

Experiencing the Divinity of Life through the Science of Creative Intelligence A Qualitative Analysis of Results of Research in Consciousness

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Abstract

Experiences of the divinity of life have been reported by particular individuals throughout history. This paper presents a qualitative phenomenological case study of self-research investigating experiences of the divinity of life within the framework of the Science of Creative Intelligence. This science of consciousness, formulated by Maharishi Mahesh Yogi, provides both a complete theoretical understanding of consciousness and simple, secular, systematic technologies to research consciousness and develop higher states of consciousness. These technologies are the Transcendental Meditation and the TM-Sidhi program.

This qualitative analysis explores how my experiences of bliss, light, and unity resulting from research in consciousness fit into this established framework, thus giving understanding of these experiences, complimenting the published quantitative research, and suggesting that these experiences can be open to anyone.

Keywords: divinity, divine, consciousness, Transcendental Meditation, Maharishi, Unity Consciousness, research in consciousness, bliss, appreciation.

BACKGROUND

“Life is the light of God, the expression of Divinity. It is divine. It is the stream of eternal Being, a flow of existence, of intelligence, of creativity, of purity, and of bliss,” states Maharishi Mahesh Yogi (2001: 45). The experience of life being divine has been recorded by the enlightened throughout history. The *divinity of life* explored in

this study is that defined in the Science of Creative Intelligence. The Science of Creative Intelligence is the systematic study of creative intelligence developed by Maharishi Mahesh Yogi. Creative intelligence is simply the unbounded field of pure consciousness that gives rise to all existence. Through theoretical understanding (based in ancient Vedic science) and practical technologies that promote the direct experience of this field, this

science unfolds the complete knowledge of consciousness from its pure unbounded unified state to its diversified expression as the ever-expanding universe. The practical technologies are the simple, non-religious techniques of the Transcendental Meditation and the TM-Sidhi program.

In the Science of Creative Intelligence, divinity is the nature of the unbounded, stream of eternal Being or flow of creative intelligence that gives rise to all existence. Maharishi locates this reality deep within every individual in the silent level of one's pure consciousness, beyond the activity of localized thinking. Maharishi explains that this basic field has several characteristics, including unboundedness, coherence, pure intelligence, infinite creativity, bliss, light, and silence, to name a few. In this paper, *the divinity of life* refers to unbounded bliss, light, and unity, which Maharishi clearly states are characteristics of this field of pure consciousness.

During the practice of the Transcendental Meditation and TM-Sidhi techniques, the mind naturally and without effort settles down and transcends the field of localized thinking and opens to this fundamental unified, silent, unbounded field of pure consciousness, also called Transcendental Consciousness. This unified, unbounded field is the source of thought. Maharishi explains that all the characteristics of pure transcendental consciousness are found to be one's inner *Self* because this

unbounded field is the essential nature of everyone. *S* is capital in *Self* because *Self* refers to the absolute, fundamental state of the individual ego that is not localized.

Maharishi explains that, with repeated twice-daily experience of Transcendental Consciousness, the characteristics of this fundamental field, including bliss, light, and unity begin to be lived in daily life. Higher states of consciousness are developed. Maharishi explains that as consciousness rises, appreciation grows and inspires perception to become refined and capable of perceiving these divine characteristics in the outer environment.

In the Science of Creative Intelligence, Transcendental Consciousness is the first higher state of consciousness. When Transcendental Consciousness becomes a permanent living reality, Unity Consciousness is achieved. In this state, all characteristics of the field of pure consciousness are a continuous spontaneous experience in everyday life. Certainly, this living reality includes the characteristics of the divinity of life—bliss, light, and unity. Appreciation of everything in the environment becomes supreme.

This paper reports on a qualitative study of selected records of my results (experiences) of self-research in consciousness that describe bliss, light, appreciation, and unity during my practice of the Transcendental Meditation and TM-Sidhi techniques and during my activity after my practice. These results of my research into

consciousness (personal experiences) are analyzed specifically with reference to how Maharishi describes the *divinity of life* in higher states of consciousness in his Science of Creative Intelligence.

It is by now well established that regular practice of the Transcendental Meditation technique profoundly benefits every aspect of human life, the benefits being documented in over 350 published studies (Chalmers, 2006). Interestingly, over 17 of these published studies show increased refinement of perception and improved ability to appreciate others (Oaas, 2013), signs of growth into Unity Consciousness. However, to date, no studies have been published that seek to present and give an understanding of subjective experiences of refined perception and appreciation in depth. This qualitative study has been undertaken to compliment the existing literature of extensive quantitative research.

