

Maharishi's Vedic Science and Technology: The Only Means to Create World Peace

Bevan Morris

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

Abstract

The war in the Persian Gulf exemplifies the failure of government leaders throughout history to achieve peace either at the negotiation table or on the battlefield. It is a failure that will continue with the existing methods of creating peace. Government leaders have repeatedly ignored knowledge of a technology that has been available for over 35 years. The Vedic Science and Technology of Maharishi Mahesh Yogi includes the theoretical understanding and applied methodologies to create peaceful individuals—the basis of collective peace in society and in the world. Through the technologies of Maharishi's Vedic Science, an individual is able to experience transcendental consciousness, which physicist John Hagelin has convincingly argued is the experience of the unified field of natural law described by quantum physics. Maharishi explains that the loss of the intimacy with this unified field of natural law is the cause of all suffering in life. When individuals have no contact with the unified source of all the laws of nature in their own consciousness, they violate the laws of nature, which causes stress and strain in the individual. Accumulated stress in the environment created by millions of stressed individuals eventually erupts into war or other disasters. The principle that individuals can contact the unified field of natural law and create peace for themselves and others by experiencing transcendental consciousness has been verified by scientific research and has come to be known as the Maharishi Effect. What is necessary, and urgent, is the gathering—in India, Moscow, Holland and the United States—of groups of 7,000 world peace professionals practicing Maharishi's Transcendental Meditation and TM-Sidhi program together to create the Maharishi Effect. This will spread indomitable waves of peace and harmony in the environment and secure permanent peace in the family of nations.

Address correspondence to: Department of the Science of Creative Intelligence
Maharishi International University, 1000 North Fourth Street, DB 1157, Fairfield, IA 52557-1157
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Introduction

Throughout the months that led up to the war in the Middle East, Maharishi repeatedly presented to the governments of the world, through the media, meetings, and advertisements, the theme that there is in fact a method whereby the Gulf war could have been prevented. But his message was not received by the governments, and so a very disastrous war has been fought, the consequences of which are still continuing today, for the people of Iraq and Kuwait especially. Maharishi also delivered the message to all of humanity that such calamities as the war in the Middle East can come up at any time for any nation.

Maharishi points out that up to August 3, 1990, most of the countries that attacked Iraq and made it leave Kuwait had been the friends of Iraq. Within a period of basically one day, they went from being friends to being enemies. Such things have happened constantly throughout the history of the world. Nothing is more clear at this moment in history than the unpredictability of the future based on the existing methods of creating peace. Maharishi has been pointing out again of late that what has happened to Kuwait could happen to any nation at any time. No one predicted in July last year that such a thing would happen, and likewise such a situation could easily happen again, unexpectedly, to any nation.

Maharishi's Theme of World Peace

Maharishi's message to the world throughout all these months has been that establishing a single group of 7,000 experts in the TM-Sidhi Yogic Flying technique would be enough to relieve the stress in the collective consciousness of the Middle East, which is the underlying cause of the conflict there. This message is characteristic of all the years Maharishi has been teaching his Transcendental Meditation throughout the world, from the very first lectures he delivered in Trivandrum in Kerala, India, in 1955. Even then he was speaking of this theme of world peace. Maharishi (1986c) brought out the theme of peace through individual peace, peace through teaching individuals a methodology whereby they can experience a state of inner peace:

If one peaceless and miserable man of the world could be made peaceful and happy, it would mean something of value, positive and concrete, for the suffering humanity. If a formula could be brought to light, a formula for transforming peacelessness and miseries of life into peace and joy of a permanent nature, that would be a boon to society and for the whole of mankind. (pp. 198–199)

These words reflect the great concern Maharishi feels for all humanity. He is a man of very great compassion, and this has motivated all his actions towards peace all these years. War, and all the dreadful consequences of war, should be eliminated from the life of humanity—this has been the overriding purpose of Maharishi's activity throughout the 35 and more years he has been teaching his Vedic Science and Technology throughout the world.

