

## Theresa Olson Testimony

Given April 20, 2023

**Bryan:** The subject matter for today, I think we're all aware of it. It's very delicate. And we want to hear from two or three people, or four possibly. We want to hear from Theresa first, and then Judith. Perhaps Mark Landau will have some things to say. We hope so. And—oh, Jessie we understand has some experiences that she that might be supportive.

We're concerned about Maharishi's legacy. And Maharishi, I think we all feel, brought some wonderful knowledge to the world. And that knowledge, we don't want it to be undervalued because of rumors. We want it to be seen completely in context. And so if there are things which ought to be known about Maharishi the person, going down into the future, everything about Maharishi should be known is our feeling. And so whatever books are written in the future, whatever scholarly papers are written, they should not be accompanied by mere rumors. They should be accompanied by clear facts. That's the feeling of the conveners of this group. So in other words, we don't want Maharishi's legacy to be devalued by rumors, but accompanied by a clear understanding of what was the nature of this individual. What did he do? What did he not do? So we're looking for the truth.

And the situation that we're in at the moment is that we are listening to some testimony. And it's like as if when somebody walks into a police station to report a crime, they sit down with a detective who sympathetically takes notes and listens to what they say. But that's where the investigation starts. So we're listening in a non-judgmental way, in a sympathetic way, in a kind way, to some testimony that will be given. And it's too soon to make judgments about the testimony that will be given. No doubt you'll hear criticisms that the testimony of two or three people or four people is not enough. And that's true, but it's a starting point.

And so the format will be that, first of all, we'll hear from Theresa, and we'll ask Theresa to give us quite clear specifics. And so it'll be quite vivid. And then we'll take one or two questions, particularly from those who have been looking into this field, those who have some expertise in this field, some gentle questioning of Theresa.

And then we'll move on to Judith's story. And I'll be asking questions of Judith and asking her to be, again, very specific about her experiences and memories. And then we'll move on to Dr. Jesse Mercay and perhaps Mark Landau. And after that, myself and Sibylle and Delaina and Phil Goldberg, those who have been looking into this whole area, we'll ask a few more questions sympathetically and gently. And then after that, we will throw the floor open to questions from everybody.

This is an opportunity to hear testimony as it reaches us, because these ladies have been and are being very, very brave in coming forward. Theresa, let's begin. My understanding is that Maharishi was a regular guest in your parents' house from the age—when you were about age 10.

**Theresa:** Right, from 1959 through '68. Once the Beatles came on board, the house was too small.

**Bryan:** Right, so from 1959. And he was regularly in your house. And you described him as being like your second father.

**Theresa:** Absolutely. My parents understood Maharishi better than I did. He was just there like an uncle or a second dad. Maharishi set my routine for going to sleep. He set my routine for meditation. The children's technique came out from my initiation. He said, "You don't close your eyes. You walk around." That whole thing started then.

And he was very careful about my schooling. So I have a bachelor's cum laude, two to three master's degrees, and a PhD as a result. For some strange reason, he put me into the news service as the director of the news service. All I had ever read of the news were comics. So I had no background whatsoever. But I learned. I learned through experience how to accomplish press conferences and things of that nature.

**Bryan:** And Gary, I think you have some pictures of Maharishi and Theresa in the early years from age 10 onwards. So tell us what happened on one evening when you were 19.





**Theresa:** All right. I was a junior, I think, at that time. I graduated in 1970 and got my master's in '71. So I was a junior at UCLA. Both my parents were there, and that's where they met. And that fuzzy thing you see around my mother is her aura. That was checked scientifically, and it was confirmed. It's a blue light. It was very sweet. It was where she said he gave her a special gift. Sorry, I get esoteric. I apologize. I was raised that way.

Anyway, I came into his room one night, usually to give him tea or something of that nature if he wanted it or water. And he said to close the door, which I did. It wasn't any unusual thing at that time.

That's at Disneyland in 1959, I think it was. And I'm there eating the ice cream. We went on all the rides that children never go near. Everything was slow. But we had a good time anyway.

I'm trying to remember the exact details. Just closed the door. And then I sat on the floor, and he was on his bed. We started talking, and then suddenly he said, remove your blouse. And what did I know? I had only understood what a master is at age 15 when I read Yogananda's book, Autobiography of a Yogi. And so whatever Maharishi asked, I did. And I removed my blouse, and he had me remove the bra, and he looked at my breasts. And I didn't know what was going on. I thought maybe this was a test of my purity, a test of my spirituality. We were raised Catholics. My parents were Catholics. Turns out my mother was also 100% Jewish. She never told us. I found out later here at MIU. And I have double guilt.

So I was there feeling very strange, and then Maharishi had me get on the bed with him and lay down with him. And I thought I was supposed to kiss or something. He said nothing on the lips. So I didn't know what was going on, but it was very pleasant, very soft. And then suddenly he moved his hands and put into my hand his penis. And he said, you adjust? Now, I'm a virgin. I'm Catholic. I have guilt. I was thinking, and my mom thought that I would just simply become a nun because of my childhood background with a monk. So I had his penis in my hand, and I had no knowledge, no education, no experience. I had nothing to tell me, and he said, you adjust. I didn't know what that meant. So I had to tell him I really didn't know what that meant. And he accepted it always. He was very kind. And he sent me to go and rest.

And so I'm sort of dumbfounded. One thing I left out is that my parents were 10 feet away in their bedroom, and had they gone back to the walk-in closet or where my father had his desk, they could look out the window and see everything that was going on. It was just easy to look right up at Maharishi's windows, which of course you want to know what the master is doing. So it was a little bit more guilt added to everything else. I slept okay, no problem that way.

And the next day he was going to go up to Boulder City, Nevada, to visit with Curly and Georgette Smith, who my parents had initiated, my mom had initiated. She initiated about 5,000 people. She opened up 15 centers in the United States, and this was one of them. And when the time came to decide who was going, Maharishi beckoned to me and said, "Theresa, come." And he took me with him. It was a small plane. And suddenly I'm being treated very differently from a 19-year-old student. As you said, Bryan, sort of like a celebrity, and feeling even more guilt as a result. And we get up to the Smiths. They have a lovely lunch set up for him, and they're meeting and talking. And I'm confused completely and totally. Why am I there even? And then we flew back, and we meditated, or I meditated in my room.

And then Maharishi called for me again. And so I went, "Okay, I'm going to wear my nightgown this time. It almost covers me more than anything else." And I went in, and he said, "What is that you have

on?" And I explained, "This is what I sleep in at night." And then he said, "Remove it." And so there I was again with hardly anything on, and he was going to have me come on the bed. And I simply said to him, "Maharishi, I can't do this. You're a monk. In the Catholic tradition. If a girl sleeps with a monk, she'll go to hell. It's a mortal sin. I cannot sin by sleeping with you." And he understood, and he left me. And that was pretty much it in terms of having —he had me lie down on the bed first. We almost got there, but I just blurted it out. I couldn't help myself.

The first night was the night when we were close on the bed together. And I don't tell a lot of people these stories. I'm just going to tell all of you now. First of all, people looked down on me as if there's something wrong with me, that Maharishi wanted to sleep with me. Second of all, I didn't tell many men because of the lust that formed in their eyes afterwards, and I just couldn't deal with it. I had Gandharvans from MIU come and visit at my home, and they expected to sleep with me. When I went to India, we went to Kashmir, and the boatman wanted to sleep with me. I don't know what vibe I put out, but Indians are attracted, you might say. And it caused a lot of problems later on.

I've carried a stain in my soul ever since that event, and I did my best to hold back and let others move in so that I would be in the background and not bothering Maharishi as he accomplished his mission.

**Bryan:** And did you ever tell your parents?

**Theresa:** He told me not to tell them, and so I never did.

**Bryan:** Good heavens. When did he say that?

**Theresa:** The first night and the second night. And then I met with him, I guess, in '70 at Humboldt, I think it was, and I thought he wanted me to have the experience of sex.

