Maharishi Mahesh Yogi’s Sequential Unfolding of Knowledge Over The Years: Chronicling An
Historical Timeline of His Teachings Through Interviews by Key Participants

Dissertation Proposal

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Chapter 1: Introduction

It has been fifty-three years since the enlightened sage, Maharishi Mahesh Yogi, departed his native homeland of India and embarked upon a journey that would span continents and generations of seekers of knowledge and truth. The lives of those seekers would be forever altered by the knowledge and experience gained from the teachings of Maharishi Mahesh Yogi and the Transcendental Meditation technique. Heeding a call from the world during a time of great tension and looming threats of potential nuclear annihilation at the hands of humankind’s own ignorance, Maharishi had a simple, but powerful message to share with the world: “It is not necessary for man to suffer” (Dawn of the Age of Enlightenment, 1986, p. 189).

As nature organized for him to share this message, which was born during the years he spent in silence in the caves of Uttar Kashi, in the Himalayas of India, the first faint thought he had was “Rameshvaram.” This innocent thought, which referenced a temple of Shiva in the south of India grew until eventually he decided to go to this temple. As Maharishi tells the story, during his journey he grappled with the paradox he observed: that the essence of the Vedas is expressing the nature of being as bliss and creation as bliss, yet the reality of people’s experience of everyday life was that of suffering and struggle. “I was so naturally and deeply moved between the two realities: life being lived on a completely wretched level and life described on the most exalted level. There was no connection between the two. And there was no reason why there should be a gap, because it’s so simple for the individual to be on that level of universality and immortality. It’s so simple. This was the natural feeling that was deep in my mind, that something should be done so that people don’t suffer, because there is no reason to suffer…” (Dawn of the Age of Enlightenment, 1986, p. 190).
It was in Trivandrum in 1955 that he was asked to give a series of seven lectures in a public library, which Maharishi did not initially plan on doing. This was the beginning of his teaching and lectures on Vedic wisdom. In the preface to Maharishi’s commentary on the Bhagavad-Gītā, he explains the essence of the Vedas, their immortality and how knowledge of the ultimate Reality can be forgotten. “The truth of Vedic wisdom is by its very nature independent of time and can therefore never be lost. When, however, man’s vision becomes one-sided and he is caught by the binding influence of the phenomenal world to the exclusion of the absolute phase of Reality, when he is thus confined within the ever-changing phases of existence, his life loses stability and he begins to suffer. When suffering grows, the invincible force of nature moves to set man’s vision right and establish a way of life which will again fulfil the high purpose of his existence. The long history of the world records many such periods in which the ideal pattern of life is first forgotten and then restored to man” (Maharishi, 1967, p. 9).

For the next few years, Maharishi traveled around India teaching people using a systematic method enabling any individual to experience the pure state of Being. (Maharishi, 1963, p. xvii) “It is done by consciously entering into the experience of the subtle strata of a thought, eventually arriving at the direct experience of the subllest state of the thought, and then arriving at the very source of thought” (ibid). Maharishi called this technique: Transcendental Meditation. Transcendental Meditation “is a simple, natural, effortless procedure practiced 20 minutes twice each day while sitting comfortably with the eyes closed.”1 Furthermore, Transcendental Meditation is a technique for developing higher states of consciousness, and a systematic method capable of restoring the essence of Vedic wisdom to live life in the knowledge, the truth that he or she is none other than bliss. This was key because, prior to

1 http://www.tm.org/meditation-techniques
Maharishi, this type of meditation practice was reserved only for ascetics, austere monks who renounced any material, worldly possession and spent all hours of their life in deep silence as recluses. It was considered quite revolutionary when Maharishi announced that anyone could learn and practice the Transcendental Meditation technique. That it was not exclusively for one class and that it was not for one religious group or other was a completely new concept for both Eastern and Western scholars of Indian Philosophy (better term for this?). In a unique way, Maharishi introduced a completely new way of thinking about not only what was meditation, but for whom it was meant – whom it could benefit – and most significantly, he personally delivered the technique to anyone who so desired it. The cultural, socio-political repercussions for his teaching the technique to anyone, anywhere, will undoubtedly surface later in this dissertation as we collect the history from those who witnessed this transformation of global consciousness: from one which privileged a select few for attaining enlightenment through meditation to the current paradigm that generally recognizes and accepts meditation as a valuable practice for reducing stress and improving the quality of life. This aspect of the knowledge speaks directly to how the Vedic tradition was lost and restored by Maharishi, which will undoubtedly emerge as a theme in this dissertation.

Returning to the technique itself: Maharishi delivered the essence of Vedic wisdom completely encapsulated in seed form through teaching the technique of Transcendental Meditation as a direct means to developing higher states of consciousness. Consequently, Transcendental Meditation can be understood to be a technology of cultivating higher states of consciousness, and in fact, “over 600 research studies have been conducted at more than 250 universities and research centers (including Harvard, UCLA, and Stanford). These studies have
been published in more than 100 journals.”

“The Transcendental Meditation technique allows your mind to settle inward beyond thought to experience the source of thought — pure awareness, also known as transcendental consciousness, or the unified field. This is the most silent and peaceful level of consciousness — your innermost Self. In this state of restful alertness, your brain functions with significantly greater coherence and your body gains deep rest.”

People from all over the world were drawn to Maharishi’s teachings and wanted to help him give this experience of inner bliss to anyone who so desired it. As more and more people resonated with what they were experiencing firsthand in their practice of Transcendental Meditation and with the knowledge of Vedic wisdom brought out by Maharishi during lectures when Maharishi would answer questions about peoples experiences of higher states of consciousness, the demand for his teachings grew. This inspired Maharishi to travel, and by 1959, he had begun his first world tour and was being asked to give lectures all over the world.

