

The Self-Referral Motion of Pure Consciousness that Creates the Universe:A Qualitative Analysis of Results of Research in Consciousness in the light of Science of Creative Intelligence

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ABSTRACT

This paper presents a qualitative phenomenological case study that examines how the results of my research in consciousness—personal experiences of pure consciousness—demonstrate the self-referral nature of pure consciousness knowing itself and moving by itself from within as the creative power of the universe. The science that provides theoretical principles for the knowledge of consciousness for my research in consciousness is the Science of Creative Intelligence[□] and its most updated version, Maharishi Vedic ScienceSM. The Science of Creative Intelligence and Maharishi Vedic Science describe pure consciousness—the transcendental state of everyone’s consciousness—as self-referral and infinitely creative. The Science of Creative Intelligence and Maharishi Vedic Science also provide technologies for research in consciousness—the Transcendental Meditation[□] technique and the TM-Sidhi[®] program—to give the direct experience of this pure state of consciousness. I utilized these technologies for my research. The results of my research in consciousness document the self-referral nature of pure consciousness and its creative power. This demonstration of the creative power of the self-referral nature of pure consciousness is highlighted by an informal qualitative analysis that brings forward correlations between the principles of Maharishi Vedic Science and the results of my research in consciousness—my personal experiences.

Key words: Self-Referral Motion, Pure Consciousness, Transcendental Meditation



INTRODUCTION

My experience has shown me that the range of an inner exploration of consciousness is limitless—it is from the invisible unborn universe to the end of the manifest universe. I have come to know that the unborn universe starts from the pure state of consciousness, consciousness without any object. This consciousness is self-referral; it knows itself and here, the creative power of the universe awakens.

Maharishi Mahesh Yogi formulated a complete science of consciousness describing the full range of consciousness that is presented in several books and thousands of hours of video-taped lectures. This science was first called the Science of Creative Intelligence[□] and then later updated to include the ancient knowledge contained in the Vedic Literature. The most recent version of this science of consciousness is called Maharishi Vedic ScienceSM. In addition to this theoretical knowledge, Maharishi provides practical technique, the Transcendental Meditation[□] technique and the TM-Sidhi[®] program to give the direct experience of the whole range of consciousness, including pure consciousness.

In addition to the theoretical and practical knowledge of consciousness in Maharishi Vedic Science, over 380 studies have been published documenting benefits of practicing the technologies of consciousness. These studies are almost all quantitative studies with a few mixed

methods studies. Interestingly, over 15 of these published studies document increased creativity as a result of the practice (Oaas, 2013, p. 127). However, to date, no studies have been published that seek to understand the actual subjective experiences of the creative power of consciousness reported during the practice. This qualitative study has been undertaken to compliment the theory and quantitative studies to investigate this important inner experience. The experiences presented and analyzed in this paper record that I experienced the self-referral motion and its creative power of the universe in my self-referral pure consciousness.

RESEARCH OBJECTIVE

This phenomenological qualitative case study of self-research seeks to make sense of the results of my research in consciousness using the framework of Maharishi Vedic Science to determine if the reported experiences of self-referral consciousness do describe the creative power of the universe.

LITERATURE REVIEW

Maharishi Mahesh Yogi, the foremost scientist in the field of consciousness, formulated Maharishi Vedic Science that includes a complete theoretical framework for understanding consciousness and experiencing consciousness, connecting the explanations of consciousness with the ancient Vedic knowledge (Maharishi, 2001, p. 310).



Maharishi (1999) has collected the various aspects of the Vedic knowledge and systematically organized them into 40 aspects of Vedic literature. Maharishi details how these aspects of Vedic literature describe the qualities of consciousness (pp. 22, 23). Maharishi (1994) emphasizes that Veda is not found in a book. Veda is in pure state of consciousness (p.143). Maharishi (1994) states that different aspects of Vedic Literature emerge on the basis of the dynamics of the self-referral consciousness within pure state of consciousness when its fully awake (p. 79).

Maharishi Vedic Science provides not only theoretical understanding of consciousness but also the practical method to research in consciousness, the Transcendental Meditation technique and TM-Sidhi programs, including Yogic Flying. These technologies open human awareness to the direct experience of pure consciousness that Maharishi also refers to *Transcendental Consciousness* (Maharishi, 1994, p. 224).