**Bryan:** And how did it impact your relationship with Maharishi for the rest of your life?

**Theresa:** I didn't understand totally until '95 when I had a chance to have a Jyotish reading from Pandit Uniyal. And Pandit Uniyal's family, they were Gurudev's Jyotishis, just like Jaikrishna was for Maharishi. And so being from South India, Gurudev was from South India, by the way. He shook my hand, and he said, "Did Maharishi sleep with you? Did you sleep with Maharishi?"

And I said, "No, no, no, I wouldn't do that."

And he said, "And that's the reason why you've had so many problems." Now, what are the problems; he explained that when a Western female girl does not follow through with what a Hindu male ego asks, it is—I forget the exact words, they're leaving my mind—there was a reaction.

**Bryan:** So when you say you had problems, you mean you had a difficult relationship with Maharishi?

**Theresa:** An example. With the news service. He was going to go and make initiators in Ethiopia, and he planned to stop in the Netherlands to give a press conference. Now, I was never in on the inner meetings, so I didn't know the details. And I asked Maharishi, "Maharishi, what is the significance of stopping in the Netherlands?" I thought maybe he was meeting with this one or that, and he came out and said I had dry rot of the brain, and how dare I? And just went on for 15 minutes about how stupid

and idiotic I was in front of 75 people. And I got to the point, and you can see I'm still nervous talking about it, where I didn't want to ask him anything. I didn't want to see him. I didn't want to be around him because I didn't know how he would respond. Something would not come out that was normal because I had rejected him in my early years. And so this rejection was still affecting how he reacted with me.

There was another time, which you were involved in, Bryan, towards the end there, where the news service was being sort of redesigned, and we brought on several of the ladies who are now very high up in the ladies' movement as staff. And I was told that I should only write and I should not administer the news service. And I'm going to give her name. Vanessa Vidal was put in charge of the administration. For three weeks, the press releases that had been written and approved didn't get out. Nothing was happening. And I was in a meeting with Maharishi in the White Room, and Maharishi was saying, "And in three weeks, we will design this and this and this and pull this and this and this." And I couldn't help it.

I blurted out, "In three weeks, we can't even get a press release out." And he exploded. And that's when you had that experience with him. It went on for two days to find out who was the spy, who was subverting the news service, who was it that was making these problems. Vanessa's in the room, and she never stood up to take on her role at all. And I didn't feel it was civil to bring her name up. So we were all thrown out, and Vanessa stayed.

**Bryan:** So is it fair to say, and I'm putting words into your mouth, so please correct me. Is it fair to say, that despite the close relationship of your family with Maharishi for the whole period of his life, that your relationship with Maharishi was difficult, seemed to be very difficult from then on?

**Theresa:** It was challenging. And then at the very end, the last time I talked to him, I was going to do panchakarma in India. So the last time I see Maharishi, or I talk with him, he says, "You've been meditating for so long, and still you're not flying." And I knew then he didn't remember. And so I told him the ones that I could do. But it was always like that. I was always a disappointment. Nothing I did worked. Nothing I did satisfied him.

The one time that I pulled together the press conference on invincibility that he wanted, he gave me one day to bring the international press. Not going to happen. And then he says, "Do it again in 10 days." And so with the 10 days, which is the standard for creating a press conference, I was able to bring in about 75 press. And the night before, Maharishi left and went to Stockholm or wherever. And it was held against us.

**Bryan:** Well, thank you very much, Theresa, for that very difficult description.

**Theresa:** There's a little bit more. Yeah. A little bit more that I want to leave with people. The only reason why I'm coming out, Judith is the one who can really tell the story, is because the children in upcoming generations may need to know what to do. They may need to have an understanding if some spiritual adult approaches them. And it's very important for them to know that they can stand up for

themselves. They can be true to themselves. And that will actually support and move people to start whatever, even better.

I think TM will be stronger, healthier, and more clear if we're transparent. But when we hide these things, the hypocrisy gnaws at the roots of the movement. And I think that's why we had to create ITMA in the first place. So I thank you, Bryan. I mean it sincerely for what you are accomplishing. And all of those who are here today know that I have such admiration for you. You're stronger than I am, to be perfectly honest.

I told a few people, and I lost them as friends. It was just that fast. And, you know, we need to have something to give the children, a little booklet or something. They know it.

**Bryan:** That very fact that you lose friends because you tell them your experience indicates that there's a strain of religiosity running through the TM movement. Thank you.

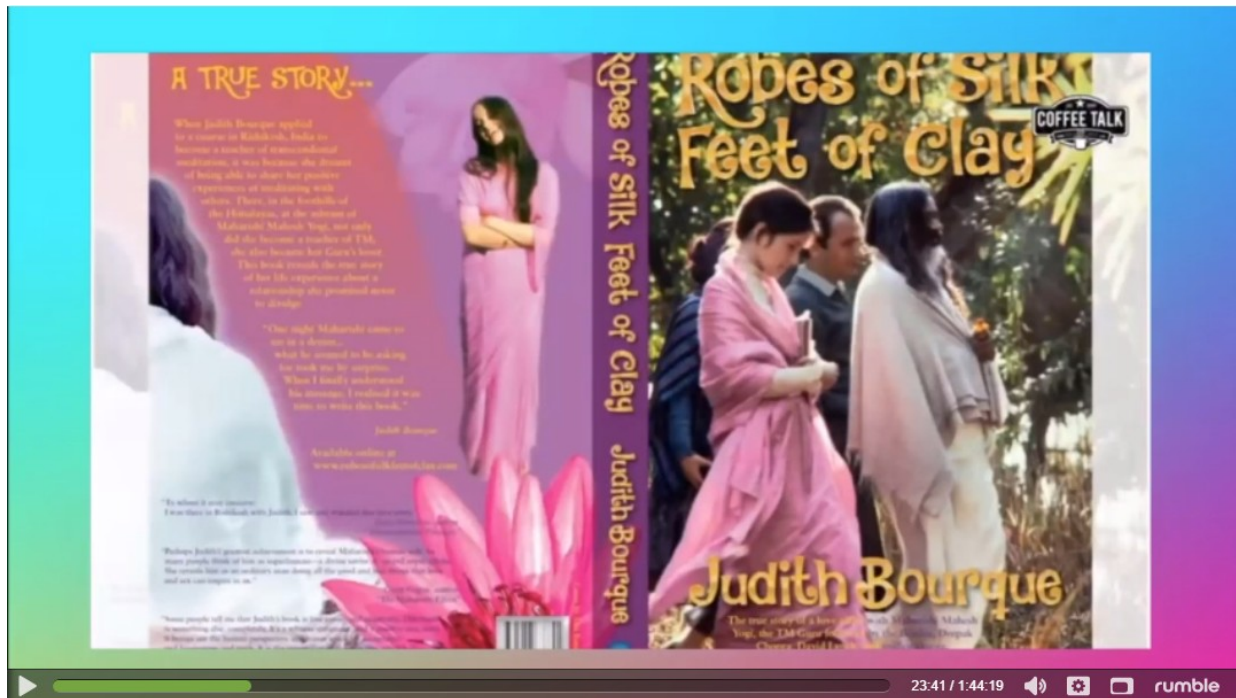
## Judith Bourque's Testimony

Given April 30, 2023

**Bryan:** In that case, Judith, we'll move to you. I think many people, once again, Judith, thank you so much for being so brave and coming here to tell your story. We really very much deeply appreciate it. Now, Judith has provided us with an existing interview, which tells us her story very well. So we'll play that now.

### Start of interview video

**Interviewer on Video:** Thank you all for being here this morning. Maharishi, the guru, the man, the myth, the legend. But was he celibate? Was he supposed to be? Are all gurus supposed to be? Judith Bourque wrote a book about a love affair with the Maharishi. Her story, her tales, it's all going to start right now. Judith, welcome so much for coming on. And your book right here, Robes of Silk, Feet of Clay.



