

Mastery over Natural Law for Skill in Action: A Qualitative Analysis of Results of Research in Consciousness in Light of the Science of Creative Intelligence

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Abstract

This paper reports on a qualitative analysis of results of research in consciousness, a phenomenological case study of self-research, about how nature's skill in action—the faultless administration of the intricate diversified universe by the organizing power of natural law—can be captured easily in human awareness. Nature's skill in action shows itself in human performance when one has mastered action from inner silence. One can do anything effortlessly and mistake-free. Action is always in accord with natural law.

Results of my research were obtained utilizing the technologies of consciousness in the Science of Creative Intelligence® and Maharishi Vedic ScienceSM. These sciences provide a complete theoretical explanation of how nature's organizing power resides within the consciousness of everyone. Also, they offer simple technologies to research consciousness to gain ownership of the infinite organizing power of natural law to benefit human life.

The paper centers on presenting correlations between research results and theoretical knowledge. Doing so, clearly suggests that a) my awareness is coming to own the infinite organizing power of nature by gaining mastery over natural law by developing higher states of consciousness through the technologies of consciousness, and b) I am accruing skill in action in my daily life.

Keywords: Mastery over Natural Law, Skill in Action, Consciousness

Introduction

Everyone strives for success in life because success brings happiness and fulfillment. However, happiness and fulfillment multiply even more when

success comes from less effort, without hard work and the success is all-evolutionary and without mistakes. This skill requires proficiency in performing action. What is the secret to this high

quality of successful action? How to acquire the ability of effortless skill in action without mistakes is answered in the Science of Creative Intelligence®.

The Science of Creative Intelligence reveals that the secret for perfect skill in action in human life is through capturing in human awareness the infinite organizing power that nature uses to dynamically, yet silently, administer the entire universe without mistakes. Maharishi Mahesh Yogi formulated a complete science of consciousness that was first called the Science of Creative Intelligence and later Maharishi Vedic ScienceSM that describes consciousness with reference to the ancient Vedic knowledge. He explains in his Vedic Science that this tremendous organizing power of the universe resides within *Being*, the silent field of consciousness within everyone. Further, he offers a technology—the Maharishi Technology of ConsciousnessSM—for accessing and capturing this perfect organizing power of nature, developing higher states of consciousness, and thereby achieving profound and perfect skill in action. This skill is gained when action is in silence. Doing so, action can be successful, without mistakes, and fulfilling, yet still use minimal effort.

The benefits of the practice the Maharishi Technology of Consciousness—the Transcendental Meditation® and TM–Sidhi® programs—have been documented and published in over 380 quantitative studies, including a few mixed

methods studies. Over 70 of these studies measured increased EEG coherence signifying improved brain functioning in higher states of consciousness (Oaas, 2013, p. 124). However, no papers have yet been published that seek to understand in depth the actual subject experiences reported in higher states of consciousness. This qualitative study has been undertaken to compliment the extensive literature of quantitative research. The experiences in this study describe that I have started to own the infinite organizing power of nature and that I am developing a profound skill in action—action in silence.

RESEARCH OBJECTIVE

This qualitative phenomenological case study of self-research seeks to make sense of results of research in consciousness within the framework of Maharishi Vedic Science. Specifically, this study seeks to determine if the research results describe a development of higher states of consciousness that includes an effortless ability of skill in performing right action—action in accord with natural law.

LITERATURE REVIEW

Maharishi Mahesh Yogi is widely recognized as the world's foremost Vedic scholar and scientist of consciousness of the modern era. In his Vedic Science, Maharishi elaborates the reality of the creative intelligence of nature in terms of the Vedic literature. In doing so, Maharishi reorganized the

ancient Vedic literature into a systematic structure that contains 40 aspects of Vedic literature. Each aspect has a corresponding English term that expresses the essential meaning of the Vedic literature (1997, pp. 48 –51). Maharishi also provides the Technology of Consciousness—the Transcendental Meditation and TM–Sidhi programs, including Yogic Flying®—to give the direct experience of total natural law in Transcendental Consciousness and to live life fully in accord with natural law (1995a, pp. 174 –189).