Maharishi came to the United States in 1959 to teach Transcendental Meditation and found a highly receptive audience. In an era that was booming economically after the war, yet was simultaneously enveloped in a climate of increasing fear and borderline hysteria over the new threat of nuclear annihilation, the teachings Maharishi was giving out, most specifically through the technique of Transcendental Meditation, gave people the ability to dive within themselves and experience inner peace amidst the outer world’s changing climate. In every speaking engagement, Maharishi listened to the consciousness of the times and responded with Vedic wisdom as only Maharishi could explain—in simple, easily comprehensible ways as people asked myriad questions from every possible angle on every subject of life imaginable.

\[^{2}\text{http://www.tm.org/meditation-techniques}\]
\[^{3}\text{ibid}\]
As Maharishi continued to teach Transcendental Meditation to people, and eventually to certify others to teach the technique in order that any person anywhere could learn it, he continued to unfold, sequentially, knowledge of the Vedas by bringing to light the essence of Vedic wisdom. Numerous publications would illuminate the world on his teachings over the span of four decades as he poured out knowledge on every area of life (and beyond the level of creation) that continue to inspire new generations of seekers of knowledge. From his expansive and profound teachings on what is the nature of human life that he first published in 1963 as, *The Science of Being and Art of Living*, and his translation and commentary on one of the most revered texts in all of India, the *Bhagavad-Gītā*, also first published in 1963, all his teachings were revealing layers of Vedic wisdom, references to descriptions of higher states of consciousness and verification, validation for those with experiences of higher states of consciousness. Yet, it is important to note that his teachings on the direct development of higher states of consciousness can be better understood more holistically today by the knowledge of how he brought each state of consciousness to light only when people began sharing their experiences of these higher states. His lectures, assemblies, and teachings on this knowledge were an echo of validation and verification of people’s growing experiences in their own evolution of higher states of consciousness. As individuals shared their experiences with the practice of Transcendental Meditation and asked questions about the deepest values of life on all levels, Maharishi would answer by unfolding knowledge of the Vedas, through specific principles and expressions from the literature. From this, it became increasingly evident that knowledge is structured in consciousness.

As a student of Maharishi Vedic Science for the past two years, I have gained knowledge experientially and subjectively, in my twice daily practice of Transcendental Meditation, and in
my classroom studies of the Vedic Literature: reading Maharishi’s commentary on the
*Bhagavad-Gītā*, reciting the Vedic Literature in its original Sanskrit in the Devanāgarī script,
learning theoretically about the seven states of consciousness and how knowledge is different in
different states of consciousness, and how each state of consciousness has its own corresponding
state of physiology, and the relationship between subjective and objective means of gaining
knowledge. What makes knowledge most powerful is when the subjective and objective can be
brought together becoming synthesized. When knowledge can be verified both by experience
and intellectual understanding, this is known as complete knowledge.

My own personal journey of arriving at the discipline of “Maharishi Vedic Science”
brought to light the importance and significance of understanding the context from which this
discipline emerged. I arrived at this university with no prior knowledge of existence of this
discipline, or the roots of its base in the Vedas from ancient India whose timeless knowledge
found expression through the founder of both the discipline and university from which it is
offered: Maharishi Mahesh Yogi. Questions surfaced during my studies compelling me to dive
deeper into the socio-cultural, historical context from which this knowledge was expressed by
Maharishi and spurred a desire in me to expand the current literature for how Maharishi unfolded
the knowledge in a way that will hopefully provide a deeper appreciation of the discipline.

Watching tapes of Maharishi speak to large audiences all over the world on a variety of
topics spanning decades of consciousness, I became interested in how this process evolved and
more importantly, how the people who were most closely involved with Maharishi and his
unfolding of knowledge, applied the knowledge, and the impact this knowledge had collectively
on the world. In my coursework, it was customary to see tapes from all different time periods in
which Maharishi was bringing to light a specific Vedic expression, or principle of the
knowledge. And certainly our professors were and are well-versed in deciphering where each tape fit within the timeline, the historical context of how Maharishi sequentially unfolded the knowledge at each specific time and place and when it was necessary to have some background information about what was going on in the world at the time, or in the world’s consciousness that gave rise to his particular teachings at that time.

However, it became quite clear to me, as a student, that this type of historical, contextual knowledge remained trapped in the minds of those who were there to witness this process unfold sequentially and purposefully. And there have been many times where it seems like assumptions are made on the part of those who have come before me that this is all “common knowledge.” Yet, it is the more frequent experience of people such as myself, and those coming to the discipline not having been a witness to the process, that there is a living breathing history of this unfoldment of knowledge dwelling in the hearts and minds of those who witnessed its evolution that has yet to be documented for future generations. I became interested in creating a broader contextual framework for others to understand more clearly and appreciate more fully how it was that the Vedas were brought to life by Maharishi and delivered in the teaching of a technique such that anyone may benefit from this knowledge and rise in higher states of consciousness.

Furthermore, what truly piqued my interest is how there remains a gap in the literature of Maharishi Vedic Science. There is little revealed about how Maharishi unfolded each aspect of knowledge from the Vedas, how he brought out certain principles, programs and initiatives at certain times, and how people around him applied this knowledge not only individually but also in their understanding of its impact on the larger collective, the world’s consciousness, and the practical applications for this knowledge in daily life. The people who have been around for at least the last thirty to forty years have an understanding based on their own experiences as well
as observations that speak directly to the historical context in a way that can further the appreciation for this discipline. Their unique perspective of the history of Maharishi’s unfolding the knowledge based on attending lectures and courses with him remains, to a large extent, exclusively retained in the minds of these people. While some individuals have chosen to write personal accounts of their lives in terms of their experience with Transcendental Meditation and or Maharishi, there does not currently exist in the literature a context of appreciation from multiple perspectives woven together in one publication that is available for any student coming to the discipline of Maharishi Vedic Science. Without an appreciation for the knowledge of this rich and beautiful discipline, I believe there remains a gap that this dissertation can fill.

There is some literature that utilizes this chronological or timeline-based approach to giving the historical context for Maharishi’s teachings, namely the publication, *Dawn of the Age of Enlightenment, Volume One* (1957-1964), as well as an online resource:

http://www.maharishi-programmes.globalgoodnews.com/achievements/Maharishi-Achievements/02.html, and *Celebrating the Dawn: Maharishi Mahesh Yogi and the TM Technique*, by Robert Oates, as well as Maharishi’s own commentary on the *Bhagavad-Gītā*, where he includes in the Preface, an overview on the eternal teachings of Vedic wisdom, and *The Science of Being and Art of Living*. These books and potentially others, including *American Veda*, by Philip Goldberg, which posits Maharishi’s emergence in the West in terms of the global socio-political history at the time, may offer further insights into the timeline of events that will be the foundation of this dissertation. From this basis, interviews with people who spent a great amount of time with Maharishi and who applied the knowledge of his teachings will fill details into the timeline that can give greater depth and appreciation for the knowledge as it unfolded, and with the unique perspective that only they can give.
Their firsthand accounts, through oral history-based interviews of how the knowledge shaped their life work, will create this broader context of better understanding and greater appreciation for the discipline of Maharishi Vedic Science. There is a generation of young people who may wonder why their parents and grandparents came to this tradition and were so inspired by the knowledge they gained and the fulfillment received from this knowledge – this dissertation will provide them with a historical record not previously preserved.

It is therefore the purpose of this dissertation to document, preserve, and archive the knowledge of the time period--from the early days (as far back as is possible to find someone who can share on the mid to late 1950’s) up to present day—through the methodology of recording oral history-based interviews with those whose lives were uniquely shaped by the knowledge gained from the teachings of Maharishi Mahesh Yogi and the Transcendental Meditation technique.