So basically, before we get into the book and talk about it, it's a story about young Judith, you know, finding hope. Like every young person, they go through their meditation, they find they want, they're missing something. And they want, they're looking for something in their life. We go through, you



know, through, we're curious when we're young. But you had a love affair with the Maharishi. Yes. Okay. So this is not a made up story. This is a true story. The story you're about to hear is true.

**Judith:** Well, I was 20 when I started meditating. And you could say that that's where the whole thing starts. I saw an advertisement in the newspaper. I was going to university in Boston. And I saw a picture of a bearded man and it said, "Lecture on Transcendental Meditation as Taught by Maharishi Mahesh Yogi." And I didn't know really what a yogi was. So I looked that up and that came from yoga. And yoga meant union. And then transcendental meant going beyond, to go beyond. And those are very exciting and interesting concepts to me. So I decided, all right, I'll go to that lecture.

And then when I went to the lecture, which was held by a man named Jerry Jarvis. He spoke about experiencing the source of your thoughts in meditation. You could experience the source of your thoughts. And I thought that really sounded interesting. I mean, he was also talking about—there were a lot of students there. He was also talking about how students would get better grades. You know, they'd improve their intellectual abilities. But it was that this is a way you can experience the source of your thoughts. That really got me interested.

So I started meditating. And then gradually I found out that you could become a teacher of meditation. And at the time, after I graduated from university, I was originally planning to work with emotionally disturbed children because I've always been the type of person I want to do something for the larger picture, so to say. I want to contribute with something. But then when I started meditating, I went through a lot of changes myself in a rather short time. After a few months, I noticed that I was changing on some pretty deep levels. And that, when I found out that I could become a teacher of meditation, I thought, "This is the best thing I can do for the world. This is faster." So that's when I decided that I'm—yes, I definitely want to become a teacher of meditation.

When I decide I'm going to go to India, I am preparing for a deeply spiritual experience. That was what I was expecting. For me, Maharishi was—at that point, he was my master. I mean, I hadn't met him, but all the talk about him and all the benefits I'd gotten out of my meditation, I was sort of seeing him as a living prophet, really, comparable perhaps to Jesus. I was raised Catholic. So in my mind, it was like a living apostle or a living Jesus, someone who was this holy and yet alive in my time. That was such an exciting idea to me. So I was expecting a very deep spiritual experience. And then what happened was a very human experience.

So to my surprise, from the very first—Maharishi called us all down to his home. All the students who were going to become teachers of meditation. He called us all down to his home, and he decided he was going to have a brief chat with every single one of us. And on the way out of the room, he looks at me and he says, "Come."

And then I asked the woman beside me, I said, "Did he mean me?"

And she said, "I don't think so."

So because I was by the door, it turned out that I was the very last one. So then when I went finally to have my interview, he said, "What took you so long?"

And I said, "Well, I had to wait my turn."

And he said, "I was waiting."

And that surprised me. That really surprised me. Because he started to treat me as though I was special somehow from the very beginning. And I really did not expect that. That whole thing took me by surprise. And then he started—he sent his skin boys, his assistants, to come and fetch me and come and spend time with him at his home. And one thing led to another. I basically felt very, very chosen, very special. And I was seduced by that, you could say. Yeah.

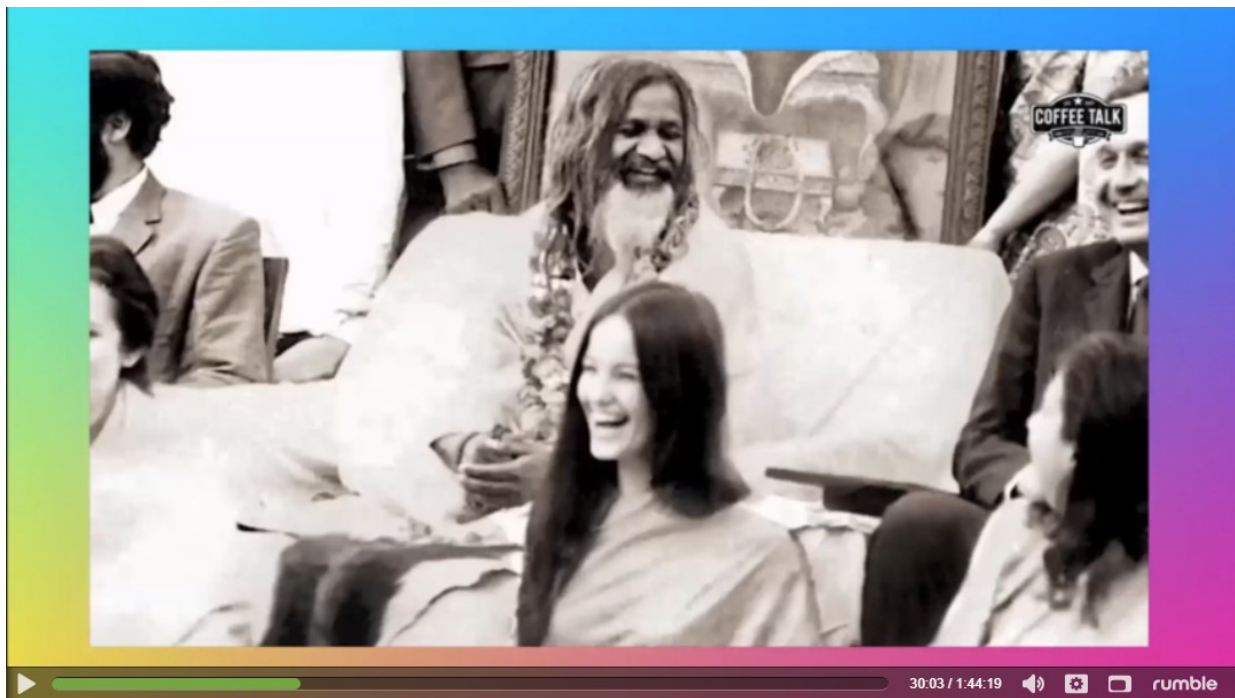
**Interviewer:** How long were you there before the affair started?

**Judith:** Just, I don't know, a week or so.

**Interviewer:** That's it. Just a week, huh?

**Judith:** A week or ten days, something like that. We had landed. We were resting for a while. And then he called us down to his place. And then I was immediately treated as someone special.

**Interviewer:** Wow. Now we have a picture right here. There's a picture of you and Maharishi right there.



**Judith:** Yes, yes. That's right.

**Interviewer:** And there's a picture. Where's this photograph taken? Right here, that one right there.



**Judith:** That is in Livigno. After the course was done, we—there was a small group of us that stayed an additional two months. And then we all went to Italy to have the—I think it was the first international meeting of all the teachers at that time. There were only 500 teachers of TM at that time.

**Interviewer:** So your first meeting with the Maharishi, alone with him. What were you thinking? What was going on? What was the setup at his home where you were at?

**Judith:** Well, he brought me down to a cellar room that he called the cave. And we went into this small room where he had a picture of his guru. And it was a place where he would initiate people. And he did different—he did what we call puja there, a Hindu religious ceremony. So we're there, and he starts to ask me how everything is going with my meditation. And I'm still thinking, you know, what's going on here? Believe it or not, I mean, I was young and beautiful. And it should have occurred to me that it might be because I was a woman. But it actually didn't. It actually didn't, not until he started to touch me.

So he started to touch me, and then—and not in an offensive way. He touched my hair, and he stroked my face. And then—but then he immediately said, "Don't tell anyone." Okay. "Don't tell anyone." So at that point, then I realized, oh, Maharishi's a man, and I'm a woman.

**Interviewer:** That's right. That's right. And at that time, did you think—and I'm curious, do you feel like this was the first time that he might have said that, "Don't touch—don't tell—" "Don't tell anyone"?

