

The Role of Analysis and Synthesis in Developing Unity Consciousness in the Science of Creative Intelligence: A Qualitative Analysis of Results of Research in Consciousness

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Abstract

Analysis and synthesis are commonly considered to be opposite intellectual procedures for furthering one's understanding of something. In the ancient Vedic literature, analysis and synthesis are said to develop supreme enlightenment, the realization of the unity of everything—Unity Consciousness. This paper reports on a qualitative phenomenological case study of self-research in consciousness that explores experiences describing this awakening of unity in terms of the processes of analysis and synthesis.

These experiences are considered within the framework of the Science of Creative Intelligence and Maharishi Vedic Science. Formulated by Maharishi Mahesh Yogi, both sciences present a complete theoretical understanding of consciousness including precise experiential characteristics of the development of higher states of consciousness along with simple, secular, systematic technologies to research consciousness and develop these higher states. The technologies are the Transcendental Meditation and the TM–Sidhi program.

This investigation of experiences—results of my research in consciousness—brings forward how the opposite procedures of analysis and synthesis can spontaneously develop to work together simultaneously to unfold the highest state of consciousness—Unity Consciousness. The experiences are validated by ancient Vedic knowledge and modern unified field theory that both describe the infinitely diverse universe as a field of unity.

Keywords: Unity, Unity Consciousness, Maharishi, Transcendental Meditation, enlightenment, Maharishi Vedic Science

BACKGROUND

The universe is a grand space filled with variety and differences. Everything is distinct from everything else and everyone is different from everyone else. However, both ancient and modern traditions of knowledge suggest that differences and diversity are not the true reality of the universe. Modern unified field theory locates a dynamic unman fest unified field at the basis of the universe. Ancient Vedic knowledge teaches that the true reality of the universe is a unified field of consciousness and that the processes of analysis and synthesis can unfold the realization of unity in human awareness. A key Vedic verse from the Pratishakhya that expresses this truth is translated, “Through analysis and synthesis, the indivisible unity is realized in the world of multiplicity” (Maharishi, 1995: 215).

Commonly, analysis and synthesis are understood as opposite intellectual procedures that engage the conscious mind in its localized state—when one is thinking about something. When the mind analyzes something, it takes the whole and breaks it into parts. When the mind synthesizes something, it puts parts together into a whole. Specific intellectual exercises can be practiced to improve one’s ability to analyze and synthesize, thus improving the intellectual capability for critical thinking.

In Maharishi Vedic Science, analysis and synthesis are understood as opposite tendencies of consciousness flowing within itself in its non-localized state. Their essence is the same as the common understanding—analysis locates parts within the wholeness of consciousness and synthesis generates wholeness of consciousness from parts. However, in Maharishi Vedic Science, both come into play spontaneously and simultaneously to unfold Unity Consciousness during research in consciousness utilizing the Transcendental Meditation and Transcendental Meditation Sidhi program including Yogic Flying

These secular, systematic, effortless techniques constitute the Technology of Consciousness, the practical aspect of the Science of Creative Intelligence and Maharishi Vedic Science. These sciences are formulated by Maharishi Mahesh Yogi and offer a complete theoretical understanding of consciousness as well as these practical technologies for research in consciousness. Both sciences and all technologies promote the direct exploration of the full range of consciousness and lead to the development of higher states of consciousness (Maharishi, 1994: 164). During the practice of the Transcendental Meditation and TM–Sidhi programs, both procedures of analysis and synthesis come into play in a non-intellectual, natural, and effortless way, and unfold the highest state of human consciousness—Unity

Consciousness, the realization of unity in everyday life (Maharishi, 1995: 205–207).

During my research in consciousness, as I practice these technologies effortlessly, I naturally and spontaneously experience the processes of analysis and synthesis working together to give me the experience of the diversified world as one unified unbounded field of consciousness of my Self, a world within my bubble of consciousness.