Organization for this dissertation will involve further evolution of a linear, chronological timeline of the sequence of events and teachings that Maharishi brought out in order to compile greater depth and appreciation of this process as it unfolded over decades through the accounts of those interviewed. This timeline will be co-constructed using currently existing timelines in print as well as gathering unrecorded events taken from key informants including but not limited to members of my committee and others who were present at the time of the events. This will create a more detailed timeline where the accounts from the interviews can be woven into the dates and places when and where Maharishi unfolded knowledge. These accounts brought out by a selection of people from different backgrounds, different ethnicities, and spanning two continents (North America and Europe) will create a living history. They will further create a web of context that connects the generation who lived through these times and gained deep
knowledge through experience and understanding of Maharishi’s teachings with those who are just now making their way to Maharishi Vedic Science as students at Maharishi University of Management, or who are new practitioners of Transcendental Meditation curious about its history. In this way, those newer to Maharishi’s teachings can gain greater insight.

In addition to transcribing the interviews and selectively inserting portions of them into the dissertation, these interviews will be made available in the MUM library, archived for future generations who can then listen to the voices of these pioneers who share their stories. With help from the David Lynch Foundation, it may become possible to visually document some of these interviews through video production. More research is necessary to ensure feasibility as this may be outside the scope of this doctoral research.
Chapter 2: Research Methods: Oral History and Grounded Theory

Oral History

What is Oral History?

Oral history has multiple definitions and scopes that can be related to several fields of study. A broad definition of oral history is that it is a method of recording events recalled from memory by interviewing selected participants involved in an event or period of time. It is also the way in which the recording of these accounts gets documented and preserved often forming an historical record not previously available to anyone other than the participant(s) involved. Drawing upon my undergraduate background in cultural anthropology, the use of oral history is widely accepted and traditionally used to gather information on indigenous cultures whose own methods of preservation of culture are often solely passed down orally from generation to generation and are in danger of being lost due to various reasons. “Oral History, rooted in anthropology field research, is a method of qualitative interview that privilege participants’ experiential knowledge based on multiple open-ended interview sessions with each participant” (Leavy, 2011, p.1).


“Ontologically, oral history is based on a conception of research as a process, not an event. The practice of oral history assumes that meaning isn’t “waiting out there” to be discovered, but rather that meaning is generated during the research process. In other words, we build meaning
through the generation of an interview narrative, and the analysis and interpretation of that narrative. ”(Leavy, 2011, p. 8).

The process of producing good oral history requires not simply taping someone talking but takes conscientious research and careful planning at several levels: in deciding the project focus; in selecting persons to be interviewed; in developing appropriate questions to be asked; and in learning to become a good interviewer. Oral history interviews are distinguished from other types of interviews in that the purpose is to create a historical record for the future. Oral history interviews are designed to create a record where none previously existed, as well as to bring different perspectives to the existing information found in written histories. The oral historian asks questions to find out what it was like to participate in a particular event or how the interviewee understood the event upon reflection; was there a broader meaning to the event looking back years later. One might want to know who else was there and what they did. The oral historian reviews all written materials of existing historical record. Then the oral historian formulates questions designed to uncover information that has not been previously recorded. Often interviewees will share information about events or situations from the past with a view toward clarifying the record or shedding light on what happened. Through the oral history interview, it is often possible to find out why something happened or to obtain a more complete picture of what actually happened.

Oral history-based interviews explore interactions, relationships, dynamics, reflective analysis and contexts. Some of the challenges inherent in collecting oral histories are building trust and rapport, balancing multiple perspectives, negotiating interview-interviewer roles, managing personal bias, and maintaining the ethics of the research partnership. Oral historians seek broad-based information beyond their immediate research needs and arrange ways of
sharing that information with the larger community by depositing the tapes or transcripts and related materials in archives, libraries, and other special collections and by producing publications and programs aimed toward disseminating the information gained in the oral history partnership (Handbook For Conducting Oral History Interviews Related To Tribal And Indian Participation In The Construction, Operation And Cleanup Of The Nuclear Weapons Complex, p. 3-4).

“In Oral History, the researcher needs to be fully present with the person narrating his or her story” (Leavy, 2011, p. 5). For my research, this requires that I be in the presence of the person that I’m interviewing and not conducting telephone or email-based interviews. While there may be follow up questions or short, clarifying conversations following the interview(s) that can be done over the phone or through email, the primary interview must be done in person, face to face.

Oral history follows an open-ended interview model. This format involves a co-construction of the sequence of events where: the researcher gently guides the participant narrating his or her story. The researcher and research participant are co-creators in the knowledge-building process. Meaning does not exist “out there” waiting to be revealed and jotted down; rather, meaning emerges throughout the collaborative oral history process. This is key because it suggests that since individuals have their own perception in their recollections of events and time periods, there can be a coherent, collective understanding of the event through the knowledge-building process.

Oral histories can also be used to generate theory. Slightly different from qualitative in-depth interviews, oral history interviews typically span several interview sessions with each participant, sometimes over a significant period of time” (Leavy, 2011, p. 9-10). This will
become clearer when I use the material collected from the oral history-based interviews to generate theory. This is also known as “Grounded Theory,” a type of qualitative research methodology to be discussed later in this section.

“Additionally, while in-depth interviews tend to be topic or issue focused, oral history interviews often cover an extensive part of a participant’s life, seeking to uncover processes and link individual experiences with the larger context in which those experiences occur” (Leavy, 2011, p.10). Certainly this dissertation will not be focusing directly on people’s individual experiences or stories, but rather on their recollection of Maharishi’s teachings; particular how knowledge was unfolded sequentially over time and how that knowledge was applied. Yet, it is important to this particular interview process that the interviewee is thinking in terms of a larger context in which they are positing their recollections.

The significance of this work is that it creates a primary record, which can provide a deeper understanding and extend the meaning of the facts of this history. Contained in this dissertation’s original research will be the compilation and arrangement of historically contextualized accounts of those who spent their lives in the service of supporting the unfolding of knowledge as brought out by Maharishi Mahesh Yogi, along with how this history supports the deepest principles of life illustrated by Maharishi Vedic Science.

**Grounded Theory**

**What is Grounded Theory?**

All research is "grounded" in data, but few studies produce a "grounded theory." Grounded Theory is an inductive methodology. Although many call Grounded Theory a qualitative method, it is not. It is a general method. It is the systematic generation of theory from systematic research. It is a set of rigorous research procedures leading to the emergence of conceptual
categories. These concepts/categories are related to each other as a theoretical explanation of the action(s) that continually resolves the main concern of the participants in a substantive area. Grounded Theory can be used with either qualitative or quantitative data.” Grounded Theory is a methodology that differs from traditional research methods in that it is rooted in the collection of data as both primary and essential to the subsequent emergence of an hypothesis. This diverges chronologically from the traditional research methods that start with an hypothesis and then proceed to collect data that either supports or negates the original assertion.