Individual Peace—the Basis of Collective Peace

Maharishi (1963), from the beginning, has brought to light a very simple and obvious principle: how could one ever expect any group to be peaceful unless the individuals that make up that group are peaceful? In a family, our own family for example, if even one individual is suffering from lack of peace in his or her life, then the family as a whole loses its peace. For the 5.5 billion citizens of the world, the same reasoning applies. If the individual people of the world do not feel peaceful within themselves, are not at peace, are not happy within themselves, how could the world be at peace? It is illogical and irrational to think that a world composed of unpeaceful individuals could be a world at peace any more than a forest in which the individual trees are dried up and brown could be a green and flourishing forest.

If we were charged with the responsibility of providing each of the 5.5 billion individuals in the world with the methodology to experience that inner peace which is the birthright of every human being, we would face a task of immense proportions—though I am sure this would be accomplished in due time. But in the short term this task cannot be completed rapidly enough to create a situation of immediate peace—a situation where we could consider the Gulf war to be the last major war in the history of the world.

That is why this principle of nature revealed by the ancient Vedic sages—the principle of creating coherence in collective consciousness, identified by modern scientific research as the *Maharishi Effect*—is the great and single hope of peace on earth. If we want the world to be peaceful, certainly the people of the world must be peaceful. Either we have to teach each of them individually the technologies of Maharishi's Transcendental Meditation and TM-Sidhi program, and the advanced techniques of Transcendental Meditation, to bring inner peace—or we have to find some way of spreading peace to all the people in the world from just a few individuals who are in peace. This second principle is what now gives us the chance to really create peace on earth.

I am sure that during this conference the words of Maharishi Patanjali in the *Yoga Sutras of Patanjali* (1912/1978) have been quoted: "*Tat sannidhau vairatyagah*" (p. 164) [As Maharishi Mahesh Yogi translates:] "In the vicinity of those who are experiencing *yog* (union)—transcendental consciousness, pure consciousness—hostile or violent tendencies are eliminated." In other words, if one individual is able to experience a state of profound inner peace through the experience of transcendental consciousness, this will also influence the environment. Coming back here to Maharishi International University from far away, I experience again the reality of this influence in the environment during those moments when people are in the Golden Domes practicing Maharishi's Transcendental Meditation and TM-Sidhi program. The air, in my experience, is vibrant with peace, with the silence of that inner experience of pure consciousness being enlivened by thousands of people together.

This principle—that an individual can create peace for himself and others by virtue of experiencing transcendental consciousness, *yog* or union—is the principle that Maharishi (1986b) is offering as the practical methodology for how to finally achieve

peace at this time in the history of humanity. This principle, which I am sure Dr. Hagelin and others have discussed from a scientific perspective, has come to be known as the Maharishi Effect, in honor of Maharishi, who predicted it about 30 years ago and who revived these technologies of consciousness to create peace. This principle of nature—that individual coherent elements can spread an influence of coherence in the environment, spread waves of peace and harmony in the environment around them—offers a solution to the perpetual problem of war.

The Three-in-One Structure of Pure Consciousness

The timeless Vedic wisdom that Maharishi has brought to light in this scientific age in his Vedic Science and Technology basically holds that the universe has arisen from a single, universal field of intelligence, which Dr. Hagelin would describe as a unified field of natural law. This unbounded, universal field, this infinite field of intelligence, is in fact consciousness. In reality, Maharishi (1986a) explains, consciousness does not come from matter, but matter comes from consciousness. The unbounded ocean of consciousness, interacting with itself, knowing itself, becomes a three-in-one reality—a knower, a process of knowing, and a known. This ocean of consciousness begins to conceptualize itself and play the role of these three values, known in the Vedic language as Rishi—the knower, Devata—the process of knowing, and Chhandas—the object of knowledge.