Over 350 studies have been published documenting benefits of practicing the Technology of Consciousness (Chalmers, 2006). These studies are mostly quantitative studies with a few mixed methods studies. Interestingly, over 50 of these published studies document holistic improvement in intellectual capabilities as a result of the practice (Oaas, 2013: 126). However, to date, no studies have been published that seek an in-depth understanding of subjective experiences of how the intellectual processes of analysis and synthesis come into play within one's consciousness to unfold Unity Consciousness. This qualitative study is designed to compliment the published quantitative research.

RESEARCH OBJECTIVE

This qualitative phenomenological case study of self-research seeks to investigate results of my research in consciousness–documented experiences I had during my research in consciousness with reference to the framework of the development of

higher states of consciousness in Maharishi Vedic Science. These results describe the unifying and diversifying dynamics unfolding unity within my consciousness. This study seeks to understand the experiences of unity within the framework of Maharishi Vedic Science by exploring if they fit with the ancient Vedic science principle explaining that the spontaneous enlivenment of analysis and synthesis within one's consciousness unfolds Unity Consciousness. Further, this study seeks to compliment the quantitative research on improved intellectual capabilities.

LITERATURE REVIEW

Maharishi (1995: 215), in his Vedic Science, reveals that the secret path to realize unity is through the application of analysis and synthesis. He explains that the path to realize the ultimate truth is first to know the whole (unity) and then the parts (diversity); first synthesize then analyze within one's own consciousness (1994: 7–59). The first level of synthesis is found in experiencing one's essential nature, the inner field of unity, the field where all diversity of the universe is unified. The Transcendental Meditation (TM) technique, practiced sitting comfortably with eyes closed, allows the mind to dive inward effortlessly and experience the unified field of consciousness. Here, consciousness is in its pure unbounded unified state–consciousness alone without an object. This

state is a field of singularity, the silent source of the diversified universe. Pure consciousness is also called pure alertness because it is awake only to itself; it is also called Transcendental Consciousness because awareness goes beyond diversity. Here, one synthesizes everything spontaneously. Transcendental Consciousness is also referred to as my *Self* (capital S) because it is the inner silent essence of who I am. The TM–Sidhi program is a powerful advanced technology that allows the mind to think and act from the level of Transcendental Consciousness, from the level of the *Self* (Maharishi, 1994: 260–261).

Maharishi reveals that when the wholeness of pure consciousness is unified and awake–alert within itself–it interacts (flows) within itself. Doing so, it creates dynamism within its silent unity. This flow generates diversity; consciousness is spontaneously analyzing itself (1996a: 96). Maharishi further reveals that this dynamism of self–referral consciousness generates the diverse sounds of the *Veda*; these sound are the fundamental dynamics of intelligence that create and form the diversified universe (Maharishi, 1994: 348; 1997: 23–52). These sounds, generated from the self–interacting dynamics of consciousness analyzing itself, have been categorized by Maharishi into forty aspects of *Veda* and Vedic literature (1995: 166–167). Maharishi also formulated a corresponding English phrase–a

quality of intelligence–that encapsulates the essential meaning of each aspect of the Vedic literature. Therefore, in Maharishi Vedic Science, there are 40 aspects of the Vedic Literature and 40 corresponding qualities of intelligence (1997: 47–49).

Maharishi explains that, importantly, even though diversity emerges within the holistic field of unity–self–referral consciousness–unity (wholeness) is never lost. At this stage, both synthesis and analysis come into play simultaneously. This concept of unity (pure consciousness) permeating diversity (the universe) can be understood in the analogy of the ocean and its waves. The ocean water synthesizes the diverse waves, and the diverse waves manifest as one unified ocean. The diversified universe is analogous to the waves of the ocean. Pure self–referral consciousness is analogous to the ocean. Fundamentally, the waves are made of the same water as the ocean; fundamentally, the universe is made of pure consciousness. Maharishi (1996b: 23) states, “It is remarkable to see that unity does not become diversity; unity eternally remains unity, allowing diversity to blossom within the pure wakefulness of its unified nature.”. In Maharishi Vedic Science, the level of unity where diversity is realized as fundamentally unity is the ultimate realization in life.