Maharishi Vedic Science Principles

In his Vedic science, Maharishi (1994) explains that the true cosmic potential hidden within everyone's innermost level of consciousness, "The reality that the universe is the observer himself is the reality of the total disclosure of consciousness; it is the total potential of consciousness; it is the total reality of consciousness" (p. 54).

The pure state of consciousness—Transcendental Consciousness—is a self-referral state of consciousness that is beyond any experience of localized objects; it knows itself and nothing else (Maharishi, 1994, p.111). Maharishi describes that this motion of self-knowing is the dynamism in the silent field of Transcendental Consciousness. This motion is the self-interaction between the knower, the process of knowing, and the known. They are the three fundamental elements of knowingness. Maharishi describes this self-referral nature of pure consciousness in terms of the coexistence of silence and dynamism and their self-interacting dynamics in Transcendental Consciousness.

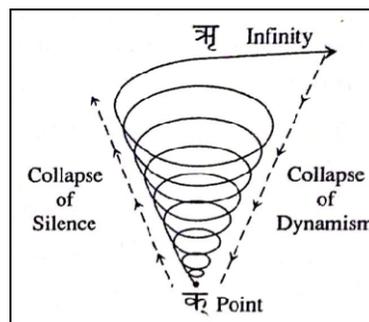


Figure 1. The coexistence of silence and dynamism

Figure 1. The coexistence of silence and dynamism

This interacting dynamics generates unmanifest reservations within Transcendental Consciousness. The reverberations are the sounds of the Veda that transform themselves into the material creation of the universe. The

self-referral motion is the creative power of the universe inherent in Transcendental Consciousness (Maharishi, 1997, 1999). The process of manifestation of the material universe is occurring within everyone's self-referral consciousness.

The principles in Maharishi Vedic Science are derived directly from ancient Vedic knowledge. Maharishi has selected Vedic verses to ground the knowledge of consciousness in the ancient Vedic knowledge. These verses describe the most significant and fundamental attributes of consciousness and form the fundamental principles of Maharishi Vedic Science. For example, Maharishi refers to one verse in the Bhagavad-Gita (one aspect of the Vedic literature), 9.8 Maharishi (1996) translates this verse, "Taking recourse to My own self-referral Nature, I create again and again—creation and administration of creation, both are a natural phenomenon on the basis of My self-referral consciousness" (p. 549). This verse describes self-referral consciousness and its creative power.

One of 15 published studies showing increased creativity documents results of 46 students after five months of regular Transcendental Meditation practice. The results show that meditating students showed significantly greater improvement on creativity tests than controls ($p = .0005$) (Travis, 1979, pp. 169–180).

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 (Kalkhe, 2014; Lincoln and Denzin, 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 Informal Content 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).

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 used for documenting, 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, June 10, 2013).

Subject: Single-subject—a practitioner of the Transcendental Meditation and TM-Sidhi program and member of the Mother Divine 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.¹

Instrument: consciousness—consciousness researches itself²

¹Drawing 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 the experience of pure consciousness with certainty.

²How can we know the nature of consciousness itself? It is common knowledge that only through consciousness can human beings gain any knowledge. It follows that the knowledge of consciousness can only be gained by consciousness. Only consciousness can know itself. It is only the study of pure water that will yield the true understanding of water. Similarly, to know consciousness, it is necessary to *isolate* the pure nature of consciousness—



RESULTS AND DISCUSSION

During a period of 17 months journal entries were made using the standard documentation Maharishi Vedic Science method. At the end of October 2014, a 13-point protocol for an informal content analysis was used for all journal entries to identify patterns and themes. From 29 total journal entries, 6 were selected as expressing the theme of the self-referral creative power within pure consciousness—the infinite creativity of consciousness. Six of those are presented below with the corresponding Vedic verse and Quality of intelligence. Figure 1 below presents the documented representative experience—the experience that expresses this theme best. Figure 2 presents all other documented experiences that are the results of my research in consciousness.

