

IMMORTALITY: *Maharishi Effect*—Decreased mortality rates (Vol. 4, 321, 332; Vol. 5: 401)

OMNIPRESENCE: *Maharishi Effect*—Improvements in every aspect of city, state, national, and international life (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

TABLE 1 (CONTINUED)
SCIENTIFIC RESEARCH VALIDATING THE QUALITIES OF THE UNIFIED FIELD
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Ecological (continued)

INFINITE CORRELATION: *Maharishi Effect*—Increased correlation among the members of the ecosphere as indicated by improved quality of national life: increased gross national product and number of degrees conferred, and decreased suicides, divorce, traffic fatalities, crime, etc. (Vol. 4: 332)

INVINCIBILITY: *Maharishi Effect*—Development of a problem-free, invincible society (Vol. 1: 98; Vol. 2: 166; Vol. 4: 317–337; Vol. 5: 401–411)

Invincibility

Maharishi's (1986b) philosophy of world peace strongly emphasizes invincibility. The first five points of this philosophy state:

1. Invincibility is the key to world peace.
2. Invincibility to every nation is the only ground for permanent peace in the world.
3. Lack of invincibility even in one country will render world peace fragile.
4. It must be emphasized that invincibility for every nation is the only effective means for permanent peace on earth. Lack of invincibility even in one nation will render world peace fragile. Therefore, we have to take a holistic approach.
5. The only approach that will be holistic is one that will simultaneously raise all nations to the level of invincibility. (p. 2)

By invincibility, Maharishi means alliance with the all-powerful source of natural law, the unified field of nature's intelligence, enlivened in the individual and society.

Dr. Hagelin's derivation of *Invincibility* from the Lagrangian of the superstring (Figure 1) reads as follows: "A non-Abelian gauge field dynamically upholds its own invariance under local symmetry transformations" (please refer to Hagelin's article, p. 71, in this issue). Non-Abelian means that the field has the self-referral or self-interacting property of consciousness; it dynamically upholds the invariance of the laws of nature under a local (space-time dependent) symmetry transformation. A gauge field displays the invincible power of natural law, because it maintains the invariance of the laws of nature under all local symmetry transformations.

Physiological invincibility. In Table 1 we see that increased invincibility on the level of the physiology is indicated by "increased resistance to disease, increased resistance to stress, increased strength and flexibility of the nervous system." (The references in Table 1 are to the papers in the five volumes of *Scientific Research on the Transcendental Meditation and TM-Sidhi Program: Collected Papers*; Orme-Johnson & Farrow, 1977; Chalmers, Clements, Schenkluhn, & Weinless, 1989a, 1989b, 1991; Wallace, Orme-Johnson, & Dillbeck, in press).⁷ Increased resistance to disease is demonstrated by many studies. Figure 1 cites a five-year epidemiological study of

health insurance statistics that shows a more than 50% reduction in sickness rates in 2,000 practitioners of Maharishi's Transcendental Meditation technique, with reduced medical care utilization in all major categories of disease (Orme-Johnson, 1987, paper 378).⁸

Table 1 cites two studies showing increased resistance to stress. Brooks & Scarano (1986, paper 313) found that the Transcendental Meditation technique reduced symptoms of post-traumatic stress syndrome in Vietnam veterans. The second study investigated the effects of the Transcendental Meditation technique on Type A individuals, who tend to chronically feel time pressure and get angry easily, resulting in a high risk of heart disease. In this study, subjects were exposed to psychological stress, which usually elicits an abnormal reaction in Type A subjects. However, the study found normal neuroendocrine reactivity patterns in meditating Type A subjects, indicating that the Transcendental Meditation technique changed their style of physiological reactivity to a healthier pattern (Schneider, Mills, Schramm, & Wallace, 1987, paper 368).

Strength of the nervous system is a concept found in Russian physiology and based on the work of Pavlov; it is indicated by the ability to react faster under conditions of stressfully high levels of stimulation, an ability which was found in subjects practicing Maharishi's Transcendental Meditation technique. The study also indicated increased sensitivity of the nervous system, which was shown by faster reactions at low levels of stimulation near the detection threshold (Schwartz, 1979, paper 301). Thus, physiological invincibility is indicated by the ability to remain healthy and function at a high level of reactivity under a wide range of conditions, just as a gauge field maintains the invariance of the laws of nature under any local conditions.