Maharishi (1985a) explains that when this unbounded ocean of consciousness becomes a three-in-one field, it begins to vibrate within itself, and these vibrations of the field are the primordial sounds of nature, the Vedic sounds, the laws of nature in their unmanifest, basic state. Thus this unbounded ocean, this unified field of all the laws of nature, is the source of all the laws of nature which give rise to all of the universe. This basic field of nature's intelligence, being the source of the universe, is the source of our life as well. The miraculous quality of the human brain is that it can directly experience this field (pp. 64–66).

According to Maharishi's Vedic Science and Technology (e.g., Maharishi Mahesh Yogi, 1980, p.18), it is the loss of memory of this field that is the cause of all suffering, of all conflicts, and of all wars. Because human beings have lost their contact with, lost their memory and experience of the basic field of their own intelligence—this universal, basic field of nature's intelligence, or nature's government—they violate the laws of nature. Because they have no contact with the source of all the laws of nature in their own consciousness, they function in the fragmented values of natural law rather than in the holistic value of all the laws of nature together. Functioning in that way, people violate the laws of nature, which causes stress. Stress accumulates in the individual and in the environment and this build-up of stress ultimately reaches such a pitch that war or other disasters break out in the world.

This is the Vedic analysis, brought to light by Maharishi (1986b), of the cause of war, of the cause of suffering—in fact of all human inadequacy, all human failure, all human misery. It is simply that people have forgotten the basic field of life which is the source of their own life and the source of the universe. They have forgotten, therefore,

how to function or operate from this underlying field of nature's intelligence, and how, on that basis, to spontaneously live in harmony with natural law, so that they do not create suffering in themselves or in their environment, but rather are nourishing to themselves and to the environment. And they have forgotten how to enliven that fundamental field so that it spreads an influence of peace and harmony to others around them who may otherwise only experience the unhappiness and stress that eventually leads to war.

All the Vedic wisdom is expressed in one quintessential phrase in the Vedic literature (Maharishi Mahesh Yogi, 1985b). The Richo Akshare verse of the first mandal, or chapter, of the Rik Ved is the response to Maharishi's question, "What is the totality of all the Vedic wisdom?" The first mandal of Rik Ved answers with the expression: "The whole universe has arisen by virtue of this basic field of intelligence experiencing or knowing itself, interacting with itself, collapsing upon itself in its own transcendental nature, giving rise to all the impulses of creative intelligence in the universe, and in turn to the universe itself." The second part of this chapter of Rik Ved answers the question, "Where does human suffering come from?" The question, as posed and answered by that second part of the chapter, is, "If you do not know this basic field of nature's intelligence, what use are the laws of nature to you? But if you do know the basic field of nature's intelligence, then you are established in evenness and wholeness of life in higher states of consciousness."

No Solution in a History of Failure

This is the wisdom that Maharishi has revived, a wisdom that has parallels in ancient China, in ancient Greece, and in all ancient civilizations throughout the world. If there were in fact many different solutions to the problem of peace, then we should most certainly take advantage of all of them and bring an end to the greatest single cause of human suffering on this earth. But what is transparently clear is that there really has been, until now, no proven method of creating permanent peace on earth. We only need to look at the history of the last six months, indeed the history of the whole world, to see that no one has known any solution up to this point to the problem of war.

The two main solutions that have been tried are negotiations and might of military arms. Negotiations throughout human history have proved to be a failure. Since the United Nations was founded, more than 150 wars have taken place. Even with all the efforts of all the resolutions of the Security Council, Iraq did not withdraw from Kuwait, and war had to be fought. Even with these international bodies such as the United Nations having been established, war has not been brought to an end, and this has been characteristic of all treaty-making processes that have gone on throughout history.