Since my thesis is based on the content of the interviews and what that content reveals as to how Maharishi unfolded knowledge sequentially and over a span of multiple decades, it seems to follow more closely the methodology of Grounded Theory as my hypothesis will emerge from the interview-based accounts. The only hypothesis that I’m starting with going into the interviews is that there seems to be a gap in information about specifically how, when and where Maharishi unfolded knowledge and how the knowledge came to be applied by specific people over the course of time. Since I am an “outsider” in terms of my level of participation of this time period and sequence of events, and since the current literature on this specific area of knowledge is quite limited, it seems only possible for me to acquire the data from the interviews first, then formulate an hypothesis on this subject based on my findings.

Grounded Theory typically embodies the following general outline for conducting research. The first step is, “Preparation.” Preparation typically consists of a minimization of preconceptions, therefore no preliminary literature review is necessary. The researcher has a general research topic, but no predetermined research problem. The second step is, “Data

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4 [http://www.groundedtheory.com/what-is-gt.aspx](http://www.groundedtheory.com/what-is-gt.aspx)
Collection.” Data Collection usually involves intensive interviews combined with participant observation; initial analysis determines where to go and what to look for next. Analysis and data collection continually inform one another. The third step is, “Analysis.” Comparative analysis relies upon constant relating of data to ideas, ideas to other ideas, and substantive and open coding of the data. Substantive codes summarize empirical findings while open codes are more specific to relevant themes emerging in the data. The fourth step is, “Memoing.” Memoing is an ongoing process whereby the researcher is constantly jotting down memos of ideas about codes and their relationship. Because data is always available from whence it is collected though ideas are temporal and fleeting, memoing is vital to the process of integrating what is emerging from the data as seen by the researcher at all times throughout the data collection, analysis and coding processes. The fifth step is, “Sorting and Theoretical Outline.” Sorting refers to the sorting of conceptual ideas, memos into a theoretical outline of the emergent theory. This process shows relationships between concepts and often leads to further memoing, additional data collection and finally polishing and refining the final theory.  

In Maharishi Vedic Science, it is said that complete knowledge unfolds through analysis and synthesis. Maharishi Vedic Science describes consciousness as “that which is conscious of itself. Being conscious of itself, consciousness is the knower of itself” (Maharishi Mahesh Yogi, 1995, p. 53). Furthermore, consciousness is the relationship between the knower, the process of knowing and the object of that which is known. In Sanskrit, Maharishi uses the terms: Rishi (knower), Devatā (process of knowing) and Chhandas (known), to describe these three aspects as the relationship of how knowledge is structured in consciousness. “As knowledge is structured in consciousness, consciousness is the basic reality of all knowledge” (Maharishi Vedic

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5 summary of Odis E. Simmons, Ph.D. from: http://www.groundedtheory.com/what-is-gt.aspx
University, 1995, p. 14). In Grounded Theory, the knower, in this case the researcher, is intimately connected to the process of knowing which occurs during the entire phase of research and analyzing the data, that which is known. This process inherently brings deep insights to the knower as it unfolds sequentially through a systematic set of procedures known as the methodology.

“The root sources of all significant theorizing is the sensitive insights of the observer himself. As everyone knows, these can come in the morning, or at night, suddenly or with slow dawning, while at work or at play (even when asleep) furthermore, they can be derived directly from theory (one’s own or someone else’s) or occur without theory; and they can strike the observer while he is watching himself react as well as when he is observing others in action. Also, his insights may appear just as fruitfully near the end of along inquiry as near the outset” (Glaser and Strauss, 1967, p. 252).

Additionally these insights may occur following practical application of Maharishi’s technologies for developing consciousness such as: practicing the Transcendental Meditation technique, the TM-Sidhi Programme including Yogic Flying, and reading the Vedic Literature in Sanskrit. Since application of these technologies will be practiced on a daily basis by the researcher, as I engage in researching consciousness through my daily routine including the above mentioned technologies, knowledge gained both subjectively and objectively during the dissertation process will bring together the analysis and synthesis of complete knowledge.

“Vedic Study, the study of complete knowledge, is the study of consciousness. Vedic Literature, the literature of complete knowledge, is the literature of consciousness. Vedic Research, research in the field of complete knowledge, is research in consciousness. Maharishi’s Vedic Science and Technology is the Science and Technology of Consciousness” (Maharishi Vedic
University, 1995, p. 50).
Chapter 3: Setting Criteria for the Structure and Format of the Oral History-Based Interviews (Preparation for Gathering Data)

Specifics

The primary methodology necessary to begin the research for this dissertation is to elaborate the timeline, the chronological sequencing of events that will be the basis upon which the questions will emerge that will be asked during the interviews. Dr. Tom Egenes has offered to help me collect background information on each participant so that I am more informed and better prepared to know what questions to ask them pertaining to their unique role in supporting Maharishi’s unfolding of knowledge. The questions will thus, vary slightly depending upon the participant who is to be interviewed according to how he or she was involved. There will be a list of preliminary questions sent to each participant who has agreed to be interviewed. Ideally, all questions should be open-ended and based on what time period the interviewee represents in their proximity with Maharishi’s teachings. Furthermore, these questions being generated around the central core timeline, will naturally evoke responses in the interviewee on their recollections of that time period, that course/lecture/assembly, etc within which the account of how knowledge unfolded and became meaningful to the individual will be brought to light. The interview process will be gently guided to keep the focus on Maharishi’s knowledge and how it was unfolded and will steer away from personal anecdotes, or any stories that would be relevant solely to the experience of the individual. Topics and themes that are expected to emerge from this inquiry are: the emergence of higher states of consciousness; definitions and experiential confirmations that lead to key knowledge being unfolded at specific lectures, aspects of Vedic

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6 See “Life History and Pre-Interview Questions” under Research Methods & Forms
Literature that were expounded upon, Vedic expressions and their relation to specific aspects of human life, and so on.

Limitations

One inherent limitation in this project is that the interviewer, myself, was neither alive during the early years nor in the surroundings of Maharishi’s direct teachings. This, therefore, presents a dilemma to the researcher, since there will be times when I may not know the next best question to ask because I am lacking in critical information about specific to the event or time period in question. This is important primarily because of the lack of literature relevant to my project. Using what literature exists, I will supplement it by getting accounts from as many resources possible. By interviewing 15-25 people, I hope to get enough accounts that can be verified by multiple people who were also involved in the same, or similar activities at the time. However, I will be talking to as many people as possible who were involved during this time period so that I can corroborate the chronology of events as given to me by those 15-25 people interviewed. I will lean heavily on both the members of my committee, as well as the department of Maharishi Vedic Science as mentors and key informants of this time period who may shed light on certain events and corroborate any and all information I gather.

