

Contradictions in Harmony—Experiences of Pure Consciousness Understood through the Science of Creative Intelligence: A Qualitative Analysis of Research in Consciousness

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ABSTRACT

Throughout the ages, philosophers, poets, and scientists alike have recognized the existence of harmony in diversity, the co-existence of contradictions or opposites in nature. This paper explores the harmony that holds together opposites/contradictions experienced in one's own pure state of fundamentally unified consciousness, as experienced through the technologies of the Science of Creative Intelligence, taught by Maharishi Mahesh Yogi. The method used to explore consciousness in this research is the Maharishi Technologies of Consciousness, the Transcendental Meditation and TM-Sidhi program including Yogic Flying. This paper reports on results of a qualitative phenomenological case study of self-research. In this study, results of research in consciousness—personal subjective experiences—are examined with reference to the principles of the Science of Creative Intelligence. This science explains how two opposite values—silence and dynamism—coexist in harmony in the state of pure self-referral consciousness, where consciousness is fully awake to itself alone. The results investigated in this study demonstrate that it is possible to experience these opposites in complete harmony in one's pure self-referral consciousness. The Science of Creative Intelligence emphasizes that when one establishes this field of the harmony of all opposites—pure wakefulness—as a continuum of awareness within, one enjoys happiness and bliss in outer life in higher states of consciousness.

INTRODUCTION

Contradictory values are often experienced in nature and our daily life; sometimes they exist in harmony, sometimes

not. In nature, for example, the North and South Poles are opposites but coexist together. In daily life, the media continuously reports about conflict among different cultures and religions because



the differences predominate; contradictions and opposite values are presented as so diverse that they cannot be harmonized. Terrorism and war result on a global scale; family conflicts result on individual levels.

This paper reports on a study of results of research in consciousness experienced during the practice of the Transcendental Meditation and TM–Sidhi program within the framework of the Science of Creative Intelligence. Specifically, this study investigates how these results—my experiences of harmony between contradictions—demonstrate the development of higher states of consciousness as predicted in Science of Creative Intelligence.

Maharishi Mahesh Yogi is the founder of the Science of Creative Intelligence. *Science* is understood to be a systematic means to gain useful and reliable knowledge through observation and experiment. Complete knowledge of consciousness is found in both the Science of Creative Intelligence and its updated version, Maharishi Vedic ScienceSM. Vedic Science is the science of Veda. In Maharishi Vedic Science, *Veda* means pure knowledge. Maharishi Vedic Science is a complete knowledge, or total knowledge of consciousness, which integrates knowledge from modern

science and ancient Vedic Science (Maharishi, 1994 p. 159)

In addition, to the theoretical knowledge, Maharishi Vedic Science provides a practical technique to experience and develop consciousness directly—the Transcendental Meditation and TM–Sidhi program. Over 380 studies have been published documenting benefits of the technologies of consciousness. (Maharishi International University, 1981, p. 43).

RESEARCH OBJECTIVE

This qualitative phenomenological case study of self–research seeks to make sense the results of research in consciousness—my experiences of harmony among contradictions—to determine if they demonstrate the growth of harmony among contradictions characteristic of Transcendental Consciousness as predicted in the Science of Creative Intelligence.

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 the development of higher states of consciousness (Maharishi, 2001, p. 310). Maharishi Vedic Science also provides practical technologies, the Transcendental



Meditation **technique** and TM–Sidhi programs, including Yogic Flying, to open human awareness to the direct experience of Transcendental Consciousness (Maharishi, 1994, p.224). Transcendental Consciousness is experienced during practice of the Transcendental Meditation technique when the mind transcends all experiences of the objective, diverse world and silently becomes awake to itself alone. Maharishi refers to this aspect of transcendental Consciousness, self-referral consciousness. Through these technologies, one can develop higher states of consciousness and live wholeness of life—live the harmony that exists among all differences.

Further, Maharishi (1994) explains that, in Transcendental Consciousness through the process of self-referral—consciousness being awake to itself—consciousness reverberates. The reverberation of self-referral consciousness, as it knows itself, are the Veda and Vedic literature that unfold the ever-expanding universe (pp. 63–64). Maharishi organized the Veda and Vedic literature into forty aspects and created forty English terms that correspond to the forty aspects, one to one. Each one expresses a Quality of Intelligence that represents the essential meaning of the aspect of Vedic Literature (Nader, 2000, pp. 42–23)

In this field of self-referral consciousness or pure wakefulness is found the co-existence of the contradictory values of silence and dynamism in harmonious wholeness. Maharishi (1994) describes pure wakefulness, 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. 343).