The other main method that has been tried, and is still being tried by the United States in particular, is might of arms—the idea that the terror of the superiority of the opposition's arms would prevent any nation from attacking another. This is also a clear and permanent failure. Facing not only the might of the United States, but of 27 other nations as well, Iraq did not withdraw from Kuwait. Throughout history, even the mightiest military powers have not been able to keep the peace. Even the Pax Romana

was hundreds of years of continuous warfare with great divisions and civil warfare going on within the Roman empire. The idea that might of arms, that creating fear in the opposition, will bring about a state of peace is both empirically not supported and logically unsound, because the fear that is created by the might of weapons is in itself a great cause of stress. Fear, one of the ultimate forms of stress, ultimately promotes war.

World Peace—A Side Benefit of Rising to Higher States of Consciousness

So these two great approaches to creating peace during the history of humanity have not proven to be successful; they have not proven themselves in any way. If we want to be empirical about it, if we want to be rational about it, we can basically dismiss these as viable approaches for creating peace on earth. And yet people continue to rely upon them because until now they have not known of anything else that could be done.

Now it is very clear that something else is available. Something else is in existence which actually, on an empirical basis, does reduce conflict, does reduce war, wherever it is introduced. And at the same time it is of individual and personal benefit to the individuals who form the peacemaking group. In fact, the peace created by members of Super Radiance groups—groups creating the Maharishi Effect—is a side benefit of their own evolution, of their own enjoyment of rising to higher states of human consciousness.

Maharishi has seen in the Gulf crisis and the subsequent war that the effort to rely upon governments to bring about the solution to world peace has not proven successful. And he sees a very clear reason for that: governments are reflections of the collective consciousness of the people in their nation. If the stress is very intense in the collective consciousness of a nation, as it may have been in Iraq, for example, or in Kuwait before the recent conflict, then the leadership of those countries will reflect that quality of stress. Their actions will be a mirror of the collective consciousness and its level of stress. Therefore, when we propose to the government something that may be extremely rational and useful, something completely unique without any competing alternative, the government, driven by a stressed collective consciousness, may find such a rational, acceptable, successful approach to be unacceptable. And this has been the experience during all these years of Maharishi's teaching throughout the world.

The Development of Groups of 7,000 in the World

Maharishi has therefore emphasized that we should continue and finish the job that has been begun by the practitioners of his Transcendental Meditation technique in the world—to create a number of large communities for the creation of world peace. The objective is to have at least four: one in India, one in Holland, one in Moscow, and one here in Fairfield, Iowa.

I have been undertaking, along with other faculty members of our University, to create a university like Maharishi International University in the Soviet Union, in Moscow, for the purpose of offering this kind of education which is so successful in producing the development of the students' awareness and their success in life, their health, and

other positive qualities. We are also undertaking to create this university for the purpose of establishing a world peace-creating group in Moscow of 7,000 people practicing Maharishi's Transcendental Meditation and TM-Sidhi program.

This project of gathering 7,000 students of Maharishi Vedic University in Moscow for the purpose of creating world peace will also ease the painful transition through which the Soviet Union is now going as it transforms itself into a new federation of more independent republics with a new economic system and new freedoms for its people.

At Maharishi Ved Vigyan Vishva Vidya Peeth—the World Vedic University of Maharishi in India, where all the research in Vedic wisdom has been going on under Maharishi's supervision over many years—great efforts are being made to complete the task of increasing the size of the group there, which is already in excess of 5,000 students, to the required goal of 7,000 Yogic Flyers in one place. [Editor's note: As of January 1992, this group successfully reached and exceeded the threshold of 7,000 Yogic Flyers.]

In Holland, which Maharishi calls the land of wholeness, the objective is to create Maharishi Veda Land, the theme park which brings enlightenment, knowledge, and entertainment. This is being developed by Dr. Doug Henning, the world's greatest magician, in conjunction with Maharishi. Veda Land, together with the existing world peace-creating groups known as Thousand-Headed Purusha and Thousand-Headed Mother Divine, further augmented by people coming from all over the new united Europe to be in Holland, will create the 7,000 group for Western Europe.