INFORMAL CONTENT ANALYSIS

1, Representative Experience [22.4. 2014]
Glorified by Jamadagni, sit down in the place of the sacrifice (the alter); drink augments (of the reward) of sacrifice, the Soma libation (R_k Veda, 3.9.18, Wilson, 1854, p. 112).

consciousness not mixed with anything else. Only consciousness itself can research itself in its pure state. The Technologies of Consciousness are designed to isolate the experience of pure consciousness and conduct such research in consciousness easily (Maharishi, 1994, pp. 51–71)

Holistic (Dynamic Silence) in the Light of Offering and Creating Quality of Intelligence

During my practice of the Transcendental Meditation and TM–Sidhi programs, including Yogic Flying technique, I experience that my consciousness becomes the only existence of my world and it becomes “the place of the sacrifice” of dynamism, and at the same time the “place of sacrifice” of silence. Through this experience of transcendence, I lose the sense of having the body and I become unbounded consciousness. I experience that the field of consciousness is filled with dynamic whirlpools of lights and they start collapsing one after another into a point on the darkness in my consciousness. I experience the darkness as the silent nature of my consciousness and the silent darkness always wants to devour the dynamism. I experience the dynamism; moving lights **offer** themselves to the darkness. After the collapse of the lights, I experience my consciousness as a dark, firm, and unmoving field. I love to be in the silence of my consciousness but at the same time, I feel the silence becomes impatient just being the field of nothingness; it wants to become something. I feel this dark field of silence is stimulated by the **creativity** that is inherent within the silence and the silence sacrifices itself and starts emitting lights. These lights become whirlpools expanding from a point and the lights fills my consciousness

and allow my consciousness to be the field of dynamic **creations**.

Figure 2. Experience #1, Representative

#2, [24.3.2014]

Sovereign of men, Agni (Fire element), thou art born for the days, pure and all-irradiating from the waters, from the stones, from trees, and from plants(Rk Veda, 2.1.1, p. 208).

Holistic (Dynamic Silence) in the Light of Reverberating Wholeness

Quality of Intelligence

During my practice of TM–Sidhi program and Yogic Flying technique, I experience **reverberations** of my consciousness. The **reverberations** become different forms of light that are “radiating” and moving. I experience the **reverberations** of consciousness even in my surroundings. After the practice, I often experience that the practice makes my senses sharper and allows me to perceive finer values of my surroundings. I find that “stones”, leaves of the “trees”, and grasses are **reverberating** and they are “all- irradiating.” I feel that they become more familiar to me, much more than before the practice. I find that their reverberations sympathize with the reverberations of my consciousness.



3 [11.5.2014]

Common, (worshippers), be your intention, common be (the wishes of) your hearts; common be your thoughts, so that there may be thorough union among you (Rk Veda, 10.60.4, p. 415).

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

During my practice of TM–Sidhi program and Yogic Flying technique I experience Transcendental Consciousness. I experience it is the field of **transformation** that my fine “thoughts” or my fine “intention” **transforms** into the corresponding inner visions and or movement of the body. In the transcendental field, I experience that my silent consciousness does not want to have any excitement, therefore, I hardly can produce even a thought in it, however I experience that once I succeed in producing a thought that is very fine, the silent, “unified” consciousness gets the “intention” of **transformation** and I start experiencing reverberations, and seeing inner visions within consciousness.

4 [8.7.2013]

Therefore let the sacrificer, after he has laid those fires, meditate on the Self. Thus only does the sacrificer become complete and faultless. But who is to be meditated on? He who is called Prana (breath) (MaitrayanaBrahmana Upanishad, v.1, Muller, 1879, p. 287).

Transcending in the Light of Lively Absolute (living wholeness – I–ness or Being) Quality of Intelligence

During my practice of the Transcendental Meditation and TM–Sidhi programs, including Yogic Flying technique, I experience my consciousness as the **absolute** unbounded transcendental field. There, I experience that through my attention, “meditation on” the unbounded consciousness, the center of the unbounded consciousness swells up and it starts “breathing” in and out as moving of “Prana”. I find the **absolute wholeness** becomes **lively**. At that time I find that I am not bounded by anything and I do not belong to anything; I simply am the only existence of my Transcendental Consciousness. I experience **I–ness**. I cognize that I alone am breathing, I alone am.