Also, in modern science, a theory of a non-physical unified field creating the physical diverse universe has been put forward in superstring theory. Superstring theory explains that an infinite number of vibrational modes of a single underlying superstring field interacting within itself (spontaneously analyzing itself), gives rise to the diversity of the whole universe. Brian Greene (2003: 5), quantum physicist, explains that superstring theory is a *theory of everything*—everything in the universe is generated from and continually permeated by one unified superstring field.

Through regular practice of the Transcendental Meditation and TM–Sidhi programs, an individual can fully realize the ultimate reality of unity in daily life, Unity Consciousness. Maharishi Vedic Science defines experiential characteristics of seven states of consciousness: (1) sleeping, (2) dreaming, (3) waking, (4) Transcendental Consciousness, (5) Cosmic Consciousness, (6) Refined Cosmic Consciousness (God Consciousness), and (7) Unity Consciousness (Maharishi, 1997: 178). The first three—sleeping, dreaming, waking—are ordinary states of consciousness. Maharishi clearly elucidates the several characteristics of each of the four higher states of consciousness. For example, in Transcendental Consciousness, one experiences pure consciousness as unbounded in which one’s awareness has completely transcended all localized

objects of experience. The mind experiences pure consciousness itself, alone, referring to (analyzing) itself (Maharishi, 1990: 98). In Unity Consciousness, one’s thinking, feeling, and perception has become so astute that one is able to experience the ultimate level of reality—unity with everything permanently. Maharishi (as cited in Katz, 2011: 253) states, “In the state of Unity the world is my Self.”

This state of ultimate unity—Unity Consciousness—is a grand synthesis (wholeness) that unfolds through both analysis and synthesis working together simultaneously. One does not only experience the sameness (wholeness) of consciousness without differences. Just the opposite, differences do exist in the oneness (wholeness) of consciousness. In Unity Consciousness, differences are experienced through analysis but the essence of the differences is recognized as the oneness of the Self through synthesis. Just as all waves are made of ocean water, diversity is a natural and simultaneous part of the unity experience; the experience of ultimate unity is not flat unity, but the unity of diversity. This point is significant because only with the continuous and simultaneous interplay of analysis and synthesis can Unity Consciousness be lived (Maharishi, 1990: 358).

One further characteristic of Unity Consciousness is overarching fulfillment. In his translation to the Bhagavad–Gita, 5.24) Maharishi

(1990: 371) describes how the experience of Unity Consciousness–Brahman (in Sanskrit)–brings fulfillment to individual life, “He whose happiness is within, whose contentment is within, whose light is all within, that yogi, being one with *Brahman*, attains eternal freedom in divine consciousness.”

SCIENTIFIC RESEARCH

Improved functioning of mind, body, and behavior through the Technology of Consciousness have been measured objectively in over 350 published studies. One published study entitled, *Holistic Improvement in Intellectual Performance through Transcendental Meditation*, documents improved intellectual capabilities. Students in Taiwan who practiced the Transcendental Meditation program showed significant improvement in creativity ($p = .0001$), practical intelligence ($p = .0001$), field independence ($p = .0001$), mental efficiency ($p = .0001$), and abstract intelligence ($p = .001$) (So and Orme–Johnson, 2001). Improvements show intellectual development. The study reported on in this paper seeks to compliment these objective measurements of intellectual development.

METHODOLOGY

Several prominent qualitative researchers from various fields argue for the necessity of building a special methodology when the research topic is new or unusual (Kalkhe, 2014; Lincoln and Denzin, 2000). This study uses such an innovative

qualitative approach developed by experts in Maharishi Vedic Science research. It blends tools from traditional methodologies as well as utilizes specialized 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 and phenomenological study. For analysis, this study uses two types of content analysis: 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 techniques, TM and TM–Sidhi program, and b) the systematic method 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 regularly for 11 months. At the end of 11 months, a 14–point thematic content analysis developed by Maharishi Vedic Science researchers was done on all entries.

For validation, this paper uses a 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 principle in 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, June 10, 2013).