Here in Fairfield, where there have been for many years 2,500 experts in TM-Sidhi Yogic Flying, the objective is to add 5,000 more people by creating a great Maharishi Center for Perfect Health and World Peace. People can come on a rotating basis to create perfect health in their own lives and at the same time practice TM-Sidhi Yogic Flying together in two very large domes, so that 7,000 will also be present in the most powerful nation on earth, the United States of America.

From my perspective, governments will soon—with the rise of collective consciousness in the world that is happening every day—undertake the responsibility to establish and maintain these world peace-creating groups. Governments are devoid of an alternative for creating peace, and this is a program that truly works. But in the meantime, the objective of this University, its Institute of World Peace under the leadership of Dr. David Orme-Johnson, and of all our affiliates, all our friends in the Soviet Union, in Holland, in India, and in other parts of the world, is to create such groups on a self-sufficient basis so that the Gulf war may truly be the last war that is fought on this earth.

The Sidha Samhita, one of the texts of the Vedic literature, states very clearly that the TM-Sidhi Yogic Flying technique has the effect of destroying stress, of destroying darkness, of destroying death in the world. These ancient principles of wisdom have been subjected to very profound and rigorous scientific examination in this modern age, both from the level of experiment and from the level of examination, by Dr. John Hagelin, of the parallels on the level of physics. These ancient principles now offer to us a completely new era of human life.

Perhaps one of the great mistakes of modern times, beginning in the 19th century particularly, has been to reject the ancient wisdom of the world, to assume that the solution

to all human problems was only to be found in the evolution of modern scientific thought. But in this modern scientific approach, one-sidedly objective and excluding the subjective aspect of life, we have not found a solution to many problems and have in fact created or exacerbated problems. Now is therefore, I believe, the moment when the timeless wisdom of the Vedic literature—textbooks of higher states of consciousness—integrated with the rigor of the modern scientific approach, can create a solution to the most intractable, most horrifying of all human problems. This would be the greatest contribution that knowledge could ever make to the joy and fulfillment of the human race. The solution to the problem of world peace that is now being offered is clearly, in my opinion, the greatest offering of knowledge, the greatest offering of technology, that has yet been made, since it addresses the most perpetual and terrible of all human problems.

I would like to conclude by reading what Maharishi said earlier this year concerning the urgency of creating a 7,000 group here in America. The same points apply to the groups in Holland, in Moscow, and in India. Maharishi (1991) said:

We cannot underestimate the urgency of such a place, we cannot afford to underestimate the urgency of such a thing. Somehow it is possible; there is nothing that cannot be done in America. It is because we did not do such a thing that we are in such a deplorable state in the world. We cannot underestimate the urgent requirement for 7,000. Be all together and devote ninety percent of your time to that—not because I am saying it, but because you know it is urgently required for the country and for the world. Even for ourselves and for our own rapid development, for our own perfect health, and for the thousands of people associated with us and our families, we must provide such a place. You have nothing on which you can depend; depend only on yourselves. . . . It is very necessary that the tradition of wars be turned back. We are the organization with the knowledge and the technology to turn it back to a more laudable state.

Maharishi gave this message to practitioners of Transcendental Meditation, who, by experiencing that silent level of their own awareness, bring their attention to the field of absolute peace within themselves, and thus create an enlivenment of that field which spreads peace to the environment and peace to the world.

Conclusion

I believe that the conclusion of this conference should be the resolution to take every imaginable practical step to create a group of 7,000 in the United States, and to keep encouraging the government of the United States and the governments of all nations to themselves undertake the creation of such groups. But, in the meantime, the resolution should be to undertake ourselves, with all the force and all the intelligence at our command, the creation of these world peace groups, groups of people who for the first time could be said to be professionals in the creation of world peace—world peace professionals.

I hope that this has been a very successful conference for all of you. I have been hearing many wonderful reports of the beautiful speeches that have been made here. I would like to thank all our guests who have come as speakers or participants, and hope that we can continue to work with you and create peace together in the months to come.