In order to adhere to professional standards in the area of interview-based research, there are forms that are necessary to protect all involved. These forms must be approved by my committee, the university and its lawyers and made available for the interviewees. Examples of these forms are: release forms for interviewees to give their consent to be recorded, as well as assurances their voices or words will not be used without their consent, and so on. This is an area of research which I am just starting to explore, and while I have begun to create forms for

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7 See all forms under Research Methods & Forms
such purposes, I may need to amend, add or subtract forms. There may emerge stories that people share innocently, but they do not want made public, for example, so I have to make provisions in those instances. Interviewees who may be selected to participate in this project will be done based on the suggestions of and under the auspices of my committee. Following is the preliminary list of names I have received of persons to be interviewed:

Mrs. Ray Koch
Nat Goldhaber
Dr. Neil Paterson
Dr. Vernon Katz
Keith Wallace
Peter Wallace
Raja Michael and Susie Dillbeck
Paul and Josie Fauerso
Prince Blucher
Dmitri Kanellakos
Bevan Morris

Turkish couple (received from Dr. Morris, names to be revealed later)
Chapter 4: Gathering Data – Collecting the Interviews

Collecting the Interviews

Gathering the data will consist of arranging dates and times to sit with each person selected for this project and then recording each interview. I will travel to his or her most convenient meeting place in either America or Europe to sit in their presence for these interviews. It will be ideal to have a minimum of 3 and maximum of 5 meetings of at least 1 hour each to record the oral histories. Subsequently, there most likely will be post-interview questions that will arise after the initial interview(s) that will prompt some telephone follow up questions for further clarification and understanding. The equipment used will be a digital recording device (an H2 Zoom professional recorder), which will record high quality audio for archival purposes, backed up by my Apple MacBook computer’s microphone recorder, and last but not least, my Apple iPhone microphone recorder. The files will be saved both on my personal hard drive and an external hard drive designated for use only for this project. The files will be transcribed using software known as Dragon (still researching this…), or a service may be employed. There is a possibility that some of these interviews will be videotaped for a potential documentary film, or simply to have a visual archive of the interviews. Pending further analysis, it may be beneficial to contact the David Lynch Foundation to see if they may be able to provide a camera person or at least some equipment for videotaping interviews. Ideally, this phase of the research will take around one year to complete.
Chapter 5: Summary of Results/Discussion

Compiling the Data, Analysing the Stories, and Organizing Around Central Themes,

Creating Historical Context

The text of the transcribed interviews will be coded according to themes that emerge from each specific interview (this is part of what makes “Grounded Theory” work as a methodology). Hypotheses will then be generated based on the analysis of these themes that correlate with the interviewees’ understanding of how Maharishi unfolded the knowledge and its application to their lives. It is not possible to know precisely what themes will be emerging at present, so this will be addressed as they arise. My primary contribution will be the editing, arranging, and overall organization of these historical accounts, how they fit into the timeline and thus, how they are presented together to give a greater understanding and deeper appreciation for the history of the Maharishi’s unfolding of knowledge. Additionally, I am hoping to work with Peter Freund in the MUM tape library to link specific videotapes of Maharishi’s lectures with some of the accounts given from the interviews. This will make the timeline a much richer, more engaging and thus more meaningful historical contribution to the discipline. Hopefully, the result of this contribution will be that of giving greater appreciation for the history of the emergence of Maharishi Vedic Science as an academic discipline of study, as the basis or root of all disciplines, all knowledge in its essential nature, which can be studied and applied at Maharishi University of Management.

More importantly, perhaps is what will not be included in my dissertation. This is a delicate subject matter because Maharishi was very clear about not wishing to be the subject of any published media. Neither did he wish to be attributed credit or fame since he was delivering Vedic knowledge from the source. Maharishi’s teachings were always about the knowledge,
about the value of having a technology of consciousness that was available to anyone at any time that could bring a person to the highest level of life, life lived in the fulfillment of one’s desires.

While there will be no doubt that many, if not all of the recorded oral histories reflect each person’s own attachments, feelings of devotion and reverence, respect and gratitude to Maharishi on a deep personal level, the dissertation will not serve to glorify Maharishi or to be about him, in any way. While there may emerge a theme amongst those interviewed that falls into a category under which some of these stories may be told, I will leave it up to my committee to decide what is appropriate to include in my research as a unifying theme among seekers of knowledge, seekers of truth. Maharishi’s own devotion and reverence toward Guru Dev shows this to be a quality of those who are seeking knowledge and truth. In that way, it may be relevant.
APPENDIX:

Research Criteria and Forms:

The Timeline:

Below is a copy of a timeline sent to me by Dr. Sue Brown on a publication that is forthcoming. For the purposes of my dissertation, this timeline only serves as an initial guideline, a first step in constructing the more elaborate timeline that will emerge as a result of the responses from the interviews.

In his Introduction to this volume, Dr. Vernon Katz reviews the teachings of His Holiness Maharishi Mahesh Yogi from 1957 to 1976. To complete the picture of Maharishi’s work in the world, following is a brief summary of the highlights of his teaching from 1957 until 2008. A more complete year-by-year summary is on the website www.globalgoodnews.com, and a detailed introduction, by Dr. Bevan Morris, can be found in Science of Being and Art of Living (Plume, 2001). These two sources were consulted in preparing the summary below.

Maharishi’s Teaching, 1957–2008

A Glimpse of Fifty-One Years Around the World

1957 Maharishi’s Year of Transcendental Meditation: Maharishi inaugurates the Spiritual Regeneration Movement on 31 December in Madras, India, to spiritually regenerate the world.

1958 Maharishi’s Year of Spiritual Regeneration Movement: Maharishi formally inaugurates the worldwide Spiritual Regeneration Movement on 1 January 1958. • In the first three months of 1958, 25 centres are established throughout India and thousands of people learn Transcendental Meditation. • On 27 April Maharishi begins his first world tour.


1960 Maharishi’s Year of Cosmic Consciousness: Maharishi explains the development of Cosmic Consciousness rising through the daily practice of Transcendental Meditation. • In London at Caxton Hall, Maharishi inaugurates his Three-Year Plan (1960–1962).

1961 Maharishi’s Year of Teacher Training: Maharishi begins to ‘multiply himself’ by conducting the first International Transcendental Meditation Teacher Training Course in Raam Nagar, Rishikesh, India. (Over 20,000 teachers have now been trained.)

1962 Maharishi’s Year of Theory of the Absolute: Maharishi unfolds to scientists in New York his ‘Theory of the Absolute’ to enrich all fields of relative existence, and continues to train teachers of Transcendental Meditation in different countries, using audio and video technology.