One key principle of Maharishi Vedic Science explains how nature creates and administers the intricate universe with perfect order through the functioning of all the laws of nature. The intelligent functioning of this totality of natural law with its infinite organizing power exhibits perfect skill in action. In Maharishi Vedic Science, this holistic functioning of all the laws of nature is called *total natural law* (1997, pp. 10 – 18).

Maharishi (2001) says that total natural law is closely related to the essential constituent of the universe—*Being*. The word, *Being*, has two states or fields; one is the transcendental, never-changing, absolute field that gives rise to the relative field—the ever-changing field of phenomenal existence (p. 13). Maharishi (2001) makes it clear that everything in the universe is just the expression of *Being*. *Being* is sometimes referred to as *pure consciousness* (p. 12).

Maharishi (1994) in his Vedic science describes pure consciousness as the source of all creation. When the pure state of consciousness is conscious or knows itself, it conceives of itself as three—knower, knowing, and known. He notes that self-referral consciousness transforms itself from one to three, yet still maintains its unified state (pp. 53 – 59).

Further, self-referral consciousness transforming and interacting within itself gives rise to all the laws of nature that structure the infinite variety of creation (1986, p. 30). In this way, self-referral consciousness is an unmanifest field containing total natural law (1997, pp. 11–12). Maharishi (2001) emphasizes that even though consciousness interacting within itself transforms itself into the innumerable forms and phenomena in the universe, total natural law maintains the status of consciousness unchanged (pp. 11 – 12). The phenomenon of non-change in the midst of change, silence coexists with dynamism, these opposites values hold by the infinite organizing power of total natural law is a key feature of nature's administration (1995b, pp. 13 –14).

The Transcendental Meditation® and TM–Sidhi® programs capture with ease the infinite organizing power of total natural law in human awareness. The Transcendental Meditation technique is a simple and effortless way to allow the mind to transcend all thoughts and experience the least excited state of consciousness—*Being*,

pure consciousness, that Maharishi also refers to as *Transcendental Consciousness* (1995a, p. 174). It is practiced while sitting comfortably with eyes closed. The TM–Sidhi program is an advanced technique to culture the mind to function from Transcendental Consciousness, the field of total natural law (1995a, p. 185). Maharishi (1990) notes that the regular practice of this technology alternated with daily activity brings the absolute Being out from the transcendental field into the relative field (p. 340). One’s mind becomes infused with Being, and one rises to higher states of consciousness—Cosmic Consciousness, God Consciousness and Unity Consciousness (2011, p. 45).

In Cosmic Consciousness, Transcendental Consciousness (self-referral consciousness) can be maintained along with the three relative states of consciousness—sleeping, dreaming or waking (Maharishi, 1990, p. 184). This co-existence of transcendental self-referral consciousness along with any of the three states of consciousness is supported by a dual functioning of the nervous system. This dual functioning of the nervous system supports Cosmic Consciousness where the inner silent self-referral consciousness is experienced as separate from the senses and their activity and witnesses all activities in one’s relative existence (Maharishi, 1990, p. 314). Action in silence is the skill in action the characteristic of Cosmic Consciousness (Maharishi, 1990, p. 291).

To briefly summarize, Maharishi makes it clear that in Cosmic Consciousness, one is ever stationed in the inner silent, and the total potential of natural law is lively within the awareness, any action performed from this level is action in silence is supported by total natural law. Spontaneously, this action will be always evolutionary for oneself and the environment. One lives life free from mistakes.

METHODOLOGY

Prominent qualitative researchers from various fields propose that it is necessary of building a generic methodology when the research topic is new or unusual. They argue that new methodologies will be necessary to collect and analyze special data effectively (Kalkhe, 2014; Denzin and Lincoln, 2000). This study uses such a generic qualitative approach developed by experts in Maharishi Vedic Science research. It blends tools from traditional methodologies as well as utilizes methods for collecting, documenting, and validating data that are systematically set out in Maharishi Vedic Science.