RESEARCH OBJECTIVE

This qualitative phenomenological case study of self-research seeks to investigate results (experiences) of my research in consciousness. Specifically, this study analyzes documented records of experiences during my practice and after my practice describing bliss, light, appreciation, and unity, and explores them with reference to higher states of consciousness as put forward in the Science of Creative Intelligence. To this end, this

study utilizes elements of traditional qualitative methodologies (various content analyses) as well as methodologies defined in and unique to the Science of Creative Intelligence—technologies for collecting data (research in consciousness using the Transcendental Meditation and TM–Sidhi programs) and methods for recording/documenting and validating results of such research.

LITERATURE REVIEW

Maharishi Mahesh Yogi is the world's foremost Vedic scholar and scientist of consciousness who introduced Science of Creative Intelligence (Maharishi, 2001: 323). This science defines the field of creative intelligence as the field of pure consciousness located at the source of thought. This science also provides technologies—the Transcendental Meditation and TM–Sidhi techniques—to experience and investigate this field and its characteristics (2001: 8)

Maharishi Vedic Science, also founded by Maharishi, is the presentation of the principles in Science of Creative Intelligence in terms of ancient Vedic science—the systematic investigation of pure consciousness in terms of Veda and Vedic Literature. Maharishi Vedic Science states that Veda is the reverberation of pure consciousness in its self-referral state that is present within everyone (Maharishi, 1994: 164). Maharishi systematically organized all forty aspects of Veda

and Vedic Literature and presents the essential meaning of each aspect of the Vedic Literature in a specific English term, called a quality of Intelligence. For example, the quality of Intelligence for Yoga is *unifying*; for Rk Veda, it is *holistic, dynamic silence* (Maharishi, 1994: 74–75; 1997: 131).

Practical Technologies of the Science of Creative Intelligence

The **Transcendental Meditation technique is a simple, natural, secular technique**, practiced while sitting comfortably with the eyes closed that allows the individual to gain deep rest and to experience pure consciousness. Removal of stress and strain from the nervous system due to this deep rest allows for the natural expression of all the characteristics of pure consciousness, including the divinity of life (Maharishi, 1994: 58–59, p. 231). The TM–Sidhi program including Yogic Flying is a powerful advanced program of the Transcendental Meditation practice that develops the ability to think and act from pure consciousness and to learn how to fulfill one’s desires (Maharishi, 1994: 261–262: 284–285). These programs promote the practical growth of higher states of consciousness in daily life.

Unity Consciousness

The seven states of consciousness defined in Science of Creative Intelligence are (1) waking,

(2) dreaming, (3) sleeping, (4) Transcendental Consciousness, (5) Cosmic Consciousness, (6) Refined Cosmic Consciousness (God Consciousness), and (7) Unity Consciousness. Waking, dreaming, and sleeping are the three ordinary states of consciousness. Transcendental Consciousness, the fourth state of consciousness, is defined as the experience of pure consciousness, a field of pure silence and its characteristics including unboundedness, bliss, unity, wakefulness, creativity, and intelligence (Maharishi, 1994: 58–59). Maharishi (1994: 229–232) notes that one further characteristic of Transcendental Consciousness is *the light of God* that is described in all religions. Maharishi (1994: 231) says, “Transcendental Meditation is the most natural and direct way to gain this experience and stabilize it in daily life.”

Central to the development of God Consciousness and Unity Consciousness are a natural growth of appreciation and love that promotes the refinement of perception, ultimately resulting in the ability to perceive unity—to see the object in terms of one’s own inner Self (Katz, 2011: 26–44). Indeed, as one develops consciousness, one experiences an increasing growth of all characteristics of Transcendental Consciousness in daily life, including the unity of life. The highest state, Unity Consciousness, is achieved when Transcendental Consciousness becomes a permanent experience and all characteristics of Transcendental Consciousness are a living reality.

Subject and object are unified. Everything is perceived in terms of the absolute bliss and light of one's inner pure consciousness. This divinity of life is naturally perceived always—during waking, dreaming, and sleeping. The characteristics experienced in Transcendental Consciousness (including bliss and light) are appreciated by the senses as the essence of all outer objects during daily life (Maharishi, 2001: 246; 1997: 74).