Single Subject: The subject is the researcher, as advised in the Science of Creative Intelligence. That is, drawing on Taittiriya Upanishad, 2.9.1 that says words alone cannot fully describe the field of pure consciousness; Maharishi makes it clear that only the experiencer knows his/her experience of pure consciousness with certainty (Maharishi, 1981, p. 106). I am a practitioner of the Transcendental Meditation and TM–Sidhi program and member of the Mother Divine program, a program for extended practice of the technologies of consciousness (The Mother Divine Program, 2015).

Instrument is Consciousness: consciousness researches itself. That is, to know consciousness, it is necessary to *isolate* the pure nature of consciousness—consciousness not mixed with anything else. Only consciousness itself can research itself in its pure state and know its wholeness as well as specific characteristics. The Transcendental Meditation and TM–Sidhi techniques are designed to transcend all localized experience and thereby to isolate the experience of pure consciousness and conduct such research in consciousness easily (Maharishi, 1994: 51–71)

RESULTS AND DISCUSSION

THEMATIC CONTENT ANALYSIS

A 14–point protocol for a thematic content analysis was conducted on all 40 documented experiences—results of my research in consciousness—to identify patterns and themes. The most all–pervading theme noted was the experience of unity unfolding during the research. In twelve experiences, the role of analysis and synthesis in the unfolding of the unity experience was noted as prominent. This topic became the focus of the current study.

The non–bracketed text from six of these twelve documented experiences are presented below (Figure 1) along with the correlated Vedic verse and quality of intelligence. Further, as part of the protocol, three sub–themes were identified in the text in this way:

1. Synthesis–transcending multiplicity to experience unity–underlined
2. Analysis–dynamism experienced in the silent field of unity–*italic*
3. Analysis and synthesis working together generate the experience of ultimate unity—**bold**

When the experiences are considered as a whole with the three sub–themes noted, the experiences can be understood as demonstrating how synthesis and analysis work separately and then together simultaneously to unfold the experience of unity.

Theme: Through analysis and synthesis, unity is realized (Experience #1, #2, #3, #4, #5, and #6—results of research in consciousness.)

#1, Representative Experience [June 10, 2013] All this, whatsoever moves on earth, is to be hidden in the Lord (the Self). When thou hast surrendered all this, then thou mayest enjoy. Do not covet the wealth of any man. (Mundaka-Upanishad, v.1, Muller, 1879b: 27) Transcending in the light of Dissolving Quality of Intelligence

During my Transcendental Meditation Sidhi program, “I suddenly realized that my awareness and my physical body had melted and dissolved—transcended into the unbounded field of pure consciousness. I could sense and experience all the boundaries of the forms in my surroundings dissolved and became formless and became one with my awareness.” The world of forms did not disappear but the hidden world of formlessness came to light. Two different worlds were experienced as one in my awareness. Nothing was outside of me. I felt like everything was part of my body; everything was contained in my Self. I felt contented. This experience is related to the verse “hidden in the Lord (the Self)” as nothing is outside of me, everything is inside of me.

#2 [September 6, 2013] All this, whatsoever moves on earth, is to be hidden in the Lord (the Self). When thou hast surrendered all this, then thou mayest enjoy. Do not covet the wealth of any

man. (Vagasaneyi–Samhita–Upanishad, v.1, Muller, 1879a, p. 311) Transcending Quality of Intelligence

During my Yogic Flying program, I became aware that I had transcended. I experienced pure consciousness, pure awareness, pure unboundedness and pure nothingness. *Within nothingness, there was everything—fullness and abundance.* I felt like I was nothing and I was everything at the same time. Everything was “hidden in the lord (the Self).” Everything is “hidden” in my nothingness. It was enjoyable. I felt I could stay like that forever.