**Judith:** Yeah. I don't know. You know, I—after I wrote the book, a lot of people wrote to me, and I started doing my own research as well. Books were starting to come out. People's stories were starting to come out. And all of that I hadn't gotten into before I wrote my book. Yeah. But from what I understand, there was always—people around him would notice that there was an interest in women.

And there was also supposed to be a woman before me who later came out in a newspaper article and said that she had had an intimate physical love affair with Maharishi and that he had actually taken her virginity and all that. That woman is not alive today. So, you know, there are a lot of things I still don't know. Yeah.

All I do know is that when we did go into our love affair, I felt Maharishi was very inexperienced, and I wasn't very experienced either. So, you know, in spite of the age difference, we were like a couple of teenagers, really, rather awkward.

**Interviewer:** And how old was he at this time, would you say?

**Judith:** He was about 52, I think.

**Interviewer:** And you?

**Judith:** I was 22.

**Interviewer:** You were 22. Wow. He could have been your father.

**Judith:** Yes, he could have been. Right? Yes, he could have been.

**Interviewer:** At that time—so, what year was this around, you would say?

**Judith:** This is 1970. Yeah.

**Interviewer:** So the affair that the other lady who's not here anymore, did that happen around when the Beatles or around that time?

**Judith:** I've heard different times. I've heard that it was initiated in '68, and I've heard '69. It's hard to dig out these details. Yeah, yeah, some people are not around. When people are gone, yeah, when people have left the planet.

**Interviewer:** I mean, before your story, there was rumors, apparently, and that was one of the reasons why the Beatles left, because they had word that the Maharishi wasn't all—he was a man just like them. Yeah. A man with knowledge. A man who knew how to talk and manipulate or whatever you want to say. I mean, things like this have been going on forever. So when your first experience, when he said, "Don't tell," what went on in your head? Were you a little scared? Did you feel like this was wrong or right?

**Judith:** You know, as I recall, I think that I was just in such a state of awe. I was so blown away by, "My God, this is my master. This is my God. This is a living prophet, and he loves me." That's basically where my attention was. I understood, obviously, that I shouldn't tell anyone. But I don't remember spending a lot of time—I've read Mia Farrow's book. I've often reflected on when he put his arms around her, she pushed him away. I've often thought that was a much healthier response, actually. She pushed him away. Yeah. But I felt special. It was as though my neurotic needs were being fulfilled.

**Interviewer:** Now, over here, I've read that you asked him, "What would happen if you got pregnant?"

**Judith:** I was surprised by his answer. Yes. Yeah. He said, "Get married quick."

Get married? And then I said, "Married? Married to who?"

And then he said, "Some good choice in the movement."

Wow. Yeah. By that point, the affair has been going on for some time. And at that point, when I get that answer, of course, it was hurtful to me. Yeah. It was hurtful. Devastating to hear. Yeah.

**Interviewer:** And then when you—so when you were alone afterwards, what was going on while you were there and alone thinking about this? Here you're having this love affair with him. And then when you go back to your room, what was going on in your head at that time?

**Judith:** I was just so involved with the now. And I did think of the future. I think that in my mind I was going to be some kind of combination of officially a nun and secretly a wife or a partner, something like that. But I did think at that time I would be devoted to him for the rest of my life. I would be in his movement for the rest of my life. I remember deciding that. Yeah.

**Interviewer:** Did you—so he made it clear he was not going to be married. He wasn't going to make you a bride.

**Judith:** No. He made it clear. Yeah.

**Interviewer:** Did you ever see him flirt with other women around in front of you?

**Judith:** I did later on about—I can't remember exactly when. I didn't keep a diary. I was afraid to keep a diary. I was afraid someone would find what I wrote down.

So a year and a half, year and a half, we're at some course, and a woman comes in that's come from another country, and I see the way that he greets her. And I just know. I just know that, you know, he speaks softly to her. She bends down close to him to hear what he says and nods. And I just know they've made an agreement that he said, you know, "Come to me in the night," something like that. So, you know, at that point, gradually I'm starting to realize there are other women. And that, of course, was extremely tough. That was so tough because then all of a sudden I realized I'm not special. Yeah. I'm not special.

There were no other women at the time in India. That time was a special time. And I would have to say, you know, as I look back on it, he was in love. I mean, we were both in love. And I, you know, I was watching his every move, so there were no other—and there were other people watching us that I found out later on. So there were no other women at that time. But when we came back out into the West, then he was once again surrounded by so many young, beautiful women, so many. So many.

**Interviewer:** Debbie over here had a question. "Did any of the other women get pregnant that you know of?"

**Judith:** I do know—let me put it this way. I have a very good source that Margie has a daughter.

**Interviewer:** Is it only one that you know?

**Judith:** And I have seen pictures of her, and she looks just like him.

**Interviewer:** Does she know, you think?

**Judith:** I do. Because my source said that she told her herself that she was his daughter. Yeah. But my understanding is that the identity of her father is protected.

**Interviewer:** Is protected. So he basically covered —it's —right here, what's even more interesting is that he's got a daughter. And what's even more interesting is that everyone that's spoken about him seems to still be protecting him from the truth on some level. Yeah. And it's—why is that?

**Judith:** That has to do—there are—there have been people who have made attempts to come out with the truth. But what generally happens then is that the movement has people lined up. I don't know if they're actually hired or—but they have—their job is to go to attack. To make that person in media, any kind of media situation, it could be on Facebook, it could be on Amazon, to make that person look ridiculous.

And that—I share a story about that in my book when Lilou Macé does an interview with me. And I thought it was a good interview, actually. And she put it out there, and I think it was just within a couple of weeks there were 5,000 hits, which at that time was, you know, a lot. And that might have been 2012, maybe. And then they started to write and sent the interview—the people—I'm assuming, I'm pretty sure there's people in the movement who sent the interview to other journalists and said, "See what a terrible journalist this woman is?" And they really attacked. So basically she took the interview down. But she did also—she said, "This is not my conflict." So she took the interview down, but she also took down the other interviews that she had about TM on her site. So she didn't only take down my interview, she took down other interviews that were speaking positively of meditation.

But I don't know if that—you know, why are so many people protecting him? I mean, I want to go back to that question. Partly it's because people are afraid. I mean, there are other women who experienced what I experienced after me, I know, especially. But they are still—they are afraid to come out and say it for obvious reasons. Because if the TM movement, which is still a powerful movement, and there are a lot of well-known people involved with the movement, if they—you know, if they attack you publicly, then that's a big choice. That's a big choice, whether or not you want to deal with that sort of thing.

I feel that living a secret is—it's so detrimental to your life. It's not good for your health. It's—you know, when I decided to write my book, I thought that I had let go of the whole thing. I thought that this doesn't affect me anymore. And then after I wrote the book, I realized how it had affected me.

**Interviewer:** Oh, this emotion came out afterwards.

**Judith:** Yeah. Even though I've been working with this book now for ten years. Yeah, I did finally realize that it had hurt me to lie for someone else for all those years.

**Interviewer:** The audience: "Judith is courageous for coming forward." I agree. Debbie: "I admire Judith for coming forward." Thank you. Thank you. Yeah, Debbie: "Incredible story." Thank you. When was

that moment when you decided, okay, I had enough, I have to leave? What was that last moment for you?

**Judith:** I can remember that. I remember that moment. And it probably happened about six months before I actually left. But at this point, I realize or I suspect that there are other women. And every day when I'm around—I was around Maharishi for two years. I was in the inner circle for two years. And I had work—I was secretary to Jerry Jarvis. And I was just there all the time. But I would always get myself all fixed up and as beautiful as I could be, perfect clothes, perfect makeup. And I would get myself all fixed up in anticipation of whether or not I would meet Maharishi again.