1963 Maharishi’s Year of the Science of Being and Art of Living: Maharishi’s first book,
The Science of Being and Art of Living, is published.

1964 Maharishi’s Year of God Consciousness: In response to growing experiences of higher states of consciousness, Maharishi explains experiences of Transcendental Meditation in terms of Transcendental Consciousness, Cosmic Consciousness, and God Consciousness.

1965 Maharishi’s Year of Bhagavad-Gita: Maharishi explains experiences of Transcendental Meditation in terms of the Vedic Principle of Action – *Yogasthah kuru karmani*: Established in Being, perform action – and continues his commentary on the first six chapters of the Bhagavad-Gita.¹

1966 Maharishi’s Year of Academy of Meditation: Maharishi inaugurates the first International Academy of Meditation in Shankaracharya Nagar, Rishikesh, India.

1967 Maharishi’s Year of Unity Consciousness: Maharishi explains the nature of Unity Consciousness, the pinnacle of human evolution, and inaugurates the first European Meditation Academy in Bremen, Germany.

1968 Maharishi’s Year of Students: The Students International Meditation Society is founded in many countries, and for the first time video technology is used to record a course taught by Maharishi – a one-month course in Squaw Valley, U.S.A. • Maharishi begins his translation of and commentary on the Brahma Sutra at Lake Tahoe, California, U.S.A.²

1969 Maharishi’s Year of Supreme Knowledge: Maharishi continues his work on the Brahma Sutra, the textbook of Vedanta.³

1970 Maharishi’s Year of Scientific Research: The first scientific research on Transcendental Meditation is published. (More than 600 scientific research studies have now been conducted at over 250 universities and research institutes in 33 countries.)

1971 Maharishi’s Year of Science of Creative Intelligence: Maharishi formulates the Science of Creative Intelligence (SCI)⁴ and, in a series of international symposia, works with leading thinkers – including Buckminster Fuller, Nobel Laureate Melvin Calvin (chemistry), and U.S. General Franklin M. Davis – to develop connections between SCI and other disciplines. • Maharishi works with educators to bring “education for enlightenment” to higher education, starting with the founding of Maharishi International University (now Maharishi University of Management) in the U.S.⁵

1972 Maharishi’s Year of the World Plan: To give a practical organizational basis for the teaching of Transcendental Meditation, Maharishi inaugurates the World Plan to bring knowledge of consciousness to people everywhere.

1973 Maharishi’s Year of Action for the World Plan: Maharishi trains over 2,000 teachers of Transcendental Meditation in La Antilla, Spain, and establishes 2,000 World Plan Centres to offer courses in Transcendental Meditation and the Science of Creative Intelligence.

¹ The final phases of the commentary were completed in Oslo, Norway, in 1966.
² In the summer of 1968, Maharishi invited Dr. Katz to Lake Tahoe to assist with this translation and commentary. The first conversations in this volume date from this time.
³ The second set of conversations in this volume took place in summer, 1969, in Kashmir, India.
⁴ See Introduction, “The Unfoldment of Maharishi’s Teaching”.
⁵ See the Conversation “Time Will Catch this Wisdom”.
1974 Maharishi’s Year of Achievement of the World Plan: The Maharishi Effect is discovered: one per cent of the population of a city practising Transcendental Meditation results in an increase of positive trends in society.

1975 Maharishi’s Year of the Dawn of the Age of Enlightenment: • On the basis of the first Maharishi Effect studies, Maharishi inaugurates the Dawn of the Age of Enlightenment: ‘Through the window of science, we see the Dawn of the Age of Enlightenment.’ • Maharishi holds six-month Age of Enlightenment Courses to deepen experiences of higher states of consciousness and establishes MERU – Maharishi European Research University – to conduct research on these experiences. • Maharishi School of the Age of Enlightenment is established in Fairfield, Iowa, U.S.A., to bring Consciousness-Based education to school students.

1976 Maharishi’s Year of Government: To accelerate evolution of the individual to enlightenment and purify world consciousness, Maharishi introduces the Transcendental Meditation Sidhi Program including Yogic Flying, based on the Yoga Sutra of Maharishi Patanjali. • Maharishi inaugurates the World Government of the Age of Enlightenment with sovereignty in the domain of consciousness.

1977 Maharishi’s Year of Ideal Society: In his Ideal Society Campaign Maharishi sends groups of Yogic Flyers to 108 countries to create an effect of coherence in collective consciousness.

1978 Maharishi’s Year of Invincibility to Every Nation: Scientists discover the Extended Maharishi Effect: the square root of one per cent of a population practising Maharishi’s TM-Sidhi Program including Yogic Flying is sufficient to create coherence in collective consciousness. Maharishi sends groups of Yogic Flyers to bring the benefit of this effect to international trouble spots.

1979 Maharishi’s Year of All Possibilities: Maharishi develops practical programs to create coherence in collective consciousness: the Global Super Radiance program, to maximize the influence of Sattwa (coherence) in the world, and the first World Peace Assembly, with several thousand participants, in Amherst, U.S.A.

1980 Maharishi’s Year of Pure Knowledge, the Veda: Maharishi brings to light his Apaurusheya Bhashya (uncreated commentary) of Rk Veda, and extends his teaching into the area of preventative health care by revitalizing the ancient science of Ayur-Veda – knowledge of life. • During the First International Vedic Science Course in New Delhi, with 4,000 participants, Maharishi works with Vedic experts – including Brihaspati Dev Triguna, president of the All-India Ayurvedic Congress – to unfold knowledge of the structure and applications of

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6 During 1974 and 1975, Maharishi commented on the original manuscript for this volume. These comments appear as additional explanations, postscripts, or footnotes in this volume.

7 This 1974 study, the first experimental evidence of Maharishi’s teaching about collective consciousness, was the first of over 50 studies on the Maharishi Effect, many of which have been published in leading journals.

8 The Yoga Sutra, like the Brahma Sutra, is the text of one of the six classical systems of Indian philosophy, also known as Darshana – see Introduction, p. 000. Whereas the Transcendental Meditation technique allows the mind to dive inward to experience the settled, silent state of pure consciousness, the TM-Sidhi program, including Yogic Flying, develops the ability to think and act from this settled state. Inner silence is thus integrated with activity – even the dynamic activity of Yogic Flying, in which the body lifts off the ground in a series of “hops”. This practice maximizes coherent brain functioning and mind–body coordination, producing waves of inner bliss and exhilaration. Ancient texts describe the ability to fly and move through the air at will as a result of perfection on the Yogic Flying technique.

9 Ayurveda – one of the four Upaveda (subordinate Veda) in the Vedic Literature. See footnote 12 below.
Veda and Vedic Literature.