Pure wakefulness is the togetherness of silence and dynamism and seen from another perceptive, the move of silence is dynamism. This movement is like a flow. Maharishi (1996) said, “Flow is the nature of dynamism; flow is obviously dynamic in nature” (p. 90). When pure wakefulness is alert and awake, it is aware of its own points. Maharishi (1997) refers to a Vedic expression to elucidate this concept—*Aṅorāṅīyān Mahato–Mahīyān* (Katha Upanishad, 1.2.20). Maharishi translates, “(The Self is) smaller than the smallest to bigger than the biggest’ (p. 18). The Self, Transcendental Consciousness, holds together contradictory values in harmony.

Another Vedic word for wholeness, fullness—the field of unity/harmony—is *Brahm* or



Brahman (Katz, 2011, p. 152). Maharishi (1990) explains that the harmony of opposites and contradictions is the nature of *Brahm*, “In the field of speech, Brahman lies between two contrary statements. It is absolute and relative at the same time. It is the eternal imperishable even while It is ever-changing. It is said to be both this and That” (pp. 440–441). That is, one finds contradictions even when speaking about *Brahm* because *Brahm* unifies two extreme opposite values. For example, the opposites of absolute and relative, imperishable and ever-changing, silence and dynamism, point and infinity are unified in *Brahm* (Maharishi, 1990, p. 440).

It is the practical aspect of Maharishi Vedic Science, the Transcendental Meditation technique that provides the natural and effortless technology for the direct experience of this field of unity, this field of harmony. Maharishi (1990) explains why the naturalness of the practice of the Transcendental Meditation technique leads to an experience of living wholeness (p. 440). Through regular practice of the Transcendental Meditation technique, one gets established in Transcendental Consciousness, leading to higher states of consciousness—Cosmic Consciousness, Refined Cosmic Consciousness, and Unity Consciousness. In Maharishi Vedic Science, the

pinnacle of human development is Unity Consciousness where contact with *Brahm* is an all-time living reality in daily life. One’s life is lived permanently in harmony; all opposite values of daily life are harmonized. One enjoys happiness, bliss, contentment and one attains eternal freedom. This achievement is the true value of life—living in fullness, *Brahm*, in Unity Consciousness (Maharishi, 1990, p. 441).

Several of the 380 published studies on the Transcendental Meditation and TM–Sidhi programs document objective measures characteristic of Transcendental Consciousness. It is found to be a unique state of restful alertness where the body settles down to deep rest and relaxation, while the mind is fully awake and alert (Wallace, 1986, p. 34). For example, one published study suggests that the contradictory values of body (rest) and mind (alertness) are coexisting in harmony during the experience of Transcendental Consciousness (Travis, 2001).

Further, over 20 studies document improved relationships in families, in marriages, at work, and in schools (Oaas, 2013, p.131)

METHODOLOGY

Important qualitative researchers from various fields say that it necessary to build a



specialized methodology when the research topic is new or unusual. They conclude that new methodologies will be necessary to gather and analyze unique 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 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, 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, 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 regularly for a period of 11 months. At the end of 11 months, a 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 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, 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

harmony—experience of pure consciousness.

Seven of those are presented below using the standard Maharishi Vedic Science 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.

RESULTS AND DISCUSSION

A 14–point protocol for a Thematic Content Analysis was conducted on all journal entries to identify patterns and themes. From forty total journal entries, ten were selected as expressing the theme of the contradiction in

THEMATIC CONTENT ANALYSIS

1, Representative Experience [8.7.2014]

Far, far away is seen the dweller of the house, the inner intelligence of the body—Veda, totality. Myself—reverberating (Rk Veda, 7.1, Maharishi, 1995, p. 240).