And then one day I just realized, my God, you know, my state of mind is completely dependent upon whether or not Maharishi is nice to me today or not. Whether he gives me any kind of special attention, whether or not he shows me that he loves me. And I just realized this is ridiculous. If I stay here, I'm going to be miserable for the rest of my life. And I'm so thankful that I got that insight. And then I just decided I've got to go. I have to leave.

**Interviewer:** Your parents, were you just going to talk to them on that part?

**Judith:** Do you know, my parents are both gone now. That's another thing that's emotional for me because all of a sudden one day after I wrote the book, I realized they were gone when I wrote it. I realized I didn't tell my parents. I never told my parents. And that also made me realize that I had been ashamed. I'd been ashamed. All those years I'd been ashamed.

#### **End of interview video**

**Bryan:** Really what broke the relationship up is that you saw that Maharishi had formed a relationship, sexual relationship, with a couple of other ladies.

**Judith:** I suspected, yeah. I suspected it. And that he wasn't treating me as special as he had been before.

**Bryan:** Well, thank you very much for that testimony. And it's very interesting. And perhaps those who have studied this issue, Phil and Rick and Sybille and Delaina, those four, we could take any questions from you at this point before we open the floor to more general questions. Questions to both Theresa and Judith, if there are any.

**Judith:** I have a question for Theresa. Can I ask it?

**Bryan:** Yes, sure.

**Judith:** Theresa, you cut out right when you were saying you said that you had something in your soul.

**Theresa:** It's like a stain.

**Judith:** A what?

**Theresa:** A stain. A stain. Like I got stained in this experience. And it affected everything I did, everything I thought. Like Bryan was saying so beautifully that, you know, we surrendered to the master in order to learn to be like him and act like him and focus like him. And Maharishi was a superb entrepreneur. Look at the product he brought out to the whole world. But I couldn't be part because I had this thing, this scar, this hurt in my heart, and I didn't want to surrender anymore. I just wanted to accomplish what he wanted.

You were so lucky to get out. And, you know, I didn't—this was the only thing I knew. It's like you were saying, too. I only wanted to teach TM. I didn't expect all of this other to happen. We taught. We were allowed to teach from our home. And that brought so much fulfillment to my heart. I finally got that desire fulfilled. Not for long. But we did it. And then we had to come back here. And I just—I admire you, Judith. I don't know how you did it. You got out. You were able to take care of yourself and move forward. And it takes great courage. And I think you were able to do it. And I would like to talk to you about that.

**Judith:** I just have to say spontaneously – Bryan, we're breaking the plan you have here – I think your situation is so incredibly tragic. [voice breaks] I'm just furious when I hear the way the movement has treated you. And it's just awful. It's awful.

And I usually say that the women, people ask me, "Where are the other women?" and I say that the women that have it the most difficult are the women who are still in the movement. You were in a kind of prison.

**Theresa:** Yeah. It was. I couldn't get out of it. Coming to MIU I thought I'd be able to get out of it, and it continued. I've just, I've sort of surrendered, now that I can't control, and I just, I hold on to my cat, Azteca, and I hold onto my husband, and they give me the solace to be able to look forward and find [inaudible] all of creation, but not through the movement. I couldn't do it, until I met Bryan. [inaudible] sense of well-being in terms of evolution

**Bryan:** Yes, the movement is a very strange place, where, you know, their modus operandi, strangely enough, is to smear and deny and to attack and you can hardly figure out for what reason. Perhaps we could move to Jessie. We haven't heard your experiences, Jessie. It will be interesting. You apparently have some perspective and experience.

**Jessie:** First of all, I want to sort of validate Theresa's experience. She and I were on a walk and talk in Hyderabad in the Raj clinic. We were talking about Maharishi and her relationship, and I remember very clearly how her whole ambiance changed, and she said, "It's been a very complicated and difficult relationship." She did not go into detail, you did not go into detail with me, Theresa, but I remember that so clearly. And how painful it was to you to say that. So I just kind of wanted to validate that, that it's been a long time that you've had that deep pain. Yeah.

The experiences I'm going to tell you could be thought of as innocent experiences, you can call it whatever you want. However, when I put everything together and think about other situations that women that I'm aware of, that women were in, I feel like I was being groomed. What I mean by that, I'll tell you the incidents. They're small, they could be innocent and I'm willing to accept that they were if



somebody wants to challenge me. I've not spoken to people about this. I think Judith is the only person I've ever talked to about this.

It started at teacher training in La Antilla, fall of '72. I was in the meeting room alone, and Maharishi came in alone. And I was actually quite shocked, because he always had a skin boy with him or somebody. But he came in alone and he came to me and he told me I was very beautiful. He felt I was very beautiful. I thought, "Oh, that's sweet," you know. And, um, that passed. Then when it came to me meeting with him privately to receive the mantras, again that first thing, could be an innocent thing. I bowed down to his feet as a sign of respect that you do for older Indians. He took my arm and pulled me up next to him, very close to him and he said, "You don't have to do that. I'm just like you." And he was, it was uncomfortably close., right next to his body. There were people out there, and so that's really all that happened, that he had taken me and pulled me right next to him.



Then on the six-months course, there were several occasions where I was walking alone in the hallway and Maharishi appeared. He would stop and look me up and down. Just stand there and look me up and down, and it was really quite uncomfortable. It's not what I would expect out of my enlightened master. It just felt really uncomfortable. Eventually in that course, he called on me a lot, he had me speak about my experiences a lot and eventually he invited me to his room. I was a little older than these, than Judith and Theresa, and I felt weird about it. It just felt weird, especially when I started flashing on these other events. And I didn't go.

There was some initial interest from him in me staying on to Vedic studies and all that but then I essentially, you might say, rebuffed him. And that whole thing shifted, and he said, "Don't stay. Don't stay for Vedic studies. So, these are small incidents. They may be meaningless. They felt weird to me. Every time it felt off. I'm not a person who likes to make up imaginal things and "Oh, the Guru, blah

blah blah.” No. I’m a very grounded person, and was a few years older than these other gals and had my wits about me in the sense that I’d had experience with men being attracted to me and like that. So I really felt that these were signals from him for me to be, closer to him, let’s just say. So that is kind of my story.

**Theresa:** I personally know about four or five. I knew Linda and I knew another – she’s deceased, maybe I can speak a little more clearly about it. She did marry and in Arosa ’74 she and her husband came to see Maharishi and Linda told me privately that they were going to ask him for hush money, to have him make a payment to them so that they would not spread the story of their relationship or affair out into the press. At that point the door closed so I don’t know what came out of it, but the husband was furious. I know that much.

I also know of somebody, J.M., I will give her initials who also turned Maharishi down. I was there at the meeting. It was in Fuiggi and Satyanand was there as well. She went in to see him and two minutes later she walked out. Satyanand’s response was, “That’s the shortest meeting I’ve ever heard of.” Only recently did she confide in me that she had also been propositioned and she turned him down. She did go out and create businesses and the whole thing, so she became quite adept, you might say, in the business world. Maharishi used to exclaim about her experiences of cosmic consciousness. So she was a very high consciousness person.

The gentleman at the top of our movement now, or that movement (I can’t identify with it), had her call me to tell me that there were 16 people that Maharishi had slept with.

**Bryan:** That is very interesting that he should do that. The only reason I can think of that he would do that is to limit the number.

**Theresa:** Well you [inaudible] there were 16 others.

**Judith:** When was that? When did you get that, when did that happen, Theresa?

**Theresa:** The woman we knew came to visit us in Columbia, Maryland when your book was coming out and we had that wonderful talk at the house. It was just right after that.

**Judith:** So [inaudible] what year?

**Theresa:** 2011, 2012. Around there.

**Bryan:** This when you received this message that there were 16 others or 16 in total.

**Judith:** OK. I’d like to talk to you about that another day.

**Theresa:** She took the courses, the advanced courses. She had the money to do it. And the head of this movement had opted to make her one of the teachers of this private knowledge. And at a reduced price of only \$10,000. We just don’t have it. So she was offering to teach me the course for \$10,000. We’ll talk.