**1981 Maharishi’s Year of Vedic Science:** In his Vedic Science and Technology, Maharishi organizes the centuries-old scattered Vedic Literature as a complete science of consciousness, identifying the sequential sounds of Veda and Vedic Literature as impulses of self-referral consciousness, the fundamental structure of Natural Law.

**1982 Maharishi’s Year of Natural Law:** Maharishi establishes Vedic principles and programs for bringing life in accord with Natural Law.

**1983 Maharishi’s Year of the Unified Field:** Working with physicists, Maharishi relates the self-referral field of Transcendental Consciousness to unified field theories of physics. • Inspired by Maharishi, the ‘Taste of Utopia’ assembly is held at Maharishi International University, Fairfield, Iowa, U.S.A.: the first assembly of 7,000 Yogic Flyers, creating the Global Maharishi Effect.

**1984 Maharishi’s Year of Unified Field-Based Civilization:** Maharishi plans large World Peace Assemblies around the world.

**1985 Maharishi’s Year of Unified Field-Based Education:** Maharishi formulates a system of Vedic Education based on consciousness, and begins to structure courses on Vedic Science and Technology, including Yoga, Yagya[^10], Jyotish[^11], and Ayur Veda.

**1986 Maharishi’s Year of Perfect Health:** Maharishi implements his World Plan for Perfect Health to create a disease-free society and bring self-sufficiency in health care to every nation through the Vedic approach to health.

**1987 Maharishi’s Year of World Peace:** In the first public demonstration of TM-Sidhi Yogic Flying, in Washington, D.C., U.S.A., Maharishi presents his Program to Create World Peace to the public and the media. • Maharishi inaugurates a Global Festival of Music for World Peace, presenting Gandharva Veda,^[12] the melodies of nature, for balance in the individual and society.

**1988 Maharishi’s Year of Achieving World Peace:** In his Master Plan to Create Heaven on Earth, Maharishi unfolds programs for outer reconstruction of villages, towns, and cities, to complement inner development of consciousness. This includes rural development and urban renewal, through construction of stress-free, pollution-free communities, based on Maharishi Sthapatya Veda[^12], the Vedic science of architecture and design.

**1989 Maharishi’s Year of Heaven on Earth:** Maharishi implements his Master Plan to Create Heaven on Earth.

**1990 Maharishi’s Year of Alliance with Nature’s Government:** Maharishi offers his knowledge and programs to government, and develops courses applying Natural Law for


[^11]: Jyotish – the ancient Vedic science of astrology, one of the six Vedanga (limbs of the Veda) in the Vedic Literature.

[^12]: Gandharva Veda and Sthapatya Veda are two of the four Upanga (subordinate limbs) of the Vedic Literature, which also include Ayur-Veda for the field of health (see 1980). The fourth Upanga is Dhanur Veda, the science and art of defence. Maharishi worked with Vedic experts to revitalize each branch of the Vedic Literature in its completeness, in light of full development of consciousness.
perfection in every profession.

1991 Maharishi’s Year of Support of Nature’s Government: Maharishi invites governments to implement programs for growth of individual and collective consciousness, to gain support of nature for national administration.

1992 Maharishi’s Year of the Constitution of the Universe: Maharishi brings to light Rk Veda as the Constitution of the Universe, the totality of Nature’s intelligence in every grain of creation. • In 1991–2, 200 Maharishi Vidya Mandir Schools, with nearly 100,000 students, are established in India.

1993 Maharishi’s Year of Administration through Natural Law – Raam Raj: Maharishi starts a program for Natural Law-based administration to bring a nourishing influence to every government. • Four thousand Yogic Flyers from 64 countries create coherence in Washington, D.C., U.S.A. – the crime rate decreases 24 per cent.

1994 Maharishi’s Year of Discovery of Veda in Human Physiology: Maharishi works with Dr. Tony Nader, M.D., Ph.D., to locate the 40 branches of Veda and Vedic Literature in the structure and function of human physiology. • Maharishi focuses on implementing his programs in the military, through a “Prevention Wing” – groups of Yogic Flyers – to prevent birth of an enemy. • Maharishi’s book Maharishi Vedic University: An Introduction is published – the first of a series of books published over the next four years.

1995 Maharishi’s Year of Silence: Maharishi continues to develop educational programs for India and other countries with the founding of Maharishi Vedic University – Maharishi Mahesh Yogi Vedic Vishwa-Vidyalaya – in the state of Madhya Pradesh, India, and Maharishi University of Management in the United States, Japan, Holland, and Russia.

1996 Maharishi’s Year of Awakening: All Maharishi Universities teach one basic subject – Atma, the Self, the field of Total Knowledge.

1997 Maharishi’s Year of Global Administration through Natural Law: Maharishi establishes Global Administration through Natural Law with 12 Time-Zone Capitals, to implement knowledge of problem-free administration.

1998 Maharishi’s Second Year of Global Administration through Natural Law: Maharishi establishes a network of eight satellites, broadcasting in 18 languages through Maharishi Channel, Maharishi Veda Vision, and Maharishi Open University.

1999 Maharishi’s Third Year of Global Administration through Natural Law: Maharishi designs the Perfect Man Course to raise the individual to higher levels of evolution, on the basis of practical knowledge of his own Self.

2000 Maharishi’s Fourth Year of Global Administration through Natural Law: • Maharishi applies knowledge of Vedic Organic Agriculture to establish his Program to Eliminate Poverty through development of unused agricultural lands. • Maharishi inaugurate his Global Country of World Peace, to create an influence of non-violence in world consciousness, and inspires formation of the World Federation of Traditional Kings to awaken the parental role of leaders of traditional cultures to maintain peace in their areas.

2001 Maharishi’s Year of Global Country of World Peace: Maharishi launches a global

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13 See the Conversation “Shruti and Smriti”, in which Maharishi refers to the possibilities offered for spreading knowledge quickly using modern means of communication.
initiative for permanent world peace in response to the outburst of terrorism in the U.S. • Programs are designed to create a permanent influence of peace from India through performance of Yoga and Yagya by thousands of Vedic Pandits.

2002 Maharishi’s Year of Raam Mudra: As part of his program to alleviate poverty, Maharishi designs the global development currency Raam Mudra. • Maharishi conducts one-month Enlightenment Conferences to hasten experiences of enlightenment, and begins a five-year series of weekly global press conferences, broadcast live via satellite and webcast.

2003 Maharishi’s Year of Ideal Government – Raam Raj: Maharishi establishes the largest group of Vedic Pandits in India, to create world peace through Vedic recitation and Vedic Yagya, on the basis of their group practice of the Transcendental Meditation and TM-Sidhi programme. • Maharishi plans to train administrators of every government to engage the intelligence and energy of Natural Law, for ‘Automation in Administration’.