Holistic (Dynamic Silence) Quality of Intelligence

During my practice of the Transcendental Meditation and TM–Sidhi programs, I experienced deep silence, yet there was dynamic movement within the silence. This movement of dynamism was reverberating coherently and continually. Silence was present within the dynamism; **dynamism was in silence**. They coexisted together. They were one **holistic** “totality.” Then my awareness expanded, becoming bigger and bigger. I felt my physiology became soft and light, formless and shapeless, like the air. At the same time, my physiology became hard, heavy, and immovable like a mountain made of stone. I also experienced myself expanding, becoming big and huge—bigger than the biggest, and at the same time, becoming small and tiny—smaller than the smallest. I experienced myself, my consciousness, “far away” yet very near. These opposite values in my experiences were happening simultaneously. During the whole process of the experience I was calm and smooth, enjoying everything as a “reverberation” of “myself”.



Figure 1. Experience #1, Representative Experience

#2, [16.1.2014]

When uttering thy cry, O Bird, proclaim good fortune: when sitting silently, cherish kind thoughts towards us: when thou criest as thou art flying, let the sound be like that of a lute ; so that, blessed with excellent descendants, we may worthily praise thee at this sacrifice (Rk Veda, 2.2.8, Wilson, 1854).

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

During my practice of the Transcendental Meditation and TM–Sidhi programs, I experienced the unboundedness of silence pervading the surroundings. “When I was sitting silently” and continued my program, I heard the sound of a deep layer of silence in harmony with the sound of the environment—the birds singing, insects, and the flow of a water fountain—at a very refined level. The sound became a beautiful melody. I enjoyed the togetherness of this silence and dynamism.

At the same time, I had a lot of inner bliss. This bliss gave me a feeling of fulfillment of life. This fulfillment of life gave me the feeling of the easiness of life and the beauty of nature. With this experience, gradually my body was **expanding** and expanding. In this state, I experienced emptiness, no space and time. I realized my body is body, consciousness is consciousness. I understood that body and consciousness are together, yet they are not. This unboundedness gave me inner fulfillment and freedom.

#3, [8.7.2014]

There are two, one knowing (Ishvara), the other not-knowing (giva), both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his works; there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahma (Brahman) (Swetasvatara Upanishad, 1.,v.9, Muller, 1979, p. 235)

Transcending in the Light of Reverberating Wholeness Quality of Intelligence

I often had an experience of hearing a deep silent sound during practice of the Transcendental Meditation program, after program, during rest, before sleep and sometimes during activity. This silent sound was murmuring in my whole physiology and was a **reverberating wholeness** in the environment. Sometimes, I could hear very clearly the different forms or rhythms of this silent sound. It was in a deep



silent level, “the other weak,” yet within itself had infinite dynamism, “one strong.” The silence and dynamism coexisted together—“*Brahman*,” Wholeness.

#4, [23.9.2014]

Where the fire is rubbed, where the wind is checked, where the Soma flows over, there the mind is born (Swetasvatara Upanishad, 2.,v. 6, Muller, 1979, p. 240).

Transcending in the Light of Flowing Wakefulness Quality of Intelligence

During practice of the Transcendental Meditation program, I experienced **flowing wakefulness** of consciousness. At that time, my “mind” and body were well rested. The practice of the Transcendental Meditation program was “flowing” very smoothly, the flowing was from one impulse to another. The “flowing” contained impulses of both dynamism and silence. They were harmoniously “flowing” together. I felt my heart was expanding, with bliss bubbling up.

#5, [25.11.2013]

Let us love the old Brahman by the grace of Savitri; if thou make thy dwelling there, the path will not hurt thee (Swetasvatara Upanishad, 2.v.7, Muller, 1979, p. 241).

Transcending in the Light of Nourishing Quality of Intelligence

During my practice of the Transcendental Meditation and TM–Sidhi programs, I experienced the deep silence of the transcendental field, yet there were also impulses of dynamism. My consciousness was wide awake. I felt my heart was expanding and pumping. The pumping was a little bit faster than normal but was in a comfortable rhythm. I felt a lot of inner “love” and appreciation for everyone around me. It was like being in love with everyone. I wanted to express thousands and thousands of thanks to them. This “love” felt like a blessing from God and nature, which felt **nourishing** and filled me with contentment. This state felt like a very comfortable place for me to be in. I wanted to continue “dwelling” in this feeling of “love.” This feeling of “love” was giving me protection so that I “won’t get hurt.” I felt the flow of fullness to fullness.