**Bryan:** Mark Landau, you said at the beginning that there were things that you could tell us. Perhaps you could tell us them. >>

**Mark:** Yeah. You mentioned it obliquely. Not obliquely. You mentioned it directly somewhat. I have no question that he took the course for \$10,000. I have no question that he took Serial Lovers. I was his skin boy for six months. I was on the evening shift. At first I did it alone for a month. And then Johnny Gray and I did it together for five months. And he put me to round. And he had me bring him women in the evening. And I never saw him in the evening. And I never saw him in whatever it is, in Delicato Flagrante or whatever it is. But I did come in and he and a woman who was sitting on the floor at his feet, their lips were about an inch apart. That's the most I ever saw. But, you know, Billy Clayton and Louis Tyson walked in on him when he was naked lying on top of the naked.

**Bryan:** Perhaps, Phil, do you have any questions?

**Phil:** I was not an insider back in those days, so I didn't know anything. But there were rumors, and I remember the variety of responses to the rumors. But what I can say is, when I did my research for American Veda, I learned about guru sexual misbehavior from at least half of the at least half of the gurus who came in the 60s and 70s and who had sizable followings. And I interviewed a lot of people about what had happened, and the commonalities of behavior and the responses among the devotees is kind of striking. I also wrote, as many of you know, a biography of Yogananda, and there are stories about him from the 20's and 30's, but I was never able to verify them, so those could be rumors and innuendo. But there are still, there are people arguing over whether Yogananda had affairs nearly 100 years ago. So, you know, we're dealing with very not just delicate, but incendiary stuff that people care about a great deal. And one of the things that's different about this and Maharishi is that most of us are just hearing about this 40 or 50 years the fact. And that's curious.

With the exception of Yogananda, who, you know, he was here at a much different era of our history, you know. The other ones, Muktananda, Satyadhananda, Swami Rama, Amrit Desai, well, that came in the 90's. They were exposed in real time or shortly after their passing or shortly after the incidents took place. Why has it taken so many decades in Maharishi's case, if there were 16 women. Why has it taken us so long? The TM movement is no more cultish than any of the others, and in certain ways less so. So it can't just be fear and the pressure of what would happen if there was exposure. And so I'm really curious to know what those 16, why those 16 women were quiet all these years and/or relative, I'm sure they spoke to some people. The other thing I want to say is it's going to be very interesting to see how the TM community, most of whom are not affiliated with the organization these days and haven't been for a long time, but it's going to be very interesting to see the reactions, and I would hope that the women involved have the courage to speak their truth without fear, because I think in my experience there's a range of reactions, and of course there'll be denial from a lot of people, no matter

how much the evidence is put forward, that this couldn't be true, the guru never behaved this way. He was this, the pedestal cannot come down for some people. The humanness can't be acknowledged.

And there'll be people who will accuse the women of lying or being delusional, or being out for some personal gain. I remember when Judith's book came out, people were saying, "Well, she's either delusional or she wants to make a lot of money off of her book." And I would say, as an author, "If she thinks she's going to make a lot of money off that book, she really is delusional." And then I met her and found out that she was neither. And so it's very interesting. You'll meet with hostility, you'll meet with denial, and on the other extreme, there'll be people who want to tear everything down and throw out the babies with the bathwater and file lawsuits or expose this to the press or whatever. But I suspect that, especially after all these years, there'll be more people than you imagine who will have a mature and spiritually sophisticated or mature reaction that have the discernment to separate, to be able to accept Maharishi's humanness and his behavior and to see it in perspective, to not approve of it, to see it for what it was, but at the same time recognize what he's given us and take what... not react to it in a way that sacrifices his contribution to the world or to them. Anyway, those are some of my reactions based on all the research I've done.

**Bryan:** I think that... my own feeling is that we can then go forward and discuss what is the nature of higher states of consciousness? What is the nature of unity consciousness? Maybe Leisha Vidya should be more a part of the teaching. How can a person who appears to have amazing spiritual abilities and certainly gigantic intellectual ability, have these very human weaknesses? We understood that the experience of the absolute, of pure abstraction, was far and away enough to satisfy a human. That it came along with spontaneous right action. And so, how do we... There's no way that seducing, serial seducing and abusing because, you know, a 60 year old man selecting young women one after the other, there's no way that... There's no universe in which that is spontaneous right action or action in accordance with nature. As we've been discovering with the whole pundit project, somebody recently did some research and, you know, people are... Money is being raised for the pundit project and I forget the exact statistics now, but of what's raised something like 10% is actually reaching the pundits and the pundits appear to be very poorly treated. You know, by comparison with the pundits and private pundit cooperatives that are functioning. And it's... That's a whole other scandal and then the whole issue of financial transparency in the movement and Tony Nader running courses for \$100,000 and \$10,000 and no indication of where that money is going and, you know, zero financial transparency and an absolute insistence on zero financial transparency. The board of directors in the New Zealand movement resigned because the Raja insisted that nothing should be known about finances, even in a small country like New Zealand. So it's a whole other situation. I mean, the two things go together. So what we're uncovering we don't know and it's hard to understand. Volkmar has been waiting a long time to ask a question.

**Volkmar:** Thank you very much for considering me. Now, what I want to say is, first of all, I think nobody in the whole world would object to Maharishi having some fun with whomever. At least I

wouldn't. But I do object to being lied to. Maharishi said in 2003, I suppose, on a Larry King interview on CNN, he was a monk. Yeah. 33 years after falling in love with Judith and maybe some other girls, we don't know. He said he was a monk. And I said, no, he was a part-time monk. I don't know what he did most of the time, but sorry, but then there is another thing. At least in Europe, it's a real big offense for a teacher to fall in love or have sex with one of his pupils. Many teachers do this and they are cast out of the schools. So, that's the second thing. The third thing is, I have a question to Theresa. Theresa's story was completely new to me up to just an hour ago. When that first incident happened, you were 19 years old. Didn't you have a boyfriend? I mean, a 19-year-old girl in California.

**Theresa:** Well, the way it worked was at 15, I read Yogananda's book and that's when I knew that Maharishi was a master. And my mom would actually say to me, don't look at him with those google eyes, with those big eyes, you know, because it was overwhelming for me that my master was in my home. Whenever I would go out on the sophomore dance or this or that, I had a family two doors down that had ten kids, Catholic, and one of the boys was close to me and, you know, we were friends. But I would go and talk about TM all the time because I wanted to encourage them to know Maharishi. They would see him coming and going. So, how could I relate? Oh, let me tell you about what he teaches and da-da-da-da-da. And when I would come home and tell Maharishi about that, he would just laugh. But that was about it. At 19, I was starting to connect, we should say, a little more, but no sex, until after Maharishi had himself approached me for that. And then I thought maybe he wants me to have the experience.

**Volkmar:** I hadn't imagined that, but it's certainly a special thing if you have a master like Maharishi living in your what was before your home and now it was divided, maybe. I imagine they had one or two rooms for Maharishi separated and the rest of the family was just living there.

**Theresa:** He was in my sister's bedroom, which was at the end of the hall. You know, he was just a member of the family. And then we would have meetings in the living room upstairs. My sister was doing jobs as a dancer in Las Vegas during that time. But you know, it was just a family. It wasn't really anything extraordinary because it was the beginning of the movement in the U.S. And my parents were the, my father was first asked to be a president and he turned it down and became the treasurer of SRM and then Maharishi made him the president of IMS and then made him the president of the American Foundation for the Science of Creative Intelligence. Yes, so I had to learn.

**Volkmar:** I remember that funny episode from the book *The Hermit in the House* when Maharishi discovered the telephone and suddenly there was a telephone bill of I don't know how many thousands of dollars.

**Theresa:** Hundreds of dollars, which we you know, we were just middle class people. Tony Nader has declared that my mother's book is too personal and so it's not allowed out. Just to let you know.