5 [17.6.2013]

The laying of the formerly-described sacrificial fires is indeed the sacrifice of Brahman (MaitrayanaBrahmana Upanishad, v. 1)

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

During my practice of the Transcendental Meditation and TM-Sidhi programs, including Yogic Flying technique, I experience **dynamic** movement in an unmoving steady, **silent** state of my consciousness. I experience that my unbounded consciousness collapses into a point of darkness as a whirlpool, and I see the appearance of a whirlpool from the point. I experience quality of “Brahman”, totality, the **holistic** coexistence of silence and dynamism of my Transcendental Consciousness.

6 [4.3.2014]

That Self which is very small, invisible, incomprehensible, called Purusha, dwells of his own will here in part; just as a man who is fast asleep awakes of his own will(MaitrayanaBrahmana Upanishad, v.5, Muller, 1879, p.292).

Transcending in the Light of Ancient and Eternal Quality of Intelligence

During my practice of the Transcendental Meditation technique and TM-Sidhi program, my awareness loses its attributes and transcends the world. I experience that my body is no longer the home of my life. I lose feeling of my body and become unbounded consciousness and I find the **ancient and eternal** field of my life. After my awareness reaches unbounded consciousness, I experience myself contract into unbounded consciousness. I become “small” and then “very small.” My “Self, which is “very small,” feels, at the same time, unbounded. In this unbounded consciousness, I awaken silently to my Self without any noise. Here, I find the unchangeable, unbreakable, **ancient and eternal** home of my life that I was and want to be forever.

Figure 2. Experiences #2, #3, #4, #5, and #6— results of research in consciousness.

TEHEORY-GUIDED ANALYSIS

In order to make meaningful sense of the experiences, they are analyzed using the theoretical framework of Maharishi Vedic Science. That is, the data (experiences) are constantly compared with theory, using a method described by Kohlbacher, (2006). This theory-guided analysis is presented in five themes



below. First, the relevant theoretical principle from Maharishi Vedic Science is presented in the form of a quote from Maharishi. Then, below that, corresponding descriptions from the documented experiences are presented in direct quotes.

Experience of transcendence

Maharishi (2011) says, “The process of meditation ultimately leads to the Transcendental Being, when the subtlest point of the object is transcended and the experiencer alone is left, devoid of the object” (p. 42).

“...I find that I am not bounded by anything and I do not belong to anything; I simply am the only existence of my Transcendental Consciousness” (#4).

“...my awareness loses its attributes and transcends the world” (#6).

Transcendental Consciousness is self-referral consciousness

Maharishi (1994) says, “Unified state of subject (knower), object (known), and their relationship (the process of knowing) is fully available in the state of consciousness when consciousness is self-referral, when it knows itself and nothing else” (p. 73).

“...I experience that my consciousness becomes the only existence of my world...” (#1).

“In this unbounded consciousness, I awaken silently to my Self without any noise” (#6).

The self-referral motion: coexistence of silence and dynamism in Transcendental Consciousness

Maharishi (1999) says, “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. This coexistence of silence and dynamism presents a picture of silence partaking of dynamism and dynamism partaking of silence” (p. 96).

“I experience the darkness as the silent nature of my consciousness and the silent darkness always wants to devour the dynamism. I experience the dynamism; moving lights offer themselves to the darkness” (#1).

“...I experience **dynamic** movement in an unmoving steady, **silent** state of my consciousness” (#5).

The creative power of the self-referral motion

Maharishi, 1999) says, “This phenomenon of silence ceaselessly partaking of dynamism and dynamism ceaselessly partaking silence within the structure of pure wakefulness displays creativity within singularity, which forms the basis of all the creative and evolutionary processes of the diverse universe” (p. 96).

“...I feel the silence becomes impatient just being the field of nothingness; it wants to become something. I feel this dark field of silence is stimulated by the **creativity** that is inherent within the silence and the silence sacrifices itself and starts emitting lights. These lights become whirlpools expanding from a point and the lights fills my consciousness and allow my

consciousness to be the field of dynamic **creations**" (#1).

"...I experience **dynamic** movement in an unmoving steady, **silent** state of my consciousness. I experience that my unbounded consciousness collapses into a point of darkness as a whirlpool, and I see the appearance of a whirlpool from the point" (#5).