#6, [23. 9. 2014]

The first results of Yoga they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, a sweet odour, and slight excretions (Swetasvatara Upanishad, 2. V. 13, Muller, 1979, p. 242).



Transcending in the Light of Establishing Quality of Intelligence

During my Transcendental Meditation and TM–Sidhi programs and also daily activity, I have experienced silent sounds. During my program, I experienced that self–referral consciousness, the unified field of all the laws of nature, is awake and flowing. In this state of consciousness, I heard silent sounds humming in my physiology and in the environment. These silent sounds were “stable,” unbreakable and **established**.

As my awareness come to a deeper level of self–referral consciousness, the murmuring of the silent sounds became clearer. The sounds had different forms and rhythms. I noticed that these sounds in this deeply silent level had infinite dynamism. The silence had dynamism; the dynamism had silence. The silence and dynamism co–existed together.

#7, [9. 12. 2013]

That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad (Swetasvatara Upanishad, 5. V. 8, Muller, 1979, p. 257).

Transcending in the Light of Reverberating Wholeness Quality of Intelligence

During my practice of the Transcendental Meditation and TM–Sidhi programs, I experienced a deep silent state, Transcendental Consciousness. I felt my awareness was zooming into a “point.” The process of zooming into the “point” was a **reverberation** of consciousness. The **reverberating wholeness** of consciousness was lively and it had the flow of dynamism. This process was continuous; I experienced that there was no starting point nor end point.

Figure 2. Experiences #2, #3, #4, #5, #6, and #7—results of research in consciousness.

THEORY–GUIDED ANALYSIS

In order to make meaningful sense of the experiences, this study analyzed the experiences within the framework of 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 themes below as follows: first the relevant theoretical principle from Maharishi Vedic



Science is presented in the form of a quote from Maharishi.

Coexistence of Silence and Dynamism in Transcendental Consciousness

Maharishi (1994) explains the nature of pure wakefulness, “Wakefulness is pure alertness. This alertness is due to the coexistence of two opposite values—silence and dynamism. For silence and dynamism to entertain each other each must be supremely alert lest one is neutralized by the other (p. 345).”

“I experienced deep silence, yet there was dynamic movement within the silence. This movement of dynamism was reverberating coherently and continually ... Silence was present within the dynamism; **dynamism was in silence**. They coexisted together” (#1).

“I feel **flowing wakefulness** of consciousness, where “the ‘flowing’ contained impulses of both dynamism and silence” (#4).

“I feel deep silence of the transcendental field, yet there were also impulses

of dynamism, while my consciousness was wide awake” (#5).

“I noticed that these sounds in this deeply silent level had infinite dynamism ... silence had dynamism; dynamism had silence ... silence and dynamism coexisted” (#6).

“I experienced a deep silence state, Transcendental Consciousness. I felt my awareness was zooming into a ‘point.’ The process of zooming into the ‘point’ was a **reverberation** of consciousness. The **reverberating wholeness** of consciousness was lively and it had the flow of dynamism” (#7).

Brahm (Wholeness) Harmonizes Contradictions and Generates Fullness

Maharishi (1990) explains that harmony of contradictions is the nature of *Brahm*: “In the field of speech, Brahman lies between two contrary statements. It is absolute and relative at the same time. It is the eternal imperishable even while It is ever-changing. It is said to be both this and That (pp. 440–441).” Katz (2011) states that, “To know Brahman one has to awaken to that wholeness of awareness which encompasses



everything, which leaves out nothing. And when one knows Brahman one *is* Brahman” (p. 13).

“Silence was present within the dynamism; **dynamism was in silence**. They coexisted together. They were one **holistic** “totality ... I felt my physiology became soft and light, formless and shapeless like the air. At the same time, my physiology also became hard, heavy, and immoveable like a mountain made of stone. I also experienced myself expanding, becoming big and huge—bigger than the biggest, and at the same time, becoming very small and tiny—smaller than the smallest. I experienced myself, my consciousness, “far away” yet very near. These opposite values in my experiences were happening simultaneously” (#1).

“I often had an experience of hearing a deep silent sound ... murmuring in my whole physiology and was a **reverberating wholeness** in the environment. Sometimes, I could hear very clearly the different forms or rhythms of this silent sound. It was in a deep silent level, “the other weak,”

yet within itself had infinite dynamism, “one strong.” Silence and dynamism coexisted together—“*Brahman*,” Wholeness (#3).