Over 350 published studies on the Transcendental Meditation and TM–Sidhi programs objectively document benefits to mind, body, perception, and behavior, as one develops higher states of consciousness. Notably, a profound development of brain wave coherence, refined perception, and improved behavior is documented (Chalmers, 2006).

METHODOLOGY

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 (Kahlke, 2014; Lincoln and Denzin, 2000: 1047–1069). 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 firstly, the techniques for collecting data—the research in consciousness technologies, Transcendental Meditation and TM–Sidhi program (Maharishi, 1994: 169). Research in consciousness, Maharishi (1994: 224) says, necessitates experience of the full range of consciousness

This research in consciousness is the journey of the attention through sequentially finer levels of the thought process, until the awareness fathoms the source of thought, the field of pure consciousness, the field of pure intelligence, the field of the Self—the basic field of life, which is the source of all thought, speech, and action (Maharishi, 1994: 224).

Therefore, *results* in this study are the *experiences during the practice* as one's attention transcends localized thinking and opens to the field of unbounded pure consciousness and *experiences during activity following the research session*.

Secondly, the systematic technique for recording/documenting results, the experiences,

advises innocently 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. Weekly journal entries of these precisely documented experiences were made during 17 months.

Afterwards, an informal content analysis was done on all entries using a 13–point protocol developed by experts in Science of Creative Intelligence research. Then, a further in–depth content analysis–theory–guided analysis–was done to see if the experiences fit within the higher states of consciousness framework of the Science of Creative Intelligence.

For validation, this paper uses a five–level triangulation method advised in the Science of Creative Intelligence that compares current data to five previously published sources including: (a) the Vedic verse (see above paragraph), (b) a Vedic expression describing a principle of Science of Creative Intelligence, (c) an established scientific principle, (d) a quantitative study, and (e) characteristics of higher states of consciousness defined by Maharishi (Barnden, 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 experienter knows his/her experience of pure consciousness with certainty (Maharishi, 1981: 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). I am female, 52 years old, and of Chinese descent.

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

INFORMAL CONTENT ANALYSIS: EXPERIENCES OF LIGHT, BLISS, AND UNITY

An informal content analysis was conducted on all journal entries (results of my research in consciousness); patterns and themes were noted. The most all–pervading theme noted was the experience of unity connected with bliss, light, and

appreciation. Therefore, that theme was selected as the specific topic of this study. From a total of 37 journal entries, five were selected to analyze. The non-bracketed text from all five documented experiences are presented below along with the correlated Vedic verse and quality of intelligence. Figure 1 presents text of the representative experience. Figure 2 presents text from the other four experiences.

#1, Representative Experience [21.4. 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 (k Veda, 10.1, Wilson, 1854b: 1).

Holistic (Dynamic Silence) in the light of Unifying Quality of Intelligence

[In daily life] After listening to the beautiful and soothing chanting by the Maharishi Vedic pandits, I was listening to Maharishi expounding deep and inspiring knowledge. Suddenly the whole lecture hall was filled with “shining” golden “light.” Being embraced by the golden light, I felt deep silence within, and at the same time, there was an upsurge of bliss “issuing forth” from both my awareness and my body. As I looked at the picture of the tradition of Vedic Masters, sparkling with the scintillating golden light, I felt **united** with them as

my teachers, totally surrendered and devoted. This experience of total surrender was highly fulfilling.

#2, [17.3. 2014]

Thou, AGNI, art the first of the gods; a deity to whom their minds are devoted; pleasing of aspect, thou art the invoker of the deities at this rite: showerer (of benefits), bestow upon us unsurpassable strength, wherewith to sustain all (hostile) prowess (k Veda, 6.1, Wilson, 1854a: 380).

Holistic (Dynamic Silence) Quality of Intelligence

This morning while I was lying on my bed, I experienced a profound **silence** deep within me. At this time, I felt bliss flowing all over my body from head to toe and throughout my limbs. I then experienced that my body became non-physical, made only of pure consciousness pulsating within itself. I started to hear the silence as a humming sound, all within myself. At that time, I also noticed a very “pleasing” sound coming from the singing of birds outside. This sound did not disturb the inner humming sound and bliss but instead I felt that these beautiful melodies from the birds outside were part of me, echoing my own consciousness humming within itself.