Psychological invincibility. Psychological invincibility is indicated by "increased foresight, vigor, persuasiveness, forcefulness, and influence." These findings, indicated by personality research, reflect the stabilization of transcendental consciousness in the mind through regular practice of the Transcendental Meditation technique. Since transcendental consciousness is the unified field of nature's intelligence, it is the source and cause of events. Thus, when awareness is established at this level, the sequential unfoldment of events can be better foreseen, which explains the increased foresight found in meditators. Furthermore, when the mind functions from the source of creation, which is its own essential nature, it is naturally more vigorous, persuasive, forceful, and influential. Hence, it is more invincible. Psychological invincibility thus arises from the ability to spontaneously maintain the essential symmetry of the mind, transcendental consciousness, under any conditions, just as a gauge field, no matter what local type of transformation, upholds the invariant structure of the Lagrangian.

Sociological invincibility. Sociological invincibility is indicated by "increased

⁷An Annotated Bibliography of 538 papers appearing in *Collected Papers* Vols. 1-6 as well as copies of the original research papers are available from the Psychology Department, Reprint Office, DB 1118, Maharishi International University, 1000 North Fourth St., Fairfield, IA, 52557-1118.

⁸We added the paper numbers from Vols. 1-5 of the *Collected Papers* to the text references for the research discussed in this section. The *Collected Papers* numbers correspond to the referencing system used in Figure 2. References where there is not a *Collected Papers* number denote papers that have appeared since Vol. 5 was compiled. These papers will go into Vol. 6, which is still in preparation and is not numbered yet.

strength of family life and of all other areas in society,” as found in the 101 studies cited in Table 1. For example, greater marital satisfaction (Aron & Aron, 1982, paper 315) stabilizes the core family, making it less likely to disband under conditions of stress and challenge; the family also becomes more stable under change, like a gauge field.

Decreased drug abuse in all categories, including alcohol and tobacco, strengthens society, enabling it to withstand destructive internal and external forces (see drug abuse reviews by Clements, Krenner, & Molk, 1988, paper 421; and Gelderloos, Walton, Orme-Johnson, & Alexander, 1991). Strengthening of society from within is also indicated by research showing increased effectiveness of criminal rehabilitation, including decreased recidivism (Bleick & Abrams, 1987, paper 398; please refer to review by Dillbeck & Abrams, 1987, paper 420).

Ecological invincibility. Ecological invincibility is demonstrated by research on “the Maharishi Effect—development of a problem-free, invincible society.” The Maharishi Effect is the phenomenon of increased coherence in society as a whole that is generated by 1% or more of a population practicing the Transcendental Meditation technique, or the square root of 1% practicing the Transcendental Meditation and TM-Sidhi program collectively in one place (please refer to papers by Hagelin, Orme-Johnson, Alexander, Davies, and Cavanaugh in this issue). For example, eight studies published in *The Journal of Mind and Behavior* have shown decreased crime and improved general quality of life (Dillbeck, Cavanaugh, Glenn, Orme-Johnson, & Mittlefehldt, 1987, paper 401; Dillbeck, Banus, Polanzi, & Landrith 1988, paper 402). Another study published in *Social Indicators Research* found a decrease in the number of violent deaths in the categories of motor vehicle fatalities, homicide, and suicide in the U.S. (Dillbeck, 1990a, paper 407). Two papers published in the *Journal of Conflict Resolution* found a reduction in war fatalities and war intensity in Lebanon as well as general improvement in the quality of life in Israel as a result of group practice of the Transcendental Meditation and TM-Sidhi program in Jerusalem (Orme-Johnson et al., 1988, paper 333; Orme-Johnson, Alexander, & Davies, 1990). Thus, the internal coherence in the nation, which is essential for invincibility, is increased by Maharishi’s Transcendental Meditation and TM-Sidhi program.

According to Maharishi’s philosophy of world peace, a nation that is internally strong because of its alliance with natural law will be invincible, yet it will radiate an influence of friendliness and harmony, without exhibiting any weaknesses that invite attack (Maharishi Mahesh Yogi, 1986b). Consequently, other nations will quite naturally and spontaneously respond to it with respect, cordiality and an intention to cooperate for mutual benefit.