#3 [Dec 23, 2013] I glorify Agni, the high priest of the sacrifice, the divine, the ministrant, who present the oblation (to the gods), and is the possessor of great wealth. (R̥k Veda, 1.1, Wilson, 1866a, p. 5) Holistic (Dynamic Silence) Quality of Intelligence

During my Yogic Flying program, “I transcended into deep silence. I experienced nothing else but pure unbounded awareness. The silence was still and clear “; *I was observing the silence and touching the silence. Then suddenly a warm impulse started to pulsate within the silence. From a pulsating point, it expanded to a pulsating drum. The warmth then started to burn like “Agni.” My pure silent awareness became dynamic silence. The heat was very vibrant in consciousness and spread to my body. I could feel the heat rushing from the tip of my spine to the top of my head and warm mist springing out from the top of my head. The whole*

process was extremely dynamic; a tremendous flow of energy was continuously springing from my consciousness to my body and to my environment. At the end of the whole process, I felt that my body had been transformed; it became very “divine” and holistic, filled with scintillating warm consciousness. I felt extremely contented and blissful during and after the process. I felt very full; I am “the processor of great wealth.”

#4 [April 29, 2014] May God ever assign me the strength and powers of those twenty-one objects, which sustaining the animate and the inanimate creation, are wandering around. (Atharva Veda 1.1.1, Reigle, 2006: 11) Reverberating Wholeness Quality of Intelligence

During my practice of the Yogic Flying program, I transcended into the home of energy. *My consciousness was silently reverberating. Slowly, I experienced energy springing out like a fountain from within silence.* The energy was very nourishing; it gave me "strength and powers." My body spontaneously hopped up and down; it was effortless. I almost could not notice any movement. I experienced that silence and dynamism were functioning as one wholeness in my consciousness and physiology no separation. I felt that my consciousness was “sustaining the animate and the inanimate.”

#5 [July 15, 2013] And_he who beholds all beings in the Self, and the Self in all beings,_he

never turns away from it.¹ (Vagasaneyi-Samhita-Upanishad, v. 6, Muller, 1879a, p. 312) Transcending in the light of Expanding Quality of Intelligence

During my Transcendental Meditation Sidhi program, “I experienced a small bubble of unbounded consciousness within my Self ...” *the bubble started to expand from the unmanifest to the manifest. The gap between the unmanifest and manifest was then broken. The bubble of consciousness began to devour my physiology and my surroundings and expanded to the end of the world.* The world that was so big became a part of my bubble of consciousness. Everything was within my reach ... everything [was] in my consciousness and my Self in everything; “he who beholds all beings in the Self. And the Self in all beings.”

#6 [July 15, 2013] When to a man who understands, the self has become all things, what sorrow, what trouble can there be to him who once beheld that unity. (Vagasaneyi-Samhita-Upanishad, v.7, (Muller, 1879a: 312) Transcending in the light of Dissolving Quality of Intelligence

During my Transcendental Meditation Sidhi program, “I transcended and went beyond boundaries ... to a field of timelessness and unboundedness. Slowly, the boundaries of my physiology disappeared and the forms of everything around me disappeared. Everything had dissolved into my transcendent.” My

unbounded Self extended to the edge of space and time. “The Self has become all things” ... no more duality. I experienced pure oneness, “unity.” I felt pure bliss; it was very settled and clear. At this moment, I felt I was in eternal freedom and oneness, “what sorrow, what trouble can there be to him who once beheld that unity.”

THEORY-GUIDED ANALYSIS

In order to give further understanding, experience #1 is analyzed with reference to characteristics of Unity Consciousness as described in Maharishi Vedic Science. Experience is correlated with theory (Kohlbacher, 2006). For this analysis, a relevant theoretical principle from Maharishi Vedic Science explaining each sub-theme is presented in a quote from Maharishi. Experience #1 is then correlated with the quote. To avoid repetition, only experience (#1) is analyzed. However, it is obvious that clear correlations between theory (principles, quotes) and experience are found in all six records in Figure 1.

Regarding synthesis, Maharishi (1995) describes the process of spontaneous synthesis that happens when one transcends into Transcendental Consciousness, “This is the merger of diversity into unity; the whole reality, being self-referral, is visualized in terms of Unity, pure wakefulness, where every aspect of diversity has been dissolved” (p. 461). In #1, I write, “... my

awareness and my physical body had melted and dissolved—transcended into the unbounded field of pure consciousness.” Regarding analysis, Maharishi (1977: 23) explains the how process of analysis comes into play in the self-referral value of Transcendental Consciousness, “It knows itself, but the concept of knowing creates duality in that non-dual, eternal continuum of unity.” In #1, I write, “The world of forms did not disappear but the hidden world of formlessness came to light.”