3 [14.10.2013]

Then Kabandhin Katyayana approached him and asked: “Sir, from whence may these creatures be born?” (Prasna–Upanishad, 1. 3 Muller, 1962: 271) Transcending in the Light of Unifying Quality of Intelligence

While I was lying down in my bed in the morning resting, I had a lot of bliss in my body. At the same time, I heard the humming sound of silence within my own awareness which echoed with the humming sound of nature: the singing of the crickets. I felt that the sound of humming within me and the sound of the crickets were from the same source: pure consciousness within the self. This **unified** my environment and me. This answered the question “Sir, from whence may these creatures be born?” They were born from the unifying pure consciousness.

4[2.7. 2013]

Some call him the father with five feet (the five seasons), and with twelve shapes (the twelve months), the giver of rain in the highest half of heaven; others again say that the sage is placed in the lower half, in the chariot with seven wheels and six spokes (Prasna–Upanishad, 1.11 Muller, 1962: 273). Transcending Quality of Intelligence

During morning walk, I felt my whole awareness settled deep into the **transcendental** level. I then saw some light coming down in the

form of “rain” right in front of me; it was sweet, beautiful, blissful, and “heavenly.” While I continued walking, I felt silence within me which expanded into the whole environment. When the leaves of the trees were dancing with the blowing wind, I experienced that myself was reverberating in the leaves while they were waving at me, this was a sublime experience.

5[11.11.2013]

He is Agni (fire), he shines as Surya (sun), he is Parganya (rain), the powerful (Indra), he is Vayu (wind), he is the earth, he is matter, he is God—he is what is and what is not, and what is immortal (Prasna–Upanishad, 2.5 Muller, 1962: 275). Transcending Quality of Intelligence

During my Yogic Flying program, my body was hopping up and down dynamically while my awareness was in a pure, unbounded silent state of **transcendence**. I suddenly perceived very intense golden light in my awareness and in my heart. I felt that, “he shines as Surya (sun) ... God” was showering his light on to my head, and then from my head to my heart. With the touch of the golden light, my heart opened up like a beautiful lotus where there was concentrated bliss within it. I felt that the reality that, he is God entered into me and turned me into divine. The intense bliss pulsating within my body and awareness urged my

body for even higher hops which in turn created more bliss.

THEORY-GUIDED ANALYSIS OF SUB-THEMES

Further, this study analyzed the experiences to see if they fit into the framework of the Science of Creative Intelligence by comparing the data (experiences) with theory. This in-depth content analysis is presented in sub-themes below as follows. First, the relevant theoretical principle is presented in a direct quote from the Science of Creative Intelligence. Then corresponding excerpts from the documented experiences (Figures 1 and 2 above) are presented. Sub-theme: bliss and light during and after my practice

In the Science of Creative Intelligence, Maharishi (2001: 246) explains how every sensory experience in Unity Consciousness creates waves of bliss, “The world is the active divine; everything rises as a wave on the eternal ocean of bliss consciousness. Every perception, the hearing of every word, the touch of every little particle and the smell of whatever it may be, brings a tidal wave of the ocean of eternal bliss—in every arising of a thought, word, or action in the arising of the tide of bliss.” Maharishi (1994: 231–232) describes the experience of light, “The Light of God is a transcendental experience; and the truth is that the Light of God is the goal of every religion.” I

describe experiencing bliss and light *during* my practice in record #5, “During my Yogic Flying program, my body was hopping up and down dynamically while my awareness was in a pure, unbounded silent state of **transcendence** . . . With the touch of the golden light, my heart opened up like a beautiful lotus where there was concentrated bliss within it. I felt that God entered into me and turned me into divine. The intense bliss pulsating within my body and awareness urged my body for even higher hops, which in turn created more bliss.” I also describe bliss and light *after* my practice. In record #1, “Being embraced by the golden light, I felt deep silence within, and at the same time, there was an upsurge of bliss “issuing forth” from both my awareness and my body.” In # 2, “I felt bliss flowing all over my body from head to toe and throughout my limbs. I then experienced that my body became non-physical, made only of pure consciousness pulsating within itself.” In #3, “I had a lot of bliss in my body.” In #4, “During morning walk . . . I then saw some light coming down in the form of ‘rain’ right in front of me; it was sweet, beautiful, blissful, and ‘heavenly.’” The experiences of bliss and light both during and after my Transcendental Meditation and TM-Sidhi practice clearly correspond to how Maharishi describes the growth toward Unity Consciousness in the Science of Creative Intelligence.