Maharishi (1986a) states

The best means of defense is to radiate this enrichment, to radiate an influence of harmony to the neighbor. Feed the neighbor with increasing charm, harmony, and happiness. Let these beautiful, positive qualities be radiated from the national consciousness. A soothing, fresh air will always come from the borders of the country. Then all its neighbors will love the country. The way to independence and self-reliance, the way to be completely free from fear, is to amass positive values by enlivening in national consciousness the self-sufficiency that belongs to the unified field of natural law. Radiate that unified influence to the neighboring countries, and one’s own country will always be loved by all those that surround it. This is how to defend oneself. (p. 142)

Maharishi points out that invincibility arises when others view one as being like themselves. When collective consciousness is permeated with coherence, it becomes quite natural to view others in terms of oneself, because that is the deeper reality at a more unified level of life. From the perspective of the ultimate unified level of existence, the other actually is nothing but the expression of one's own self, and when this perspective predominates in the collective awareness of society, the Vedic ideal of world peace will be the prevailing sentiment of nations:

vasudhaiv kutumbakam
the world is my family
Maha Upanishad, 6.71

Thus Maharishi's philosophy of world peace makes the surprising discovery that invincibility, which has the ring of power, is enlivened on the level of peace. The result is that peace established through Maharishi's approach will be powerful, and power on earth will be peaceful (Maharishi Mahesh Yogi, 1986b, p. 20).

Harmonizing

One of the defining characteristics of peace is its harmonizing value, bringing opposite factions or tendencies into accord. Dr. Hagelins, derivation of *Harmony* from the Lagrangian of the superstring (Figure 1) states: "Supersymmetry unifies completely opposite values—bose and fermi fields—within the context of a single superfield"(please refer to Hagelin's article, p. 71, in this issue). Fermi fields give rise to those fundamental aspects of natural law that create structure by virtue of their property of not sharing the same state (the Pauli exclusion principle). Electrons are the most well-known example: Because they cannot occupy the same quantum state, they build up the electron shells of the atom, giving rise to the different chemical properties that are at the basis of the diversity of the universe at the atomic level. Bose fields, such as photons, on the other hand, have the tendency to create coherence by all occupying the ground state (Bose condensation). The universe needs both fermions and bosons. Without fermions, the universe would collapse into nondifferentiation. Without bosons, it would fly apart in a paroxysm of mutual antagonism. Only at the level of the unified field are these two completely opposite field types united, thus giving rise to the entire universe.

From the perspective of Maharishi's Vedic Science and Technology, the integration of all opposite values is possible, because everything ultimately originates from and is an expression of the one unified field of nature's intelligence. Diversity arises from the different modes of self-interaction of the field, which create different point values in the unbroken field, like waves appearing as different entities on the surface of the ocean. At the unified level, the unbroken wholeness of the ocean of life underlying the waves unites all the diverse waves. At the depth of the ocean, all the previously diverse and completely opposite tendencies of the surface are harmoniously unified (Maharishi Mahesh Yogi, 1986a).

Physiological harmony. In Table 1, "harmonizing" on the physiological level is indicated by the "maintenance of restfulness and alertness, inner silence and dynamic activity." The first paper cited is by Banquet and Sailhan (1974, paper 19) of Harvard Medical School and Institute La Rochefoucauld, Paris, respectively. Their research

showed EEG indications of inner wakefulness during sleep as evidence that transcendental consciousness, the experience of the unified field, the source of peace, is maintained even during sleep. Because transcendental consciousness is the junction point between and the source of the three ordinary states of waking, dreaming, and sleep, it alone can harmonize their activities (Maharishi Mahesh Yogi, 1972; Travis, 1990). When an individual experiences transcendental consciousness, mind and physiology assume the harmonizing quality of the unified field, and consequently behavior is more effective and in accord with the evolutionary purpose of natural law (Maharishi Mahesh Yogi, 1967; please refer to Alexander and Orme-Johnson articles in this issue).

