

Experience of Silence and Dynamism: Growth of Higher States of Consciousness
in Light of the Science of Creative Intelligence: A Qualitative Analysis
of Results of Research in Consciousness

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Abstract

This paper on a qualitative phenomenological case study of self-research examines the ultimate nature of existence as pure consciousness, a silent yet dynamic field within everyone. According to Maharishi Mahesh Yogi, founder of the Science of Creative Intelligence, pure consciousness is the ultimate nature of existence. It is a silent field of intelligence that permeates everything. Due to its self-referral activity, it is eternally fluctuating, creating subtle dynamism. This dynamism is infinitely orderly and creative, sequentially giving rise to all the laws of nature. Maharishi presents technologies of consciousness that allow an individual to experience these fluctuations directly within pure consciousness and to systematically develop higher states of consciousness.

In this paper, I present the concepts of silence and dynamism within consciousness from the perspective of Science of Creative Intelligence to provide a context to consider the qualitative analysis of results. The research results are my research in consciousness, personal experiences of my own consciousness.

The data provided by my experiences suggest that as one develops higher states of consciousness there is a gradual integration of silence and dynamism within one's awareness.

Such integration of silence and dynamism in consciousness is central to the creation of a fully developed enlightened individual.

Keywords: Experience of Silence, Dynamism, Growth

INTRODUCTION

What is the ultimate nature of life, existence? In Maharishi Vedic ScienceSM –an updated and expanded version of Maharishi Science of Creative IntelligenceSM –Maharishi explains the ultimate nature of existence as pure, absolute, unchanging pure consciousness. Maharishi examines in great detail the structure of pure consciousness, the abstract source of creation, the ultimate nature of existence, and finds it is made of silence and dynamism, one within the nature of the other.

With continuous practice of Maharishi Technology of ConsciousnessSM—the practical technology of Maharishi Vedic ScienceSM, the Transcendental Meditation and TM–SidhiSM program including Yogic Flying[®] one develops higher states of consciousness. One finds validation of Maharishi’s detailed descriptions of the nature of pure consciousness in experience of the silent nature and dynamic fabrics of one’s own consciousness.

More than 350 peer-reviewed quantitative research studies in the field of physiology, psychology, and sociology have been published showing that experiences of pure consciousness are accompanied by measurable changes, resulting in a holistic transformation of the individual. Yet very few published qualitative analyses exist and no papers have yet been published that present qualitative analysis of the results in consciousness in a standardized, systematic manner, fully

adhering to the methodologies presented in the Maharishi Science of Creative Intelligence.

In this research paper, I consider the records of my research results with reference to principles presented in Maharishi Vedic Science that define the delicate interplay of silence and self-referral dynamism as characteristic of the development of higher states of consciousness. The documentations and in-depth analysis of experiences of research in consciousness are presented in a way that will complement the theory and quantitative research.

RESEARCH OBJECTIVE

This qualitative phenomenological case study of self-research seeks to give evidence of growth in the direction of higher states of consciousness through understanding and direct experience of the silent field of pure Transcendental Consciousness and the mechanics of its subtle self-referral dynamism through the practice of Maharishi’s Technologies of Consciousness.

LITERATURE REVIEW

According to Maharishi (2011, p. 2), as long as man’s consciousness is solely directed to the outer objective world, chaos and tension in man continues. When, however, the light of man’s consciousness is directed within, to itself, consciousness knows itself fully and then it realizes that it is free, unbounded and the source of creation.

As the means to turn one’s consciousness within, Maharishi offers the Transcendental

Meditation technique. During the practice of the Transcendental Meditation technique (Maharishi, 1995d) one's awareness gradually settles down until it transcends all mental activity and gains Transcendental Consciousness – where consciousness is aware only of itself. Maharishi also calls this state of pure consciousness self-referral state of consciousness (pp. 260–261).

As the mind transcends during the Transcendental Meditation technique, the body gains deep rest that dissolves stresses and fatigue. The nervous system, Maharishi (1990) explains, becomes more refined and purified, allowing for the possibility of experience of higher states of consciousness (pp 227–230).

Maharishi also introduced the TM–Sidhi program, including Yogic Flying. According to Maharishi (1995d, pp. 261–262), this program enables one who has become proficient in experiencing Transcendental Consciousness, to not only experience but also to think and act from the level of pure consciousness. By spontaneously accessing the total potential of natural law, one's thoughts, speech, and action become evolutionary and life-supporting.