Regarding traditional tools, this study uses features of case study, phenomenological study, and narrative study. For analysis, this study uses Thematic Content Analysis and Theory-Guided Analysis (Kohlbacher, 2006).

Regarding specialized Maharishi Vedic Science methods, this study uses a) the techniques for data gathering—the research in consciousness

technologies, Transcendental Meditation and TM–Sidhi program, and b) the systematic technique for documenting the experience that advises reading verses of the Vedic Literature, finding a verse that triggers a memory of an experience, and then recording the experience with reference to the triggering words (underlined in data). Journal entries of documented experiences were made weekly for a period of 17 months. At the end of October 2014, thematic content analysis was done on all entries using a 14–point protocol developed by expert Maharishi Vedic Science researchers.

For validation, this paper uses the five–level triangulation method advised in Maharishi Vedic Science that compares current data to previously published sources including: (a) a Vedic verse, (b) a Vedic expression describing a principle of Maharishi Vedic Science, (c) an established scientific principle, (d) a quantitative study, and (e) characteristics of higher states of consciousness defined by Maharishi (Barndon, R., Personal Communication, 10 June 2013).

Subject: Single–subject—a practitioner of the Transcendental Meditation and TM–Sidhi program and member of the Mother DivineSM program, a program for extended practice of the Technologies of Consciousness (The Mother Divine Program, n.d.). The subject is the researcher, as advised in Maharishi Vedic Science.

Instrument: consciousness—consciousness researches itself

RESULTS AND DISCUSSION

After 17 months, a 14–point protocol for a thematic content analysis was conducted on all journal entries to identify patterns and themes. From 28 total journal entries, nine were selected as expressing the theme of the mastery over natural law for skill in action through the development of higher states of consciousness. Five of these are presented below using the standard Maharishi Vedic Science format for documenting experiences. Figure 1 below presents the representative experience—the experience that expresses this theme most completely. Figure 2 presents all other documented experiences that are the results of my research in consciousness.

THEMATIC CONTENT ANALYSIS

All experiences below contain elements of three themes, a) the silence of Transcendental Consciousness, Being b) the dynamism within Transcendental Consciousness, and c) Cosmic Consciousness and skill in action.

#1, Representative Experience [17.3.2014]

Then he split the part of the skull (Siman) on which the parting of the hair is done and entered through this aperture. This aperture is called Vidrti (the seam or suture) of the head, literally ‘the crack’, and the same is the state of bliss. He has three places of residence and three states of

dreaming (wakefulness, dream, deep sleep): he dwells here (in the eye, during wakefulness) and dwells here (in Manas during dreaming) and dwells here (in the ether-vacuum of the heart during deep sleep) (Aitareya Upanishad , 1.3.12).

Transcending in the Light of Holistic (Dynamic Silence)Quality of Intelligence

One time when I was reciting and remembering some class notes, my mind suddenly shifted to an unbounded, tranquil state of consciousness. This was a state of Transcendental Consciousness that I experienced during meditation and I was quite familiar with it. Nevertheless, the experience at this time was different from the usual one. On one hand, I was basking in this **holistic** state of Transcendental Consciousness after my meditation practice; on the other hand, I was engaging in activities. At that time, my mind **encompassed** two extreme states of consciousness at the same time—one was **silence** and the other one was **dynamism**. It felt like I was ‘split’ into two persons – the doer and the non-doer. One was a disinterested spectator watching different activities that the other one was doing. I not only found the experience highly satisfying, but also felt that my actions were performed excellently without making any effort, while I was immersed in unboundedness, silence, and ‘bliss.’ This experience was maintained for a certain period of time. Then, I suddenly felt that I had left the state of Transcendental Consciousness, because

I noticed that the silent “I” disappeared and only the active “I” remained. However, I continued to experience that what I wanted to remember. I could recite word by word without making any mistakes, although I had gone through the material one time only. This result was the fruit of skill in action that I had during this peak experience and it was the most rewarding result for my practical life from regularly practicing my Transcendental Meditation and TM–Sidhi programs.