In order for these peace-generating qualities to be stabilized in the physiology, the experience of transcendental consciousness must alternate with activity outside of meditation. Maharishi (1967) explains that alternating the Transcendental Meditation program with activity habituates the physiology to maintain transcendental consciousness at all times, even during deep sleep, giving rise to full integration of the qualities of peace in the individual (p. 314). Maharishi (1972) describes seven major states of consciousness, of which waking, dreaming, and sleep are but the first three. The higher states, transcendental consciousness (the fourth), cosmic consciousness (the fifth), God consciousness (the sixth), and unity consciousness (the seventh) describe a sequence of increasing expression of the peace-generating qualities of the unified field in the physiology and personality in the course of the individual's development to complete enlightenment in unity consciousness (please also refer to Alexander and Boyer, 1989). Maintenance of transcendental consciousness as an unbroken continuum of unbounded awareness harmonizes the cycle of waking, dreaming, and sleep, as indicated by the Banquet and Sailhan (1974) research. It provides evidence for the growth of the fifth state of consciousness, cosmic consciousness, the first stable state of enlightenment and the basis of a stable state of peace. Banquet's and Sailhan's research on the EEG correlates of rising cosmic consciousness has been extended by Mason, Alexander, Travis, and Gackenbach (1990) at MIU.

Additional research cited in Table 1 shows further evidence of the harmonizing effect of the Transcendental Meditation technique on the physiology. EEG coherence, for example, serves as a precise measure of the degree of harmony between the bioelectric activity of different cortical areas. High levels of brain wave coherence are correlated with greater creativity, neurological efficiency, flexibility of concept learning, and moral reasoning (Dillbeck, Orme-Johnson, & Wallace, 1981, paper 219; Orme-Johnson & Haynes, 1981, paper 216; Nidich, Ryncarz, Abrams, Orme-Johnson, & Wallace, 1983, paper 223). EEG coherence increases during meditation, continues to be high after meditation, and, with repeated practice of the Transcendental Meditation technique, increases outside of meditation as well (e.g., Levine, 1977, paper 20; Dillbeck & Bronson, 1981, paper 217). These results indicate stabilization of the harmonizing effects of transcendental consciousness on the brain's physiology in the growth to cosmic consciousness.

Other studies cited in Table 1 show harmonizing effects on the autonomic nervous system, which regulates the body's deployment and restoration of energy resources. Practitioners of the Transcendental Meditation technique were found to possess greater

autonomic stability and recover more quickly from stress than nonmeditating controls (Orme-Johnson, 1973, paper 25). Stability of the autonomic nervous system indicates harmonious functioning of all the various levels of control that regulate the system: spinal ganglia, brain stem, cerebral cortex, and endocrine system. A meta-analysis of 31 studies confirmed that practitioners of Maharishi's Transcendental Meditation technique have greater autonomic stability as indicated by lower baseline levels of heart rate, respiration rate, spontaneous skin resistance responses, and plasma lactate (Dillbeck & Orme-Johnson, 1987, paper 356).

Psychological harmony. The harmonizing quality of the unified field is indicated on the level of psychology by research showing "increased ability to see the opposites of life as meaningfully related, increased harmony of heart and mind." These are qualities of self-actualized persons and are measured by tests of self-actualization. A meta-analysis of 40 studies by Alexander, Rainforth, and Gelderloos (1991) found that the Transcendental Meditation technique increases self-actualization significantly more than do other meditation and relaxation techniques (please refer to Alexander's article in this issue). The main reason for the effectiveness of the Transcendental Meditation technique in increasing self-actualization is that transcendental consciousness is the direct experience of the Self, the unified field of nature's intelligence.

In his commentary on the Bhagavad-Gita, Maharishi (1967) describes transcendental consciousness as the state of unity in which all opposites coexist (pp. 50–52). Conflict, he explains, is the inevitable result of duality. Because the personality has a dual nature consisting of affective (heart) and cognitive (mind) processes, conflict and suffering are inevitable features of life. Psychological conflict can only be fully resolved and harmony prevail when life is firmly established in the unity of the Self (please also refer to Dillbeck, 1983, paper 349; Dillbeck, 1990b; Dillbeck & Alexander, 1989).

Sociological harmony. The harmonizing quality of the unified field is indicated in the realm of sociology by "greater family harmony and increased capacity for warm interpersonal relationships." Family harmony is demonstrated by a study of meditating families which found an increased ability for the spontaneous expression of warmth and affection, an increased ability to be sympathetic, compassionate, and understanding, as well as an increased ability to be objective, fair-minded, and reasonable (Marcus, 1977, paper 316). Increased capacity for warm interpersonal relationships is another feature of self-actualization and is demonstrated by the meta-analysis cited above (Alexander et al., 1991).