Transformation of Transcendental Consciousness into the material universe

Maharishi (1999) says, "The first step of evolution of consciousness—of *Ātmā*—is *Shruti*, the speech value of expression—Veda (Veda including the Vedic Literature)" (p. 95).

"...I experience **reverberations** of my consciousness. The **reverberations** become different forms of light that are "radiating" and moving" (#2).

"...the silent, 'unified' consciousness gets the 'intention' of **transformation** and I start experiencing reverberations..." (#3).

Further, Maharishi (1999) says, "The second step of evolution is from the speech level to the material level where the frequencies of sound, frequencies of speech in the Language of Natural Law, evolve into frequencies of matter, which construct the whole physiology of the ever-expanding material universe—*Vishwa*" (p. 95).

"I experience the **reverberations** of consciousness even in my surroundings I find that 'stones', leaves of the 'trees', and grasses

are **reverberating** and they are 'all-irradiating.' I find that their reverberations sympathize with the reverberations of my consciousness" (#2).

VALIDATION

This validation process compares the representative experience with five sources.

1. Vedic verse: The words *the place of the sacrifice*, in the Vedic verse correspond to my description in the representative experience (#1). I describe my experience of the interaction between silence and dynamism—both sacrifice themselves to the other in self-referral Transcendental Consciousness. See Figure 2.

2. Vedic Principle: The Maharishi Vedic Science principle encapsulated in Maharishi's translation of the Bhagavad-Gita, 9.8 corresponds to the representative experience (#1). The translation is, Taking recourse to My own self-referral nature, I create again and again—creation and administration of creation, both are a natural phenomenon of the basis of My self-referral consciousness (Maharishi, 1996, p.549). My experience describes how I experience the infinitely creative power of consciousness—the self-referral dynamics of Transcendental Consciousness.

3. Scientific Principle—the unmanifest self-interacting dynamics in the vacuum state of the quantum field: In the microcosmic level of the physical universe, quantum physics explains that the vacuum state does not just remain silent; it has pure potentiality—virtual fluctuations



(Maharishi, 1996, pp. 230–236). My experience of the appearance of dynamism within the silence of Transcendental Consciousness described in the representative experience (#1) can be correlated to this pure creative potential of the quantum field.

4. Published quantitative study showing increased creativity: One of 15 published study documents increased creativity in 46 students individuals through the five months of the Transcendental Meditation practice compared to controls ($p = .0005$) (Travis, 1979, pp. 169–180). This study objectively documenting increased creativity corresponds to my subjective experience of the enlivenment of the infinite creative power of the universe inherent in self-referral consciousness that described in the representative experience (#1).

5. Experience of Transcendental Consciousness: Maharishi (1999) describes Transcendental Consciousness as a field where the opposite values of silence and dynamism coexist. Thus it is holistic. Transcendental Consciousness is self-referral and thereby exhibits the quality of holistic dynamic silence. Experience #1 describes the coexistence of silence and dynamism during my meditation practice signifying that I experience self-referral Transcendental Consciousness.

CONCLUSION

The results of my research in consciousness were discussed above with reference to the theoretical principles of Maharishi Vedic Science. Through this discussion, clear correlations were found between the results of my research and the theoretical principles. These correlations suggest that, first of all, I am opening my awareness to the silently dynamic field of self-referral consciousness through my regular practice of the technologies of consciousness, as is the predicted result of research in consciousness in Maharishi Vedic Science. Secondly, the correlations suggest that I am experiencing the inherent infinitely creative power of the universe within my self-referral Transcendental Consciousness. Therefore, my thesis is supported. Further, it follows that this qualitative study does compliment the existing Maharishi Vedic Science literature, especially the quantitative studies measuring increased creativity. This complimentary value is significant because it enriches the literature by making sense of the subjective experience of consciousness and demonstrating that one's inner consciousness is a field of all possibilities.

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 compliment the extensive quantitative research sufficiently and thereby powerfully enrich the existing literature.



To conclude, this study suggests the innermost level of the range of my consciousness is a field of pure consciousness that is self-referral and the creative power of the universe is inherent within it. This conclusion presents a new vision of the cosmic potential of everyone's consciousness. Everyone, through researching

his/her own consciousness utilizing the Technologies of Consciousness can realize that this inner development—being self-referral—is the true way to know the total cosmic potential of one's life.

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