Maharishi (1997, p. 72) explains that there are seven states of consciousness, each with its specific experiences and corresponding physiology. These seven states are waking, dreaming, sleeping, Transcendental Consciousness, Cosmic Consciousness, God Consciousness, and Unity Consciousness.

Waking, dreaming and deep sleep states of consciousness are naturally experienced by healthy people every day. They are relative and changing states of consciousness associated with specific physiological characteristics.

Transcendental Consciousness. This is the fourth state of consciousness. It is a self-referral state where the awareness is completely awake within, open to the silent, unmanifest nature of pure consciousness but drawn away from the outer, objective world. With practice, the dynamism within this silence is perceived.

Cosmic Consciousness. This is the fifth state of consciousness where the fourth state of consciousness has permanently established itself in one's awareness and is not lost during waking, sleeping, and dreaming.

Refined Cosmic Consciousness (God Consciousness). This is the sixth state of consciousness where one's perception moves from the surface level of the object towards comprehending deeper and subtler levels and one begins to appreciate finer values of creation.

Unity Consciousness. This is the seventh state of Consciousness where one experiences oneness and unity with everything in the universe, and everything is perceived in its absolute status, pure consciousness.

Maharishi Vedic Science Principles. Transcendental Consciousness consists of two opposite values coexisting with each other: silence

and dynamism. Maharishi (1995b, p.7) further explains the source of this dynamism of self-referral nature of pure consciousness by saying that pure consciousness, endowed with the qualities of pure intelligence and full wakefulness, is fully alert. In its state of singularity, it is awake only to itself. Being infinitely intelligent, it quietly scans and analyzes itself and distinguishes three values: the observer (Rishi, in Vedic language), the observed (Chhandas, in Vedic language) and their relationship in the form of a process of observation (Devatā, in Vedic language). Pure consciousness, while scanning and analyzing the details of itself, simultaneously maintains the unity (Saṁhitā, in Vedic language) of these three emerging qualities. Maharishi (1995d) identifies these self-referral dynamics of emergence of different qualities of Rishi, Devatā, Chhandas from Saṁhitā as the creation of quantified values of intelligence in the one eternal continuum of pure intelligence (Saṁhitā) (p. 312). This quantification of pure intelligence (Maharishi, 1997) takes place in a perfect sequence, assuming the qualities and structure of the laws of nature (p. 10). Maharishi (1997) has identified 40 aspects of Veda and Vedic literature, each highlighting a specific quality of consciousness that represents a law of nature, having its own quality of intelligence.

In order to gain Unity Consciousness (Total Knowledge), it is necessary to understand and experience consciousness as an eternally

fluctuating silence, an integrated state of two extreme opposites, silence and dynamism.

Published research study. One published study shows that during Transcendental Meditation there is greater participation of the whole brain in response to stimuli, indicating a high level of integration of brain activity, not commonly found in people not practicing the Transcendental Meditation technique (Lyubimov, 1992) and (Lyubimov, 1999). This research suggests that experience of pure consciousness is associated with an integrated brain functioning.

Corresponding principle from modern science. The Lagrangian of the Superstring Field theory in physics describes the holistic expression of the laws of nature at the infinitely silent and infinitely dynamic level of the unified field (Maharishi, 1997, p.25).

METHODOLOGY

Worldwide, prominent qualitative researchers from various fields argue for the necessity 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 (Lincoln and Denzin, 2000). This study uses such a generic qualitative approach developed by experts in Science of Creative Intelligence research. It blends tools from traditional methodologies as well as utilizes methods for collecting, documenting, and

validating data that are systematically set out in the Science of Creative Intelligence.

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

Regarding specialized Science of Creative Intelligence methods, this study uses (a) the techniques for data gathering—the research in consciousness technologies, TM 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 one year, an Informal Content Analysis was done on all entries using a 13 point protocol developed by expert Science of Creative Intelligence researchers.

For validation, this paper uses the five-level triangulation method advised in Science of Creative Intelligence that compares current data to previously published sources including: (a) a Vedic verse used for documenting, (b) a Vedic expression describing a principle of the Science of Creative Intelligence, (c) an established scientific principle, (d) a quantitative study, and (e) characteristics of higher states of consciousness defined by Maharishi

(Barndon, R., Personal Communication, June 10 2013).

Subject: Single-subject—a practitioner of the Transcendental Meditation and TM Sidhi program and member of the Mother Divine program—a program for single ladies giving the opportunity for extended practice of the technologies of consciousness (The Mother Divine Program, 2015). The subject is the researcher, as advised in Science of Creative Intelligence.