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Discussion

Emily Markides, University of Maine. I would like to thank the organizers of this conference for being so very wise in asking Dr. Salk to conclude this conference, because I really feel his talk brought together all of the diverse themes upon which we have been touching these last three days. However, due to my love of words and even though I also indicated in my “paradox” statement yesterday that one should mistrust words since language is a prisonhouse, what I really appreciated more than anything else is that he introduced amongst the many, many new concepts one word, the word “play,”¹ and I think that was a word that has not come up in our presentations. I am very grateful to him, because without the word “play,” we really do not enter into the worlds of creation, because let us not forget the worlds of creation are a play, a divine play.

Francis Beer, University of Colorado at Boulder. I was very taken with the presentation, because it coincides in many ways with things that I have been thinking about, working with, and actually experiencing and living. I have a specific question, which grows out of my personal experience in an evolving university. An evolving university, at least in the large state university in which I work, is a kind of microcosm of the graph showing a pause between Epoch A and Epoch B (please refer to Figure 5, Salk article). American education, coming through a period of rather startling growth, was then faced with resource constraints, and now is forced to level off. What I observe in my university, unfortunately, is not a movement into the cooperative and harmonic integrated unity which Dr. Salk, and I, and everybody in the room would devoutly hope for, but really, rather, something quite different. A regression, if you like, to a more primitive mode of response, more conflictual, more self-interested—really almost a disintegration of the very qualities that Dr. Salk would see as requisite for survival.

One answer to that might be that the modern university as we know it will not survive. I think that unlikely, but I think it will survive in a very different form. Probably the form that is going to survive is a much more authoritarian, centralized type of political structure. It seems to me that there are many variations of patterns within the very generous categories Dr. Salk sketches out for Epoch B. It is not a question, then, of moving to a more cooperative, communitarian situation, but moving to the best of all possible alternatives in that mode. I think the example I have given is a very local example, but it is also related to much larger scale international events.

The example I would choose from that category is the emergence of the new world order. When I heard President Bush use the phrase “new world order,” it reminded me of my experience in a movement which dates from the 1970s called the World Order Movement, with which many of the people in the Carter administration had been identified. One hoped that the very generous vision of world order espoused by that movement would be what President Bush meant. But it did not seem to be that way. The new world order as it emerges seems to be based on a very heavy dose of violence and military

¹ In his oral presentation Dr. Salk preceded his remarks which appear in the section entitled “The Role of Consciousness” with a reference to Professor Markides’s plays on words earlier in the conference (please refer to Markides’s article in this issue).

force, coercion, and insensitivity to diversity in other parts of the world, and to the problems of famine, hunger, disease, and so forth. It seems that we probably will move into Epoch B, but the question I have is how do we move to the upper levels of the range of human potential, and not descend into something that really may be something quite worse than we have today?

Peter Salk. Let me take Dr. Beer's questions one at a time. First, with respect to the university situation, the overall thrust of my presentation had to do with humankind as a species, rather than with particular institutions. Nevertheless, similar principles apply. Within the metabiological phase of evolution, the various products of the human mind include a plethora of different types of institutions, of which the university system is one. There is no question but that that system has been, and should continue to be, an evolving system, which will go through the various evolutionary steps of persisting and surviving in one form until a challenge comes, and then taking an evolutionary step in which some new structure, based on the potential that is inherent within the current structure, is called forth and the system evolves to a new stage.

But there is another aspect of the question that I would reflect on, based on the various presentations by the MIU group, and also on one of my slides (Figure 9), which is: What is the crux of the matter? How does one handle evolution in the metabiological realm? The answer appears to be through handling consciousness. That is the fundamental element that needs to be dealt with. So I think that by dealing only on the more surface levels of the various forms and structures within universities, and focusing on questions of why specific conflicts arise, we will not have as much likelihood of success as if we utilize whatever knowledge is available in the form of a science of consciousness. Based on the MIU faculty's presentations, it appears that Vedic Science may represent such a science of consciousness. If so, all well and good, since, if a science of consciousness does not yet exist, it would need to be invented. Whatever the situation, if we handle *that* fundamental element, using the appropriate technologies, in my view that will provide the greatest likelihood for a successful transition into whatever new form is called for—or even for the successful maintenance of the present form, given the ability of the various participants to interact in a more harmonious and aligned fashion: conflux as opposed to conflict.