Regarding the simultaneous functioning of analysis and synthesis, Maharishi (2011: 253) describes the result of analysis and synthesis working together, “In the state of Unity the world is my Self.”. In experience #1, I write, “Nothing was outside of me. I felt like everything was part of my body; everything was contained in my Self nothing was outside of me; everything was inside of me.” Further, Maharishi (1990: 358) describes experiencing differences when one is living in Unity Consciousness, “Certainly he sees a cow as a cow and a dog as a dog, but the form of the cow and dog fail to blind him to the oneness of the Self, which is the same in both”. In experience #1, I write, “ The world of form did not disappear but the hidden world of formlessness came to light. Two different worlds were experienced as one in my awareness.” One further point, when unity is realized, I describe feeling fulfillment (see Literature

Review above). This all-pervading feeling is noted in all six experiences (in plain text).

VALIDATION

The following triangulation compares experience #1 with five sources, validating and providing additional understanding of the research results (experiences).

1. Vedic verse: See experience #1. The words from the verse illumine the experience and validate it.

2. A Vedic principle is expressed in this verse: *Anvaya vyati rekābhyām nishprapancham prapanchate* (Pratyshakya). Maharishi's (1995, p. 213) translation, "Through analysis and synthesis, the indivisible unity is realized in the world of multiplicity" relates to my experience of boundaries and forms dissolving in consciousness (synthesis). At the same time, I could discriminate form and formless in the oneness of my awareness (analysis). In the end, I experienced ultimate unity–Totality–through the simultaneous dynamic of analysis and synthesis. Everything (analysis) was within my Self (synthesis).

3. A principle of modern science, superstring theory, describes the material universe as an unman fest mono-field—a field that vibrates in an infinite number of modes (strings) (Greene: 16).). This principle adds understanding to #1 because I experienced the world of form as essentially

formless, which resonates with superstring theory describing all material forms reverberating as an unman fest field.

4. Published quantitative research shows significant improvement in intellectual performance though regular Transcendental Meditation practice, including increased creativity, practical intelligence, field independence, mental efficiency, and fluid intelligence (So and Orme–Johnson, 2001). This quantitative study of improved intellectual capabilities becomes more interesting and meaningful when seen along side an in–depth analysis of experiences of the naturally and effortlessly developed ability to synthesize and analyze simultaneously to unfold a profound experience of living unity. For example, in #1, I experienced that I could distinguish form and formless; at the same time, I experienced the unity of form and formless.

5. Experience of Unity Consciousness: Maharishi (2001: 253) explains that in Unity Consciousness, the diverse universe is experienced within the unity of one's Self. Object and subject are unified. In #1, I experienced the form (object) and formless (subject) as unified in my consciousness—within my Self—signifying a glimpse of Unity Consciousness.

CONCLUSION

The above discussion reveals remarkably clear correlations between descriptions in my

research results and principles related to analysis and synthesis in Maharishi Vedic Science. As a result, my experiences become meaningful with reference to Unity Consciousness in Maharishi Vedic Science. The analysis suggests that Unity Consciousness is being realized through the processes of analysis and synthesis. Further, it follows that this qualitative study **does** enrich the existing Maharishi Vedic Science literature, especially the quantitative studies measuring improvement in intellectual capabilities. Importantly, this study is significant because it brings forward the subjective experiences that demonstrate the development of not only the commonly understood intellectual value of analysis and synthesis but it reveals a deeper, more profound, effortless development of analysis and synthesis that plays a critical role in the unfoldment of the pinnacle of

human development, Unity Consciousness. However, because this study is a single subject case study, it is limited to one person's experiences; more similar studies will need to be published in order to further compliment the quantitative research and more powerfully enrich the existing literature.

Still, the findings of this paper do suggest that Unity Consciousness can be realized by naturally developing the ability to analyze and synthesize simultaneously through the technologies of consciousness in Maharishi Vedic Science., Anyone can realize the ultimate unity if they simply and naturally transcend into their pure consciousness.

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