Ecological harmony. The growth of the harmonizing quality in the ecology is indicated by the "Maharishi Effect—increased harmony among conflicting factions in society." This is indicated by decreases in all categories of crime, including fewer violent crimes and homicides (e.g., Dillbeck et al., 1987, 1988, papers 401, 402; Dillbeck, 1990a, paper 407), decreased armed conflict among political antagonists (e.g., Orme-Johnson et al., 1988, paper 333), and increased friendliness of statements made by heads of state (Gelderloos, Frid, Goddard, Xue, & Löliger, 1988, paper 409).

Self-Sufficiency

Self-sufficiency means the ability to create what one needs from within one's own resources. It is fundamental to peace because only then will one not be tempted to take

from others. Nature is ultimately self-sufficient because the unified field creates the entire diversity of the universe from within itself through its self-referral activity.

Dr. Hagelin's description of the derivation of *Self-Sufficiency* from the Lagrangian of the superstring (Figure 1) reads as follows: "The structure and dynamics of the unified field is sufficient within itself to initiate spontaneous gauge and supersymmetry breaking radiatively, leading to the sequential unfoldment of the diversified structure of natural law illustrated in the chart" (please refer to Hagelin's article, p. 70, in this issue).

Unified field theories contain a large symmetry group which, due to the self-referral dynamic interaction of the quantum fields, spontaneously breaks in sequential stages to yield the symmetry group observed in nature. This displays the self-sufficiency of the laws of nature, whereby the unified field gives rise to all the diverse laws of nature through its own inherent dynamics without recourse to anything external.

Physiological self-sufficiency. Examples of research indicating the growth of physiological self-sufficiency are studies showing "decreased medical care utilization, decreased need for prescribed and nonprescribed drugs" (Table 1).

Psychological self-sufficiency. Psychological self-sufficiency is indicated by personality research showing "increased self-sufficiency, self-reliance, self-supportiveness, autonomy, independence, and ego strength."

Sociological self-sufficiency. Sociological self-sufficiency is shown by "less interest in superficial social contacts; greater marital satisfaction; increased self-sufficiency of children with learning problems," as examples of the research indicating this quality.

Ecological self-sufficiency. As with all other qualities of the unified field, ecological self-sufficiency is indicated by the "Maharishi Effect—improved national economic health (reduced inflation and unemployment); decreased national problems." The studies on increased economic self-sufficiency were published in the *Proceedings of the American Statistical Association, Business and Economics Statistics Section* (e.g., Cavanaugh, 1987, paper 403; Cavanaugh & King, 1988, paper 404; Cavanaugh, King, & Ertuna, 1989, paper 405; please also refer to Cavanaugh's article in this issue). Decreased national problems include decreases in an index of national crime, civil cases reaching trial, infectious diseases, infant mortality, suicides, cigarette consumption, alcohol consumption, divorce rate, and traffic fatalities, as well as increases in patent applications and gross national product (Orme-Johnson, Gelderloos, & Dillbeck, 1988, paper 332). Extensive problems such as these absorb the nation's creative resources and engage the government in an unending struggle. Through the Maharishi Effect, individuals throughout society find the self-sufficient level natural law enlivened in their lives, and, in the process of becoming more self-sufficient themselves, create a self-sufficient nation that is naturally at peace with itself and the world.

Bountiful

It has long been recognized that inequity between the "haves" and the "have nots"—the rich and the poor—is a major source of conflict and war. Although having and not having is often considered only in economic terms, money alone is not enough to provide complete fulfillment in life, as the economists Dr. Leibenthal and Dr. Cavanaugh pointed out at the conference. People certainly desire wealth, advantage, utility, reward, and gain, yet they also wish to see all their other desires fulfilled, aim-

ing at happiness and the removal of suffering. Moreover, no individual will be happy until he or she has found, and engages in, his or her own natural duty or *dharm*—the profession or activity that helps to unfold the individual’s unique potential, which is most evolutionary for him or her and at the same time contributes maximum to society. Finally, human beings need spiritual fulfillment. The mind naturally seeks higher states of consciousness, enlightenment, liberation, freedom.⁹ Maharishi (1967) points out that all the aims of life—wealth, professional achievement, happiness, and enlightenment—are simultaneously fulfilled when the unified level of natural law is enlivened in daily life, because it is the bountiful source of all creation.