With respect to a new world order, I think it is even more clear that what needs to be handled is consciousness—again, using whatever technologies are most appropriate, suitable, and effective to create a situation which will allow an alignment as opposed to a disalignment of interests, so that the present continuing tendency to resort to violence and military power to settle disputes can be allowed just to be let go. And it is not a question of our looking around and saying, “Oh, Epoch B is bursting out all over and it's just going to happen.” Again, we do not know if we are going to be successful in this process: it really *is* a question of choice. That is why I think it is so important for all of us to be coming together in the way that we are right now, to be discussing how we can proceed, and what are the wisest ways to go, and to give a very clear look at the prospects for the existence of a science dealing with consciousness and of appropriate technologies that can be utilized at the present time. You know, the slope of the population growth curve at the point of inflection is very steep (Figure 7). We do not have a

great deal of time at our disposal in which to make wise choices, so I do not think we have the luxury to sit around and spend a few hundred years trying to reinvent something if it is available right now and can be used to make a difference in the situation.

Charles Alexander, Maharishi International University. I very much enjoyed Dr. Salk's talk as well. There was a tremendous amount of information in his talk and he has obviously been thinking about this for a good deal of time. There were some very clear connections to Maharishi's Vedic Science and Technology. My own work in developmental psychology seems to fit very nicely as well, because they are both evolutionary models; one is more phylogenetic, the other ontogenetic: the development across a very long period of time in species life versus the development within the individual life span. One point of similarity is that if evolution is a teleological process, then it never was probabilistic. In that sense, I think that if nature is calling us now, nature has always been calling us. Evolution has always been there, and it has been more, as it were, a sequential expression, like a seed that is sequentially sprouting, rather than a random process which generated organisms which interacted and through another process emerged, so to speak, without a plan. This question of random versus sequential evolutionary models has come up in many ways in the field of developmental psychology, as it likely has in all the different disciplines.

My current view of human development is that it is simpler than most people recognize. Maharishi's Vedic Science and Technology favors the seed notion, that within the individual there is, as in a seed of any kind, a general blueprint for optimal growth, which depending on the environment and experience will be actualized or not. The prevailing view in developmental psychology has been an egoistic view, that there is no inherent nature to the organism that implies some sort of intelligence which is prior to our intelligence. This is a Calvinistic view: that if you work hard, you create yourself; you build the ground level of the building, you work hard, you build the next level, and then you enter that level, and so on. Most modern developmental psychologists do not believe there is some greater architect, but believe only in the inherent architecture of the human brain. I believe that in the architecture of the human mind, there is an inherent structure of universal intelligence which can be realized. The whole power of evolution—harkening to nature's call—is in the direction of becoming attuned to that intelligence. Unfortunately, the laws of nature which express the evolutionary force can be violated, and chaos can result in various ways.

Maharishi explains that in the Vedic tradition, the Ved is this seed structure of creation, the total potential of all the laws of nature inherent within a unified field of pure intelligence. From the side of modern science, it is also the unified field theoretic perspective that all the laws of nature are inherent within the unified field, and that creation, as we know it, is an expression of that. Thus, from the perspective of modern science and Maharishi's Vedic Science, the unified field of natural law is the common origin of both the nature underlying human nature and the nature of the physical universe, or what we call Nature, as well. Maharishi has pointed out that creation is a process by which the unified field of natural law becomes fully awake to all of its possibilities: from its transcendental origin increasingly complex organizations evolve which have the capacity to reflect more and more of the full value of that unified intelligence which lies at its foundation. The human species, according to Maharishi, as in Dr.