**Bryan;** I don't like to be lied to and we were lied to and you know, I spent 50 years of my life to a perfect master who turned out to be you know, what can we call it? Because is there any imperfection in the universe but below my standards and below the standards of my parents and my community and what I would like to know and I'm not sure that it's an honorable desire but I would like to know who knew and when did they know it. Who were the people who decided that they had the right to conceal this from the rest of us? Who were the people who decided that there would be a two-tier movement? You know, we are intelligent people and we are well-qualified people. We deserve to know. We deserved to know and we spend our lives living a lie and you know, I think there's more to be found out. Susan.

**Susan:** First of all, I want to acknowledge Theresa. Theresa, you are so brave. I'm so touched that you actually have come out finally and I think your coming out is going to help a lot of women to maybe take a baby step in coming out. There definitely are at least 15 women. I mean, I have the list. I know who they are and I knew them and I'm sure there's a lot more than 15 or 16. And they need to speak up. It's been difficult to keep claiming that this happened when people just don't believe it and you know, there's so much opposition and there's so much that the movement is clutching onto, afraid that someone's going to find out, you know. I did write a couple books about it. I wrote this memoir, Maharishi and Me. "Maharishi and Me, Seeking Enlightenment with the Beatles Guru" and then I also wrote this other book more recently which really tells the whole story. This is the "Inner Light, How India Influenced the Beatles" and this one it's told by the songs, you know, that the Beatles wrote and the longest chapter in there is my Sexy Sadie chapter and that one really goes into great depth. There were four women who were right there with the Beatles who Maharishi made a pass at right there, you know. One of them he fondled their breasts, another one he tried to get her to come, he kept saying come closer, come closer, come closer, you know and then she shied away, she went backwards and then of course there was Mia and then of course there's R.B. So there are there were several women, there was a reason why the Beatles left and one of the reasons had to do with the fact that they found out that Maharishi had made a pass at one of these women. So, you know, this is real folks, this is real, this really happened. So I really hope that these women will have the strength and that they'll come out. They're afraid. You know, you asked why aren't people speaking up? They're afraid. They don't want to have to go through the hell that Judith went through, being criticized, being said that she's crazy, being called out as a nutcase. They don't want that. And also they're pretty old by now, they're over 70 and they don't want this crap in their life at this point in their lives. So they just don't want to speak up. But, Theresa, you know, you've cracked the egg. I hope that a lot of other women will fry the egg and hope to come out.

**Theresa:** Well, it was difficult. It still is, Susan, and I felt your support from the minute I heard you were going to be part. I know what you're doing, and I thank you. It helped me so much. But even the fellow who rents from us and has for five or six years, he said, "Oh, aren't you all going to be sued? All the negative people, aren't you all going to be sued for doing this?" That's crazy. And Fairfield is a cult. The police have acknowledged it as a religious cult. The people here shun people —me —because I'm too negative, because I'm honest. They don't understand that honesty is not negativity. It's a very difficult society to be different from or to know something of of this nature, because the attacks are real. And that's why so many people don't come out. At this point, I've retired from the entire TM movement, literally. And that's the only reason why I felt I could come out, because there's very little they can do to hurt me anymore. And when I come to be with such wonderful people in this group, it gives me solace. It also gives me strength to be able to stand up and speak truth to the people in this town. It's very difficult. Very difficult. And frankly, my health is being affected by it at this point. So thank you, Susan. Thank you.

I think, use my name, please. And if you contact these people personally say, I'm not doing it for us. I'm doing it for the upcoming generations, because the children who are more enlightened than we ever were, even though I was born in a family of yogis, I still don't consider myself anywhere near where some people are and where the upcoming generations are. They need to know what to do if they get confronted by a similar situation. And we know it exists, but we don't know what to do. So I'm begging all of you to come up with some ideas, some suggestions of words or comments that we can use. If the guru says don't tell anybody, go out and tell everybody. And it gets —nip it in the bud is what Maharishi used to say to me. Nip it in the bud. So if we can nip this in the bud for the upcoming generations what a great service to the divine, that's the way I look at it.

**Jessie:** I'm not shocked by this allegation, because my teacher in Vastu and Building Architecture, Sthapathya Veda, went to be with Maharishi for, I think, about six weeks, some period of time to help straighten out the program that they were doing. And he told Maharishi and publicly lectured on it to the whole group about the profound science behind Building Architecture, Sthapathya Veda, and the five Vedas that are part of Sthapathya Veda. And the mathematical order, all of these things, and how Vastu structures actually can lead to enlightenment. And Maharishi was very, very fascinated by all of that. It came time for my teacher, Dr. V. Ganapati Stapati, it's not Stapati, it's Stapati, to leave, to go to the airport. And he was sat in the back seat of a car on the way to the airport, with the Brahmin priest on each side. And the priest said to him, one of them said, "This is very powerful information you're telling us." And Stapati nodded. And then he said, "Nobody should be taught this." And part of the reason is that it's quite contrary to a lot of stuff that Maharishi Stapatya Veda was saying. It was contrary to that, and a bit contrary to other TM knowledge. And the priest looked at my teacher and said, "If you teach this to anybody but a few Brahmin priests like us, it could be very dangerous for you. Do not teach this publicly." My teacher, Dr. Stapati, knew that that meant he would be poisoned. He would be killed. And it was coming directly from his mouth. He personally told me this. And Maharishi called him a lot. And I was there when Maharishi called him. I was there on the telephone, having

Maharishi begging him to come back to Vlodrop. And he wouldn't. My teacher wouldn't. He said, "I will be poisoned." So, that's my story about that.

**Bryan:** Well, this is a whole other dimension. And thank you very much for opening it up, Mark and Jesse. Gary, you've been waiting some time.

**Gary:** The context of my question, well, actually I have two, and just very quickly, at some time I'd really like to know how Jerry Jarvis felt or was aware, but that's a secondary thing. The context of my question is, as Bryan would tell you, very forward thinking, because that's really where my attention goes into how we deal with these things in the future. One of the points that's come up as an observation for me is how culture has played a part, because in New Zealand, which is fairly much, well, it's a combination of the European and the Maori culture, but it's predominantly European. And when we see people come from cultures where in their homelands life was very tightly controlled, and they come to New Zealand and there's all this freedom, and suddenly they have great difficulty dealing with it. And I just wondered, would this have ever happened with Maharishi if he never left India? Would the cultural constraints not allow it? Is it something we need to be aware of if we are, as an organisation of the future, to deal with let's say experts from one culture coming into a culture that is great difficulty? So I think there was a problem actually with the pundit boys in MIU as well. They actually locked them away you know, lest they be experienced difficulties.

**Judith:** Gary, I could answer a couple of your questions there. If I may.

**Bryan:** Go ahead.

**Judith:** Yeah, Jerry, I met, I had sent my book to Jerry and then I met him at this dinner party that a fellow named Chuck Blitz organised. He invited me over and then after he invited me over he started to think, he started to create this dinner party and a lot of old time TMers came to that dinner party and Phil was there. And Jerry had not read my book at that point. There were two dinner parties, two evenings in a row. And I had worked, you know, personally with Jerry. I really, I always I thought he was incredible. I mean, he he was that was a man of ethics. You know, he he didn't fall into a lot of the bad behaviour of the rest of the movement. But at any rate, the second night Chuck put me beside Jerry. So we talked. The first night he kind of I felt like he, you know, he just didn't talk much. But the second night we did talk because Chuck put me right beside him. And then I found out he had not read my book and he said, well, he said, you know, if I were running the movement then I would also be worried that your book would harm the movement. But then I'm not running the movement. And then many years later I found out through two people. One was David Katz and the other one was John Miller that they had had conversations with Jerry where he had asked them if they believed it. And then he shared that he now he did believe he did believe my book. So obviously he had read it. And then they both told me that he had accepted it and believed it. Unfortunately, I never got to discuss it with him after that. So that's that. And then what was the other issue that you brought up, Gary?