Dr. Hagelin’s derivation of *Bountiful* from the Lagrangian of the superstring (Figure 1) reads as follows: “The energy eigenspectrum of the quantized string field contains an infinite tower of massive string modes in addition to all the massless modes responsible for the observable universe”(please refer to Hagelin’s article, p. 70, in this issue). This infinite tower of massive string modes reveals the infinitely bountiful structure of the laws of nature. Even though only a small fragment (corresponding to massless modes) are manifest in our low-energy universe, the infinitely bountiful structure of the laws of nature (all the massive and massless string modes) is essential to the consistent functioning of the laws of nature.

Physiological bountifulness. Through the practice of Maharishi’s Transcendental Meditation and TM-Sidhi program, the physiology becomes more bountiful as indicated by “improved health and vitality in all physiological systems” (Table 1).

Psychological bountifulness. Psychologically, increased bountifulness is suggested by “enhanced inner well-being and positive values,” reflecting the successful fulfillment of desires as well as stabilization of transcendental consciousness, which is the hallmark of developing higher states of consciousness (Maharishi Mahesh Yogi, 1967; Alexander & Boyer, 1989).

Sociological bountifulness. Bountifulness in social behavior is indicated by “increased altruism; more sympathetic, helpful, and caring nature,” which are the natural result of individuals engaging in their natural duty.

Ecological bountifulness. Through the Maharishi Effect, the unified field is enlivened in collective consciousness, increasing bountifulness in the ecology. Ecological bountifulness is indicated simply as “improved quality of life” (Table 1). Quality of life indices used in this research include measures of economic prosperity, such as increased GNP, indicating greater wealth in the nation as a whole. These studies represent only a small fraction of a large body of research on the effects of Maharishi’s Transcendental Meditation and TM-Sidhi program. All the existing 500 research studies could be interpreted as showing increased bountifulness in all areas of life (Orme-Johnson & Farrow, 1977; Chalmers et. al., 1989a, 1989b, 1991; Wallace et al., in press).

Bliss

In his Vedic Psychology, Maharishi (1967) brings to light that transcendental consciousness is a state of bliss, an experience of pleasure that far exceeds the pleasures

⁹This discussion of fulfillment is derived from the four aims of life described in Maharishi’s Vedic Science, namely *dharm*, natural duty; *arth*, wealth; *kam*, desire; and *moksh*, liberation (Maharishi Mahesh Yogi, 1967, pp. 427–428).

afforded by any sensory experience. The deep rest experienced during the practice of the Transcendental Meditation technique brings about the release of stress and normalization of physiological functioning. As a result, the mind is increasingly saturated with bliss. Regular experience of transcendental consciousness thus simultaneously normalizes physiological functioning and habituates the physiology to function in a style that maintains bliss at all times. With growing contentment based on a state of bliss consciousness, the mind is no longer overshadowed by sensory events; bliss provides a stable frame of reference for the mind. It is no longer bound by any relative experience, however pleasurable or painful it may be. Interpretation of stimuli is no longer in terms of unsatisfied desires. People and things are no longer evaluated in terms of their potential to satisfy one's desires (cf. Maslow, 1976). On the basis of the equanimity that bliss affords, the perception of the world is no longer distorted; behavior is motivated by the evolutionary needs of nature rather than by the unsatisfied desires of the individual. Thus, bliss anchors the mind in the absolute peace of transcendental consciousness, the basis for peace in society and the world (Maharishi Mahesh Yogi, 1967).

Dr. Hagelin finds *Bliss* in the Lagrangian of the superstring (Figure 1) as “expressed by the continuous effervescence of topological fluctuations at the Planck scale (‘space-time foam’) spontaneously arising from the nonperturbative dynamics of quantum gravity” (please refer to Hagelin’s article, p. 71, in this issue). This explains the nature of space and time at a fundamental level (the Planck scale). The explanation brings to light that the source of spacetime has an infinitely lively, self-interacting “bubbly” structure.

Physiological bliss. Bliss increases in the physiology through the Transcendental Meditation and TM-Sidhi program as indicated by “biochemical changes associated with decreased stress and increased bliss” (Table 1). Several studies, for example, show that the stress hormone cortisol decreases during Transcendental Meditation (e.g., Jevning, Wilson, & Davidson, 1978, paper 190) as does plasma lactate, which has been correlated with anxiety and distress (please refer to Dillbeck & Orme-Johnson, 1987, paper 356 for a meta-analysis). These reductions in the biochemical markers associated with stress indicate the release of stress as a condition for bliss to be experienced. Moreover, serotonin levels increase, reflecting normalization of physiological functioning. Higher levels of serotonin have been associated with happiness, well being, and bliss (Bujatti & Riederer, 1976, paper 110; Walton, et al., in review).