Instrument: consciousness—consciousness researches itself

RESULTS AND DISCUSSION

A 13 point protocol for an Informal Content Analysis was conducted on all journal entries to identify patterns and themes. From 34 total journal entries, 26 were selected and categorized so as to express the theme of evolution of consciousness and gradual integration of silence and dynamism, indicative of the growth of higher states of consciousness as explained in Science of Creative Intelligence. Five of those are presented below using the standard Science of Creative Intelligence format for documenting experiences. Figure 1 below presents the documented 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.

INFORMAL CONTENT ANALYSIS

Theme 3: Experiencing the unity of silence and dynamism.

1, Representative Experience [March 31, 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 (R.k Veda, 10.1.1)

Holistic (Dynamic Silence) in the Light Enlightening Quality of Intelligence I was sitting with eyes closed practicing the Transcendental Meditation Advanced Technique, totally still and silently awake inside. All I saw was total “darkness,” total emptiness. I then began to notice an unusual liveliness in that “darkness,” a slow formation of a circular hole. As my attention penetrated into the hole, the hole started to stretch out. The more my attention pierced the hole the more stretched the hole became until it became a tunnel or a tube. I could see that this tunnel was coming out of the center of my forehead. That tunnel was dark but not empty. There were tiny points of flickering lights, tiny threads of light playing around, appearing and disappearing in that tunnel.

These shapes of light were vibrant with life, yet they lacked concreteness, solidity.

There was a strange co-existence of “light” and “darkness.” I could look far away in that tunnel

and see that it was gradually becoming narrower and “brighter,” because these spots of light were coming together, until the tunnel became one “radiant” spot of “shining light.” Again, that spot was dynamic and lively, but it still lacked concreteness. All these lights were embedded in an overall darkness. Everything was happening inside that tunnel, yet that darkness felt like it was omnipresent, infinite and all-encompassing. When my awareness was on the darkness, I felt like I was being thrown out into the empty, endless cosmos without any point of reference or direction. I would then move back to these spots of vibrating light and see how they gradually condensed towards the end of the tunnel until they became one big spot of “bright” “light.” When I gained the whole vision of the tunnel, I felt that I had a glimpse into the mechanics of creation. That experience was very enlightening.

Figure 1. Experience #1, Representative Experience

Theme 1: *Experiencing dynamism within the transcendental field of silence*

a. Silence-predominant experiences

#2 [September 16, 2013]

If a man knows this here, that is the true (end of life); if he does not know this here, then there is great destruction (new births). The wise, who have thought on all things (and recognized the Self in them) become immortal, when they have departed from this world (Talavakara Upanishad, 2. 5)

Transcending in the light of Holistic (Dynamic Silence) Quality of Intelligence.

One day, as I was taking my morning walk, I suddenly had a glimpse of an unfathomable consciousness. It looked like an immense void. It was a void, yet it was full; it had everything. It was a holistic consciousness; conscious of everything, saw everything, and knew everything, but revealed nothing. This consciousness was both silent and dynamic because it was silent yet was running this place. I could project onto it all kinds of feelings: friendship, compassion, happiness and strength. It took in everything. It was timeless, “immortal.” For some reason, I associated it with Maharishi.

b. Dynamism emerging within silence.

#3 [December 24, 2013]

It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed. By the Self we obtain strength, by knowledge we obtain immortality (Talavakara Upanishad 2.4).

Transcending in the Light of Enumerating Quality of Intelligence

The unbounded ocean of consciousness overtook my awareness while practicing the TM–Sidhi technique. That ocean was still and quiet. Then a separation took place and the one became two. There was a very faint line that looked like the border of a very soft and quiet tide, which split the

original unboundedness into two unboundednesses. There was a sudden “awakening” in me, and I realized that I was unbounded and observing all this. A thought came that this observer is number three. There was still another observer of this observer who was enumerating, which I later became aware of. It was the fourth level of unboundedness.

Theme 2: Experiencing the coexistence of silence and dynamism—silent observer of the dynamism within the transcendent field.

a. Silence observing dynamism.

4 [December 23, 2013]

It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed. By the Self we obtain strength, by knowledge we obtain immortality (Talavakara Upanishad 1.1).

Transcending Quality of Intelligence

At a certain point during the TM–Sidhi practice, I became totally absorbed within. I experienced a deep state of oneness, singularity and transcendence. Then there was an “awakening.” I became aware of the unboundedness that I was absorbed in. I was an observer to my unboundedness. Then another “awakening” happened, and I experienced that I was aware of myself observing that unboundedness. This process continued where the nature of the observer “the Self,” continued to be

elusive. Every time I distinguished the observer, that observer became the observed, and every time this happened, the observed took the shape of a square. I saw a line of squares that formed where the older squares were more distant from vision, smaller and dimmer, and the newer squares were bigger and brighter.

b. Inner silence observing the perception of a refined value of outer dynamism.