“I experienced the deep silence of the transcendental field, yet there were also impulses of dynamism. My consciousness was wide awake. I felt my heart was expanding ... I felt a lot of inner “love” and appreciation for everyone around me ... like being in love with everyone ... This “love” felt like a blessing from God and nature, which felt nourishing and filled me with contentment ... felt like a very comfortable place for me to be in. I wanted to continue “dwelling” in this feeling of “love” ... I felt the flow of fullness to fullness (#1).

“I realized my body is body, consciousness is consciousness. I understood that body and consciousness are together, yet they are not. This unboundedness gave me inner fulfillment and freedom (#2).”“During the whole process of the experience I was calm and smooth, enjoying everything as reverberation of myself” (#1).

VALIDATION

This validation process compares the representative experience with five sources.

Vedic verse. See Figure 1.

Vedic Principle—*Aṇoraṇiyān to Mahato-Mahīyān*. Maharishi (1996) translates this



expression as, “(The Self is) smaller than the smallest and bigger than the biggest” (p. 18). I experienced my physiology identify with my consciousness (Self), expanding to become bigger than biggest; at the same time, it became smaller than the smallest (#1).

Scientific Principle: Supersymmetry. According to quantum field theorists, supersymmetry is the principle that unifies completely opposite values of quantum fields—Bose and Fermi fields—within the context of a single superfield. Two opposite values—Bose (coherent) fields and Fermi (incoherent) fields—coexist due to supersymmetry (Markides, 1992, p. 20). I experience opposite values: silence and dynamism; soft and hard; big and small co-existing together in the *super-field* of pure wakefulness (#1).

Scientific Research: Autonomic and EEG patterns identify the restful alertness of Transcendental Consciousness—a) significantly lower breath rate, b) decreased heart rate, c) higher EEG alpha amplitude, and d) higher alpha1 coherence (Travis, 2001). In Transcendental Consciousness the body is resting deeply; at the same time, the mind is awake and alert shown by EEG measurements. Restful alertness corresponds to the coexistence of silence and dynamism I experienced (#1).

Experience of Transcendental Consciousness: Maharishi explains that Transcendental Consciousness is a state of restful alertness, opposite values of resting body and alert mind coexist. I experienced deep silence, yet there was dynamic movement within the silence, expressing the experience of silence in dynamism and dynamism in silence in Transcendental Consciousness (#1).

CONCLUSION

Clear correlations were found between the results of my research in consciousness and the theoretical principles of Maharishi Vedic Science. These correlations suggest that, first of all, I am opening my awareness to the silently dynamic field of pure self-referral consciousness through my regular practice of the technologies of consciousness, as predicted in Maharishi Vedic Science. Secondly, the correlations suggest that I am experiencing the field where contradictions (opposites) exist in harmony. The silence was within dynamism and dynamism was within the silence in one holistic totality, within my consciousness. As a result, I experienced feelings of love and inner fullness.

Therefore, this qualitative study does compliment the existing literature of quantitative



research, especially the studies measuring autonomic and EEG patterns that identify the experience of transcending—restful alertness. 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 further compliment the extensive quantitative research. Still, this study brings forward an intriguing finding by suggesting that through the practice of the technologies of consciousness, everyone can easily acquire the ability to experience this inner field of self-referral consciousness where all contradictions exist in harmony. Over 70 published studies already document that regular practice of the technologies of consciousness result in growth of more positive psychological health and decreased anxiety (Oaas, p. 125).

To conclude, this study brings forward the experience of Transcendental Consciousness that, when repeated, leads to the culturing of a

harmonizing value in one's awareness, as predicted in Maharishi Vedic Science. One grows in the ability to interact harmoniously with everything in the environment. When one's inner harmonizing quality is lively, one contributes to the harmonious functioning of the whole—the family, community, nation, and world. Over 40 published research documents that when one percent of the square root of a population practices the Transcendental Meditation and TM-Sidhi programs including Yogic Flying together in a group, there is a huge rise of coherence in collective consciousness (community, nation, world). These groups bring peace and harmony. By creating such permanent coherence—creating groups, all mankind, despite all differences of race, culture, and religion can live in peace and harmony in this generation and for all generations to come (Oates, 2001).

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