Psychological bliss. On the level of psychology, bliss is indicated by the “experience of bliss consciousness, happiness, and well-being.” These studies document the self-reported subjective experiences of transcendental consciousness as bliss consciousness.

Sociological bliss. As a result of bliss being established in individual minds, social behavior becomes characterized by “greater happiness in family life, more positive appraisal of others, increased good humor,” as shown by many research studies on Maharishi’s Transcendental Meditation and TM-Sidhi program (Table 1).

Ecological bliss. On the level of the ecology, bliss is evident in the “increased bliss in collective consciousness as indicated by fewer problems” (Table 1).

Conclusion

Maharishi (1986a, 1986b) has brought to light that the problem of creating a stable world peace is very complex on the manifest level of physiology, thinking, behavior, and the environment because in order to have peace, the different tendencies of the five billion people of the world have to be coordinated in such a way that their interests do not conflict with each another. If each person had only a thousand different thoughts per day, it would mean that five trillion thoughts would have to be coordinated every day in order to ensure peace. In principle, such a task could never be accomplished on the manifest level of the physiology, thinking, behavior, and environment. The problem is beyond the ability of the human intellect to fathom. However, Maharishi (1986a, 1986b) has pointed out that the solution is very simple and easy to accomplish by resorting to the unified level of natural law, because the unified field is already governing the entire universe of which human life is but a small fraction. This solution is easy because the unified field can be experienced in the simplest form of human awareness, transcendental consciousness. No effort is required to experience the unified field in this way, because the nature of transcendental consciousness is bliss, to which the mind is naturally and spontaneously attracted once it is given the proper direction through Maharishi's technology of consciousness. In order to bring the world to a state of peace, a sufficient number of us need only allow our minds to settle to a state of peace within ourselves—transcendental consciousness, the Self, the silent source of all human creativity and dynamism, the unified field of the intelligence of nature. Results of over 500 studies combined show that one simple operation of the mind transcending to its least excited state state through the Transcendental Meditation technique and operating from that level through the TM-Sidhi program creates holistic positive change in all areas of life, physiological, psychological, sociological, and ecological. All the peace-generating qualities of the unified field are simultaneously enlivened in all these areas. All the positive changes combined constitute the Maharishi Effect, because the rise of coherence in collective consciousness is embodied in the changes in the physiology, psychology, and social behavior of individuals.

We are very much aware that creating and maintaining peace is a collective enterprise, and we hope to help all those involved by establishing a firm foundation of coherence in collective consciousness that will support every approach to peace building. Our primary effort is to establish groups of 7,000–10,000 practitioners of Maharishi's Transcendental Meditation and TM-Sidhi program on every continent in order to create coherence in world consciousness. We envision—on the basis of Maharishi's profound theory and the extensive research on his programs—that the atmosphere of coherence created by such groups will facilitate all channels of diplomacy, Track One and Track Two. Negotiators will find less fear, both in themselves and in others, and will possess broader comprehension as well as increased awareness and sensitivity for other cultures. The central role of consciousness in biological evolution and in science in general will be acknowledged. Economic theory will broaden its perspective to embrace fulfillment on all levels of human aspiration, and view human society in terms of being in harmony with nature. The deeper levels of social structure, those ancient, forgotten cultural roots that serve as guidelines to structure life in accord with natural law in different geographic and climactic regions of the world, will be rediscovered and reinterpreted in the light

of a more profound understanding of natural law. Conflicting views and aspirations with regard to the new world order will be harmonized. Synergy will replace conflict. Collective memory will be less fear-driven, and society will tend to remember historical events that are more useful to peace and progress. On the ground of greater coherence in world consciousness, all the international and private organizations entrusted with the responsibility of resolving conflict and fostering cooperation among groups and nations will find success in their efforts, and the profession of conflict resolution will rise to a supreme level of skill and accomplishment. This is Maharishi's offer to the peace builders in today's world. We feel that this is a powerful technology that will help everyone, and we hope that everyone will help us implement it to create a stable world peace for the first time in human history.

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