Sub-theme: Unification with the environment due to increased ability to appreciate

Three key characteristics describing the growth to Unity Consciousness in the Science of Creative Intelligence are growth of appreciation/love [1] inspires the refinement of perception [2] resulting in the ability to perceive the object in terms of myself [3]. They are put forward by Maharishi in this way, “The light of God, which was experienced within one’s own Transcendental Consciousness, is found shining throughout the whole creation to the very farthest point [2] (Maharishi, 1992: 232) ” and “When the object of cognition is beyond the possibility of separation, then the object is cognized in terms of the subject [3]” and “The eternal unity of the so-called two is transformed into the reality of one [3]. And this brought about on the increasing degrees of love [1]” (as quoted by Katz, 2011, pp. 38–39). My descriptions clearly match. In #1, I write, “As I looked at the picture . . . sparkling with the scintillating golden light, I felt **united** with them.” In #2, “This sound did not disturb the inner humming sound and bliss but instead I felt that these beautiful melodies from the birds outside were part of me, echoing my own consciousness humming within itself.” In #3, “I felt that the sound of humming within me and the sound of the crickets were from the same source: pure

consciousness within the self. This unified my environment and me.” In #4, “While I continued walking, I felt silence within me which expanded into the whole environment. When the leaves of the trees were dancing with the blowing wind, I experienced that myself was reverberating in the leaves while they were waving at me; this was a sublime experience”. The experiences document a growth of love and appreciation, refinement of perception, and the ability to perceive the object in terms of myself.

VALIDATION—TRIANGULATION USING FIVE SOURCES

This triangulation compares the representative experience with five sources, giving validation as well as providing additional understanding of the research results (experiences).

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

2. A Vedic principle is encapsulated in the verse, *Dūre dṛisham grihapatim atharyum* (R̥k Ved, 8.1.1). Maharishi’s translation, “The light of God, which was experienced within one’s own Transcendental Consciousness, is found shining throughout the whole creation to the very farthest point” (Maharishi, 1992: 232) relates to my experience of the light of God, thus showing that this experience is verified by the ancient Vedic literature.

3. A principle of modern unified field theory, macroscopic quantum wave coherence, describes how the coherent functioning of a quantum field at a fundamental microscopic scale can result in a powerful coherent effect on a classical macroscopic (surface) scale (Schonbacher, 2000, Lesson 3). This principle adds understanding to #1 because it describes how a coherent underlying field can affect the surface level. I had become so familiar with the most fundamental, orderly state of Transcendental Consciousness that I spontaneously and naturally perceived its characteristics—bliss, light, and unity—in the ordinary surface environment. This principle adds understanding to the experience of Unity Consciousness and the correlation to my experience suggests a glimpse of Unity Consciousness.

4. Scientific research showing greater appreciation of others: University students demonstrated significantly greater appreciation of others as a result of their regular Transcendental Meditation practice ($p < 0.05$) (Gelderloos, Goddard, Ahlstrom & Jacoby, 1987). Experience #1 relates how refined perception—perceiving bliss and light—was experienced along with a feeling of deep appreciation for my teachers, leading to unification with them. The quantitative study of greater appreciation takes on a deeper, more profound meaning when seen along side an in-depth analysis of experiences of refined perception,

appreciation, and unity within the framework of Unity Consciousness in the Science of Creative Intelligence.

5. Experience of Unity Consciousness: Maharishi explains that in Unity Consciousness, one perceives the object in terms of the subject. This unification is brought about by a refinement of feeling and perception. Thus, experience #1 suggests a glimpse of Unity Consciousness.

CONCLUSION

The clear correlations found between experience and theory suggest that my experiences of bliss, light, appreciation, and unity signify glimpses of living the divinity of life in Unity Consciousness when understood within the framework of the development of consciousness in the Science of Creative Intelligence. Further, it follows that this study complements the existing literature—the quantitative studies measuring increased refinement of perception and appreciation of others—by providing an in-depth understanding of subjective experiences of these developments not found in the quantitative studies. Yet, because this study is based on a single subject, the conclusion is not comprehensive. More qualitative studies are needed that explore experiences of these characteristics of Unity Consciousness from several others.

This study suggests that a heartfelt quest for living the divine in daily life can be achieved easily

and systematically by followers of all religions through the universal, secular technology of development of consciousness offered in the Science of Creative Intelligence. Today, we have the good fortune of open access to the complete

knowledge and technologies of consciousness for every individual to live their birthright—living the divine and radiating it for all to enjoy.

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