5 [January 9.2014]

Protect us, royal Soma, with the oblation which has been cooked for thee; let no enemy assail us, or harm anything of ours; flow, enemy assail us, or harm anything of ours; flow, Indu, for Indra (Rk Veda 9.7.11).

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

Today during the TM–Sidhi practice, I became aware of fine threads of light slowly whirling around my spine. These threads of light started from the lower tip of my spine in the form of a small spiral. The spiral that looked like a “flow” of energy or light continued to grow and widen as it gradually moved up, encircling my spine until it reached my head. I then noticed a gentle swinging of my body to the front and back, then to the sides. I continued to watch the swinging of my body. This action of watching did not interfere with the movement. My awareness was separate from the movement of my body. On the other hand, the movement of my body did not disturb my

awareness, which remained deeply silent and absorbed within. There was a hidden “flow” of energy, independent of my mind which was driving all these movements.

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

THEORY–GUIDED ANALYSIS

This study analyzes the data (experiences) within the framework of Maharishi Vedic Science and the data are constantly compared with theory as described by Kohlbacher, (2006). This theory–guided analysis is presented in themes below as follows: first the relevant theoretical principle from Maharishi Vedic Science is presented in the form of a quote from Maharishi. Then corresponding descriptions from the documented experiences are presented in direct quotes. In this analysis, I categorized my experiences in a way that would clearly show their evolutionary pattern, indicative of the growth of consciousness into higher states.

Experiencing dynamism within the transcendental field of silence. This pattern is reported as experiencing that the silence of the transcendental state is not inert but rather silently dynamic, expressing itself in an infinite number of ways and giving rise to an infinite variety of experiences. The experiences belonging to this category are further subdivided into types depending on the nature of the experience.

Silence–predominant experiences.

Maharishi (1995d, p. 265) sheds light on this field of pure consciousness by saying:

This one simple technology is able to produce such an extraordinary range of benefits because it enlivens the most basic level of existence, known to ancient Vedic Science since time immemorial as Saṁhitā—the ultimate field of unity—which by interacting within itself gives rise to innumerable streams of Natural Law in creation.

The predominant feature of experience 2 is the experience of silence, the ultimate field of unity, Samhita. “One day, as I was taking my morning walk, I suddenly had a glimpse of an unfathomable consciousness. It looked like an immense void.” Even though I could identify dynamism within it, “It was a **holistic** consciousness; conscious of everything, saw everything, and knew everything, but revealed nothing.”

Dynamism emerging within silence.

Maharishi (1995a) describes the emergence of dynamism of pure consciousness from silence as follows:

The existence of the three (Ṛishi, Devatā, Chhandas) within the structure of one (Unity, Saṁhitā) presents the self–referral dynamism within the structure of pure consciousness—the self–referral, silent quality due to the Saṁhitā value, and the dynamism quality due to the

spontaneous interplay between Saṁhitā and Ṛishi, Devatā, Chhandas. (p. 39 footnote)

Experience 3 shows the gradual differentiation of unboundedness of pure consciousness during the practice of TM–Sidhi program. There is, at the beginning, one undifferentiated state, a Samhita (unity), seen in the expression, “that ocean was still and quiet.” Then differentiation started to take place in the form of a separation of the state of oneness of Samhita, “unbounded ocean of consciousness” into two, “a separation took place and the one became two.” Within the unity of Samhita, the existence of the three values of observer (Ṛishi), process of observation (Devatā), and object of observation (Chhandas) became lively, initiating a self–referral interplay within Saṁhitā, “I realized that I was unbounded and observing all this.”

Experiencing the coexistence of silence and dynamism—silent observer of the dynamism within the transcendent field. The following experiences report that the unbounded (silent) nature of pure Transcendental Consciousness has come to the surface as an observer, a witness, and is coexisting with but separate from the experience of dynamism (body, senses). The experiences belonging to this category are further subdivided into two types according to the quality of perception.

Silence observing dynamism. In Maharishi Vedic Science, Cosmic Consciousness is

the first stage of inner awakening. Maharishi (1990) explains Cosmic Consciousness as follows:

...this state of the nervous system corresponds to cosmic consciousness, in which Self-awareness exists as separate from activity. Silence is experienced with activity and yet as separate from it. (p. 229)

Experiences 4 describes this state as follows

At a certain point during the TM-Sidhi practice, I became totally absorbed within. I experienced a deep state of oneness, singularity and **transcendence**. Then there was an “awakening.” I became aware of the unboundedness that I was absorbed in. I was an observer to my unboundedness.