Figure 1. Experience #1, Representative Experience #2 [3. 3.2014]

The great fire at the beginning of the dawn has sprung aloft, and issuing forth from the darkness has come with radiance. AGNI, the bright-bodied, as soon as born, fills all dwellings with shining light (Rk Veda, 1.10.1, Wilson, 1854, p.1).

Holistic (Dynamic Silence) in the Light of Transforming Quality of Intelligence

During the Transcendental Meditation program, I saw a big white “shining light” within me, and I felt my limited mind expanded to infinity. I didn’t feel the existence of the limited individuality, but I merged with the unbounded field that gave me a feeling of wholeness. It was very vast and void. It was not really a dead void, but it was full of liveliness and fullness because I heard frequencies vibrating within the void. At that time, I felt infinite silence and infinite dynamism co-existed; my consciousness was at rest, but fully alert. Coming out from this unmanifest level of life,

my life was **transformed**. I became more alert and sensitive to my environment, more balanced, less feeling of limitation and a feeling of more possibilities opening up in my daily life.#3 [9.12.2013]

Then he tried to grasp it with the in-breath (Prana) but he could not grasp it with the in-breath; had he grasped it with the in-breath, man would have been satisfied through mere breathing food;(Aitareya Upanishad, 1.3.4).

Transcending Quality of Intelligence

During the Transcendental Meditation program, I had a lot of thoughts and I also heard noise coming from the environment. Later on, my mind gradually settled down, then a strong force like a magnet started pulling my mind inward. All of a sudden, I transcended all mental activity of thinking; I felt total silence and was absorbed in that silence. My “in-breath” became less and less and it suspended at a certain point. My mind was fully “grasped” by the charming transcendental field. I felt I was in an entirely different world and a dimension that was very unbounded, extending to infinity. I felt freedom because I was not “grasped” by any boundary. I felt very peaceful and “satisfied” that I was not dependent on the stimulation from anything else, the “satisfaction” just came from inside.#4 [9.12.2013]

Then he tried to grasp it with the mere breathing-out (Apana, – here it may well be the principles of (principal factor governing) digestion

then he devoured it. That is why it is the wind which digests food (a play on the words – avayat and vayu), it is the wind which is the winner of food (a play on the words – Vayu and Annayu) (Aitareya Upanishad, 1.3.10)

Transcending Quality of Intelligence

Once in my Transcendental Meditation practice, my mind had a lot of thoughts and I also heard the loud noise of iron cutting from outside. However, I didn’t mind the thoughts and noise while practicing. Later on, all of a sudden, I felt a strong force that was like the force of a black hole pulling my mind within to a silent state. All noise, thoughts, and mantra were dissolved in the absolute silence; all the diversified values were “devoured” by that silent, unbounded unity. I **transcended** everything. At that time, there was nothing left, only the pure me. I felt total peace of mind. I was in a very simple state of existence, beyond the complexity of the world and out of any touch of worldly affairs. All worldly affairs became so insignificant. I felt totally soaked in silence and peace. Similar experiences happen in my program from time to time. This silence and peace infuse into my mind. When I carry out daily activities, I am more at ease; peace and silence always support my activities.

#5 [16.1.2014]

Because she fosters him, that is why care is to be taken of her. And the wife bears him as foetus. But he first shapes the boy and thus

nourishes him from the birth onwards. As he shapes and nourishes the boy further on from the birth, he nourishes his own self, for the **continuation of** this world; then this world is continued; it is the second birth of his (of the Atman of the child) (Aitareya Upanishad, 2.3).