**Gary:** About the influence of culture. I'm not looking at it as any excuse but more how we deal with such things in the future.

**Judith:** Maharishi was heavily influenced by his culture. And I think a lot of people in the movement don't think about that. They just say, "Oh, he's a fantastic and a great master," but they don't really see how much he was influenced by his own culture. I know that he said to the woman who came after me who I call Belinda in my book, he had said to her, "All Western women are loose." Yes. So, I mean, you know, you're asking, would all of this have happened if Maharishi had not left India? That could be a valid question.

**Gary:** Look, I understand that because in my family, I have a family member who had a relationship with an Indian man, and many of these things that we're seeing here were evident there, and that's why I'm curious to know, is this a cultural issue? As I said, not to justify it, but to understand it. Because we're perhaps dealing with good and bad coming out of the East, and we want the good, but how do we manage it so that we don't have as a byproduct negative things?

**Judith:** Well, I would hope that, I mean, right now, the only thing that keeps me involved with this because, I mean, I wrote my book in 2009, I released it in 2010, and Phil is absolutely correct in that I did not get rich from it. Quite the opposite, in fact. So, I mean, really, I can't afford to work with this book anymore, but there is something about this that keeps me going, and that is that I feel that, you know, obviously, we can see that we're in incredibly changing times, and I feel that all of us who are aware human beings, who are spiritual, aware human beings, we are being called upon to dream forth the new future, to create the new future. I mean, step one is what's going on here is the transparency is being created. We're seeing what actually went on, and it's like the end of denial in general. But then what's the next step? The next step is, and as, you know, as Theresa was putting out there also, what's the next step? What do we want to create for the future? And I think that what I would love to see with this new movement that's coming along, you know, with ITMA and whatever, however all of this is going to develop, is that we're going to be putting in a lot of time and creative thought into what kind of spiritual leadership we need. Do we need spiritual leadership? And these kinds of questions. You know, I feel like the guru institution is another institution that should basically fall. I mean, just like the Catholic Church, fall. I mean, the Orthodox religions. It's time for all of these old structures to fall. And so I think, you know, a guru needs followers, and followers need a guru. And I think it's time for that institution to fall. I think it's time for us all to really, seriously find the guru within ourselves. So, yeah, I think that with the new movement, the cleaner movement that's being developed, that's a really, really important and serious question on how we view spiritual leadership. And that's basically what's keeping me involved with the book. Thank you.

**Bryan:** Thanks, Judith. Yes, I think we want to bear in mind Maharishi's contribution and Maharishi's achievements. I mean, the whole concept that consciousness can be identified with the very basis of physics and all the work that Maharishi did with Larry Domash and these other scientists. This is hugely important work, and a technique of transcending, which really does work, wherever it originally came from, and so many things we don't want to deny. And we want them to succeed, and we want to put

them in context so that we can go forward and bestow these gifts on the world wherever they came from and however they reached us. Rick, you've been waiting for a long time.

**Rick:** Two real quick things. Phil and I are involved in an organization called the Association for Spiritual Integrity, and I just popped a link to that in the chat. And it's been going for a number of years now. We have about 500 members, and a number of organisational members. And so check that out, see if it interests you. And then also he and I and one of the other leaders of that group are going to speak at a conference at Harvard Divinity School next week on the 26<sup>th</sup> to 29<sup>th</sup>, entitled "Uses and Abuses of Power in Alternative Spiritualities." It'll be going on from the is free, and you can access it by Zoom if you sign up. And I popped a link to that in the chat also. I just wanted to say those things.

**Bryan:** Well, you've... certainly you and Phil have gained a lot more. At least if... I don't know what you can use, but a lot more background knowledge from this meeting. There's some real revelations which have shocked me in our meeting already. More than I knew about. Delaina.

**Delaina:** I also want to ask you, Susan, I hope that your book is easily available because I want to read it. You say you have 15 names. You know who these people are, and I'm wondering if that actually does appear in your book. Yeah.

**Susan:** So, obviously I could not name people without either the fact that they gave me permission or that they were a public figure. In other words, their name was described elsewhere. So, no, I didn't name the 15 women in either of my books. And my books are available on Amazon or anywhere that you purchase books. One of them is called "Maharishi and Me Seeking Enlightenment with the Beatles Guru." That's my memoir. And the other book is called "The Inner Light, How India Influenced the Beatles." I'll put the names of the books here in the chat.

**Delaina:** I didn't mean the actual names. I'm sure you would use pseudonyms, but I'm just wondering if you do reference that many cases because...

**Susan:** Oh, I didn't really reference... No, because the book was centered about the Beatles, so I only talked about the... Well, Judith... I mean, I have a statement from Judith in the book, actually. She has a whole little story in there. And then, of course, the women who were with the Beatles at the time that they were in Rishikesh, I referenced those women. And also, yeah, that's really it, and Judith. Simply because Judith came out with a book, so that's very credible, obviously.

**Delaina:** My last question is for Philip or Rick, and that is, what can we look forward to? You both have a lot of experience in researching other movements. So we're in the investigative stage, but can you give us some examples, some outcomes besides... You talked about Kripalu the last time, but what comes out of this? In my son's mind, the movement will never be as big again. In his generation, they don't believe in big groups, big organizations. They've been through too much. They're too cynical. They've seen too much. It'll be smaller, but what can you tell us as far as transformation on the other side of this tunnel?

**Phil:** I don't know what the future... Am I muted? No. I think the future will be... The future of the TM world will be determined by the things people like us do, going forward, and what the younger generation will do. Some of the groups that had sex scandals survived quite and they're still functional. People don't talk about it much publicly, but Kripalu does, and they're thriving as an organization that's not guru-centered. I suspect it would be very easy for the TM world, in whatever diversity it evolves into, and whatever breakaway groups are formed, whatever independent teachers do, to be able to speak honestly about Maharishi and things we've learned, and distinguish that from the technique and the body of wisdom that it comes from, and place it in proper perspective. If we handle it maturely, the teachings will survive. Thanks.

**Bryan:** Thanks, Phil. Rick, do you have a point?

**Rick:** Oh, let's see what comes to mind. Firstly, none of us are really qualified to cast the first stone. We're all vulnerable, we're all flawed, and none of us are perfect, and there but for the grace of God hopefully I wouldn't be capable of the egregious behavior that some of these gurus have indulged in. But there's a great quote from, I quoted this in the meeting where you had me speak one time, but there's a great quote from Buddhist sage Padmasambhava. He said, "Although my awareness is as vast as the sky, my attention to karma is as fine as a grain of barley flour." In other words, you never get to say, "I'm so cosmic, I can do whatever you want." You actually have to even be more careful. In fact, Maharishi said that. He said, "The judge gets punished more than the common man if he commits the same crime." I don't think that's true, but he said, "The higher your level of evolution, the more careful you have to be."

So this whole thing about spontaneous right action being a done deal, I don't think it worked out. As far as the future is concerned, I mean all renowned or time-honored spiritual traditions consider ethics as their foundation, really. Because one shoots oneself in the foot if one ignores that ethical foundation and tries to proceed far on the spiritual path, you'll end up falling. So I just think that in the future, perhaps, spiritual organizations, if they are to thrive, will have to take that into account and give it emphasis. Phil and I and others in the Association for Spiritual Integrity have been pondering what our tagline should be. I think we're trying to come up with a new tagline. Someone suggested "Walking our talk." I think that's a really good one because it's easy to pontificate. It's a little bit more challenging to live up to the ideal that you aspire to and that you, if you're a teacher, that you are hopefully setting an example of. Just one final point and then I'll stop. That is that I think that a really good criterion for evaluating a potential spiritual teacher, if one is seeking one, is asking him or her and thinking to yourself, "Would I really want to be like him?" I mean, if this is the ideal of what this person is teaching, is that something that appeals to me?

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