Inner silence observing the perception of a refined value of outer dynamism.

Maharishi (1972) explains Refined Cosmic Consciousness (God Consciousness) as follows:

...when the unbounded awareness becomes established on the level of the conscious mind—then the perception naturally begins to appreciate deeper values of the object, until perception is so refined that the finest relative is capable of being spontaneously perceived on the gross, surface level

Experience 5 describes a separation between the silent observer, which is my Self, and the dynamism of my body: “My awareness was separate from the movement of my body.” In addition, this experience describes a refined quality of perception typical of God consciousness in the

expression, “I became aware of fine threads of light slowly whirling around my spine.”

Experiencing the unity of silence and dynamism. Maharishi (1995c) describes characteristics of Unity Consciousness with reference to silence and dynamism, as follows:

In its pure wakefulness, human awareness comprehends the details of its own structure and finds that the silent value of its own nature is coexisting with the dynamic value of its own nature. The coexistence of silence and dynamism presents a picture of silence partaking of dynamism and dynamism partaking of silence. (p. 270).

Experience 1 was chosen as the representative experience because it shows clearly the unity of silence and dynamism and how dynamism emerges from silence and yet remains within it, summed up in these words, “Everything was happening inside that tunnel, yet that darkness felt like it was omnipresent, infinite and all encompassing.”

VALIDATION

This validation process compares the representative experience with five sources.

Vedic Verse and Quality of Intelligence: The validation for experience #1 was completed when the experience was documented. I validated my experience by using a phrase of the verse and the Quality of Intelligence in my experience (Figure. 1).

Vedic principle. Neha nanasti kinchana (Katha Upanishad, 4.11), which Maharishi (2000, p. 220) translates as, “Nothing exists but That.” This verse expresses that the manifest creation is essentially unmanifest. In my experience, the flickering points of light lacked concreteness, and the emptiness in which the spots were embedded became all encompassing. Only the abstract nothingness felt real.

Scientific principle. Physicists describe the Lagrangian of superstring field theory as the holistic expression (mathematical formula) of the laws of nature at the infinitely dynamic and infinitely silent level of the unified field (Maharishi, 1997, p.25). My experience of Transcendental Consciousness describes the self–interaction of silence and dynamism, light and darkness, infinity and points, correlating to the interaction of opposites within the superstring field as described by field theorists of physics.

Published Study—Greater Orderliness of Brain Functioning. Scientific research has shown that electroencephalograph (EEG) or brainwave coherence increases during the practice of the Transcendental Meditation technique, and that long term meditators show a significantly higher EEG coherence during the practice, indicating greater orderliness in brain functioning. (Levine, I. P. 1976). My experience 1 of the self–interaction of silence and dynamism, the emergence of the dynamism from silence and yet remaining within it,

shows that, the ability to spontaneously maintain the experience of dynamism within silence has developed, indicating greater orderliness in brain functioning during this experience.

Experience of Unity Consciousness. In Unity Consciousness one experiences the unity of silence and dynamism as being the reality of one’s own consciousness at all times. My experience 1 suggests that I was capable of distinguishing two opposite values— total silence in the form of infinite darkness and dynamism in the form of the emergence of light spots and their interplay and transformations—coexisting and partaking of each other, thus creating a unified whole, indicative of a glimpse of Unity Consciousness.

CONCLUSION

The research results presented in this paper show a gradual personal evolution towards the development of higher states of consciousness that resulted from long time practice and in depth understanding of Maharishi Vedic Science.

Joining the Mother Divine program with its extended program allowed me to gain deeper insights into the fabrics of my own consciousness and the delicate self–referral interplay of its infinite silence and the subtle dynamism within it in increasing details.

Although my research is purely qualitative in its nature it does complement the existing literature

of extensive quantitative research on the Transcendental Meditation and TM-Sidhi programs. However, because this study is a single subject case study, it is limited to one person's experiences; numerous similar studies will need to be undertaken and published in order to sufficiently complement the extensive quantitative research and powerfully enrich the existing literature.

In conclusion, through experience and understanding of Maharishi Vedic Science and

Technology one has an answer to the questions that started this article: what is the ultimate nature of life, existence? Interestingly enough, the answer comes out to be not philosophical but very simple and practical. The essence of life is pure consciousness, totally silent and infinitely dynamic, an eternally fluctuating stillness. This is the source, course and goal of life in higher states of consciousness.

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