Transcending in the Light of Stirring Quality of Intelligence

During the Transcendental Meditation program, I felt deep and silent. I heard the sound of silence travelling from my left to right brain, to and fro, for quite some time. The sound was similar to the silent sound of night. My silence was **stirred** by this sound, yet the sound did not disturb me but resonated within my physiology. I felt “nourished” and comfortable. After program, my heart was fuller and I was happier because I felt I was able to give nourishment to the environment.

Figure 2. Experiences #2, #3, #4, and #5— results of research in consciousness.

THEORY GUIDED ANALYSIS

In order to make meaningful sense of the experiences, this study analyzed the experiences with reference to Maharishi Vedic Science. That is, the data (experiences) are constantly compared with theory as described by Kohlbacher, (2006). This theory-guided analysis is presented in the three themes below. First, the relevant theoretical principle from Maharishi Vedic Science is presented as a quote from Maharishi. Then corresponding

descriptions from the documented experiences are presented in direct quotes.

The Silence of Transcendental Consciousness, *Being*

Maharishi (2011) describes Transcendental Consciousness, “The essential and ultimate constituent of creation is the absolute state of Being or the state of pure consciousness” (p. 12). Maharishi (1976) further explains, “The Transcendental Meditation technique is an effortless procedure for allowing the excitation of the mind to gradually settle down until the least excited state of mind is reached” (p. 123).

“All noise, thoughts, and mantra were dissolved in the absolute silence I transcended everything. At that time, there was nothing left, only the pure me. I felt total peace of mind. I was in a very simple state of existence...” (#4)

“Later on, my mind gradually settled down, then a strong force like a magnet started pulling my mind inward. All of a sudden, I transcended all mental activity of thinking; I felt total silence and was absorbed in that silence.” (#3)

“One time when I was reciting and remembering some class notes, my mind suddenly shifted to an unbounded, tranquil state of consciousness ... a state of Transcendental Consciousness that I experienced during meditation and I was quite familiar with it.” (#1)

The Dynamism within Transcendental Consciousness

Maharishi (1994) describes dynamism within Transcendental Consciousness as being its self-referral interaction, when it knows itself, “Thus, in its self-referral state, consciousness is the unified state of knower, knowing, and known” (p. 59). Maharishi (1995b) adds, “Silent dynamism is the self-referral performance—action from the settled state of mind—action from Transcendental Consciousness—action in silence, the self-interacting dynamics of Transcendental Consciousness” (pp. 271–272).

“It was very vast and void. It was not really a dead void, but it was full of liveliness and fullness because I heard frequencies vibrating within the void. At that time I felt infinite silence and infinite dynamism co-existed;” (#2)

“I felt deep and silent. I heard the sound of silence travelling from my left to right brain, to and fro, for quite some time My silence was stirred by this sound, yet the sound did not disturb me.” (#5)

Experiences of Cosmic Consciousness and Skill in Action

Maharishi (1990) explains how Cosmic Consciousness is developed, “The outward stroke of meditation brings the mind out infused with Being. As a result of constant practice, the mind then lives absolute Being in all fields of relative life.” (p. 340). Maharishi (1995b) describes Cosmic Consciousness in terms of establishing self-referral consciousness, **the home of the infinite**

organizing power of total natural law, in one’s awareness, “Administration is the phenomenon of maintaining one’s own unbounded, self-referral state of consciousness in the midst of the changing expressions of consciousness” (p. 13).

“On one hand, I was basking in this holistic state of Transcendental Consciousness after my meditation practice; on the other hand, I was engaging in activities ... my mind encompassed two extreme states of consciousness at the same time—one was silence and the other one was dynamism.” (#1)

“I felt totally soaked in silence and peace ... This silence and peace infuses into my mind. When I carry out daily activities, I feel more ease; peace and silence always support my activities” (#4).

“I became more alert and sensitive to my environment, more balanced, less feeling of limitation and a feeling of more possibilities opening up in my daily life” (#2).