Salk's model, is unique in that it has the capacity for free will, and therefore can make choices; it has a sufficiently complex and integrated nervous system to allow it to directly experience the unified field of natural law or Being. However, that complexity also enables it to make the choice to violate the evolutionary direction of the laws of nature. We have the ability to transcend our apparent limitations and fully realize the intelligence which lies at the foundation of ourselves, to become fully attuned to the unified field of all the laws of nature, and to fully reflect the unified field through its own creation, the human physiology. The choice currently confronting us is to either rise to a unified state which transcends the ordinary experience of the human nervous system or remain disunified and continue to violate natural law, in which case there will be continued suffering and problems. Where there is violation of natural law then stress, tension, and destruction in various ways come up to block the path of evolution.

The other point I wanted to make was that in my own work in developmental psychology, I have been conducting a parallel task of looking at development from birth to adolescence to adulthood, and what potentials are typically realized versus what could be realized. I have identified a pre-representational phase, a representational phase, and a post-representational phase, or, to put it in simpler terms, phases that are dominated by action, by thinking, and by Being or consciousness, as in the development of higher states of consciousness. Based on Maharishi's Vedic Science and Technology, what my colleagues and I postulate in the book *Higher Stages of Human Development* is that the thought phase develops as the child more fully activates and utilizes a level of the mind which is subtler than the senses. After the first few months of life, which are fairly reflexive, the infant begins to develop from the action phase (sensorimotor) or, in Dr. Salk's model, the biological phase, towards the thinking phase, towards representational processes, which are influenced through things like symbols, language, communication—all very powerful tools for stimulating development from a sensorimotor domain to the domain of thought.

The thinking phase, which I think, as the model has made explicit here, would correspond to the metabiological phase, is essentially established from about the age of seven years on. In adolescence you become capable of reflective thought, where you can think about thinking and make choices about the thoughts you have. This is Piaget's level of formal operations. But according to our theory, that still lies within the representational domain; it does not go beyond that. Experiences like intuition, creativity, and sophisticated choices can be made at the level of advanced abstract thinking by developed, compassionate individuals—but these choices still take place within the formal operational level of the representational domain.

Our current need is for a phase transition, which again I think is clearly implicit in Dr. Salk's model, to a level where one actually develops higher states of consciousness; where one goes from action, to thought, to Being; where one goes from thinking about thinking to continuously experiencing pure self-referral consciousness, where the Self is fully awake to itself and to the call of nature, allowing evolution to proceed in the most smooth, rapid, and life-supporting manner.

Peter Salk. I appreciate very much Dr. Alexander's comments. I would like to add some reflections on a few points relating to two "p" words that have been used. One is *probability*. According to Dr. Hagelin's talk the other day (please refer to Hagelin's

article in this issue) the whole—the seed of the universe—is in the heterotic superstring. And that structure determines what are the possible evolutionary (or developmental) outcomes on all levels. In a sense, therefore, the probabilities are determined. But it is also clear from our own experience that we do not just proceed in lock step. We are not constrained. There is an element that Professor Markides just mentioned which is part of our everyday experience of life, and that is *play*. Where does that element come from? It has to be a part of the whole process. So is the unified field merely some bland superstring containing all of its various *probabilities*, or does it have a more lively aspect to it, which is *play*? Indeed, what is the nature of the evolutionary process other than the play and display of the creative intelligence, the creative potential, contained within the unified field? My father refers to evolution as an error-making and an error-correcting process: Mistakes are made, suffering exists, the errors are corrected, and one goes on. Ultimately, I think Dr. Alexander is quite right. What is taking place is an unfolding of the inner potential of the basis of life—wherever one looks—the unified field unfolding all of its potentials, and coming back to its own source. Looking at the human species, one might ask: What are the potentials contained within it? It seems to me that we have yet to discover all of the possibilities that lie in front of us.