“I not only found the experience highly satisfying, but also felt that my actions were performed excellently without making any effort, while I was immersed in unboundedness, silence, and ‘bliss.’ This experience was maintained for a certain period of time. Then, I suddenly felt that I had left the state of Transcendental Consciousness . . . However, I continued to experience that what I wanted to remember. I could recite word by word without making any mistakes, although I had gone through the material one time only” (#1).

VALIDATION

This validation process compares the representative experience with five sources.

1. **Vedic Verse:**In the documenting process, I correlated my inner experience during research in consciousness with the words from the verse. See figure 1.

2. **Vedic Principle:**In his Vedic Science, Maharishi identifies a verse from Rk Veda (1.158.6) to explain the principle of effortless right action: *Yatīnām Brahmābhavatisārathih*, that Maharishi (1995a) translates, “Those established in the silent singularity of self-referral consciousness motivate the infinite organizing power of the total potential of Natural Law to be their charioteer” (p. 172). This expression aptly correlates to my description of action in silence (#1) because I described that I am stationed in the silent transcendental state of self-referral consciousness and from there performing action in silence, suggesting mastery of natural law and the infinite organizing power of natural law steered my action at that time.

3. **Scientific Principle—the principle of least action:**Pierre-Louis Moreau de Maupertuis, a French mathematician who explained the principle of least action in nature, said that nature always chooses a path in which the quantity of action is minimized (Science, 2009, August 23). That is, the laws of nature silently compute the action that consumes minimum energy and achieves maximum results. Maharishi explains that the silent state of

Transcendental Consciousness is a field of total natural law that has infinite organizing power; acting from there, one spontaneously performs action that is without mistakes with minimal effort (1995a, pp. 170 – 171). Experience #1 corresponds because I describe that I slipped into Transcendental Consciousness while studying and the memorizing process was effortless, blissful, and yielded maximum result.

4. **Published quantitative study—higher frontal EEG coherence in Cosmic Consciousness:** In the literature, several quantitative studies objectively document the development of Cosmic Consciousness (Oaas, 2013, p. 124). One comprehensive study by Travis, Tecce, Arenander, and Wallace (2002) shows that subjects reporting experiences of Cosmic Consciousness produced the signature brain wave patterns of Transcendental Consciousness (alpha1 coherence) co-existing with brain wave patterns of the waking state (in the faster beta and gamma frequencies). The researchers concluded that this study suggests a dual functioning of the nervous system—one level is supporting the silence of Transcendental Consciousness while another level supports the activity of the waking state. This study relates to experience #1 because I am memorizing during my study while established in the silent state of Transcendental Consciousness, suggesting a dual functioning of my nervous system.

5. **Experience of Cosmic Consciousness:** Maharishi explains that in Cosmic Consciousness, one experiences silent Transcendental Consciousness, Being,

witnessing the activity one is performing. In experience #1, I expressed that I naturally experience I am both the “non-doer” and “doer.” The silent non-doer, Being, was witnessing the activity of the “doer.”

CONCLUSION

Skill in action in higher states of consciousness is fascinating. This study suggests that this profound skill in action is not a fanciful idea; it is practical and realizable through the Technology of Consciousness. This practicality is demonstrated in this study through the close correlation between my personal experiences with the theoretical knowledge of Maharishi Vedic Science. This correlation suggests that I am gaining mastery over natural law and acquiring the skill for perfect, mistake-free action while developing Cosmic Consciousness. Hence, this qualitative study does supplement the extensive quantitative research on higher states of consciousness from practice of the

technologies of consciousness because this study brings forward the subjective experience that is correlated with the advanced EEG patterns. However, this study includes only a single subject, further analysis of more results of research in consciousness by more individuals in terms of skill in action and higher states of consciousness should be done to enrich these results.

In conclusion, this study presents evidence to show how the infinite organizing power of total natural law does reside in human consciousness and this total potential can be unfolded easily through the technology of consciousness. Gaining success depends not on the means of achieving the goal but on developing mastery over natural law from inside. Then, the door to success is open wide for everyone.

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