2004 Maharishi’s Year of Peace Palaces: Maharishi guides plans for construction of Peace Palaces worldwide. • Maharishi addresses conferences in the U.S. on Consciousness-Based education for developing total brain functioning for the enlightenment of every student. • Maharishi establishes the Parliament of World Peace, and begins training Raam Raj Administrators to administer from the level of enlightenment.

2005 Maharishi’s Year of Golden Jubilee: This year celebrates the fiftieth anniversary of Maharishi leaving Uttar-Kashi, India, to bring the light of the Himalayas to the world. • Maharishi inaugurates the Dawn of Sat-Yuga14, in MERU, Holland 21-25 July, and inspires builders to reconstruct the world applying principles of Maharishi Sthapatya Veda architecture and design. • Maharishi inaugurates a program to establish Maharishi Vedic Universities, Colleges, and Schools in 3,000 cities, and completes the first two Raam Raj Administrator Training Courses.

2006 Maharishi’s Year of Reconstruction for the Whole World to be Heaven on Earth – First Year of Sat-Yuga: The World Capital of Peace is inaugurated in the Brahma-Sthan (centre) of India, where Maharishi plans to create a permanent group of 8,000 peace-creating experts, with further groups across India where peace colonies – each to be called Brahmaand Saraswati Nagar – will be established. • Maharishi conducts a World Peace Assembly in Holland, with 400 practitioners of Yogic Flying, as a model for similar groups worldwide, and inaugurate and guides the Invincible America Assembly at Maharishi University of Management, Fairfield, Iowa, and in Washington, D.C., U.S.A. • Maharishi launches an initiative to establish ‘Invincibility Schools’ in thirty countries. • Maharishi guides development of the Vedic medicine curriculum.

2007 Maharishi’s Year of Capital of Global Raam Raj: Maharishi focuses on establishing a group of 16,000 Vedic Pandits at the Brahma-Sthan of India. • In inaugurating Administration through Silence, Maharishi states that the goals of his Spiritual Regeneration Movement are fulfilled, and expresses his desire to fully unfold Gyan Shakti – Total Knowledge – to support Kriya Shakti – the power of action.

2008 Maharishi’s Year of Invincibility – Global Raam Raj: • Maharishi inspires construction

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14 In the traditional Indian cycles of time, Sat-Yuga is the era of greatest freshness of the laws of nature – see the Conversation “Shruti and Smriti”, in which Maharishi comments on the possibility of “the sunshine coming through the clouds of Kali Yuga” (Kali Yuga is the era of least freshness and vitality).
of Towers of Invincibility in 192 countries, as permanent homes of Maharishi’s Vedic wisdom. • Maharishi founds the Brahmanand Saraswati Trust, to perpetually support groups of peace-creating Vedic Pandits throughout India and around the world.

‘Express my delight for all the millennia to come that the world is going to be a happy world. All Glory to Guru Dev. Brahmanand Saraswati Trust is going to take the lighted lamp every morning and every night that is going to come. The future of the world is bright, and that is my delight. Jai Guru Dev.’ — Maharishi, January 11, 2008.
INTRODUCTORY LETTER FORM:

(INTRODUCTORY LETTER AND STATEMENT OF INTENT)

Dear name of pioneer,

I am writing to you because I am conducting an interview-based history project for my doctoral thesis in order to gain insights on how Maharishi sequentially unfolded knowledge over time. I am hoping to create a richer and more in depth context of appreciation for future generations on the history of Maharishi’s teachings as he unfolded knowledge in such a way that only those who were there to witness this process during courses, assemblies, and lectures that span the past six decades can provide.

It is my hope that this history will help future generations coming to the discipline of Maharishi Vedic Science with no prior knowledge of Maharishi, or his contribution to the history of consciousness and Veda as the basis or root of all knowledge to better understand more fully how this discipline emerged. Moreover, I hope that by providing this greater context for how the knowledge was brought out by Maharishi will give greater insight and appreciation into the discipline of Maharishi Vedic Science as the basis of all knowledge available to anyone anytime.

I hope that you will consider participating. The interviews ideally should take place over a period of a few days/sessions varying in length of time from 1-2 hours each session. Upon consent, I will send you some pre-interview questions to think about prior to the actual audio-recorded session. If you are willing to be videotape recorded please let me know that. It is preferable for archival preservation to have the interview in digital video form to preserve a visual record rather than solely an audio one.

I can be reached at 408.396.0305 or email: Dakshina@usa.com to answer any questions that you may have. I will follow up to see if you are interested.

Thank you.

Sincerely,

Brandy C. Lee-Jacob, Ph.D. Candidate
**LIFE HISTORY AND PRE-INTERVIEW QUESTIONS FORM:**

**LIFE HISTORY FORM**

Dissertation Research  
Brandy C. Lee-Jacob, Ph.D. Candidate, Maharishi Vedic Science

Thank you for agreeing to participate in the interview for my doctoral thesis on the unfolding of Maharishi’s knowledge. Over the course of a few sessions where you and I will sit together with a digital audio recorder, I’ll ask you some guiding questions, which will begin to construct the history. Below you will find some questions that I may ask and there may be other questions and points that will come up during the interview process. These are just a starting point for beginning our conversation.

Name:

Email:

Telephone number:

When/where did you first meet Maharishi?

When/where and for how long were you with Maharishi and in what capacity were you applying the knowledge directly?:  
(dates and places/courses/lectures/etc…)

Were you involved in a specific area of knowledge and can you speak to how Maharishi unfolded that area of knowledge as it is applied to life?

What specific aspects of the knowledge were you drawn to and how did you make sense of them/apply them to your life?

Did you travel with Maharishi and did you work together on any specific area(s) of knowledge with him?

What was your role in contributing to Maharishi’s development of Maharishi Vedic Science?
ORAL HISTORY CONSENT FORM:

Oral History Consent Form

History Is Structured in Consciousness: Pioneers Reflect on Maharishi’s Teachings: An MVS Doctoral Thesis Project by Brandy C. Lee-Jacob

Informed Consent Form

1. You are being asked to participate in an interview in connection with the doctoral thesis project by . You are being asked to participate because your experience and perspective on Maharishi’s teachings exist over a significant period of history. You will be asked about your memories of how Maharishi’s teachings on consciousness and Vedic knowledge inspired you in your own life, including what your life was like before TM and how it has changed as a result of everything you learned from Maharishi as well as being a part of the TM community. You will be telling your own stories of times with him and in any setting on courses, assemblies, lectures, etc… that were of particular interest to you and that may serve as a context for future generations coming to MUM and to Maharishi Vedic Science as a discipline of study who do not know of the historical impact, culturally, socially, scientifically that Maharishi and TM have had on the world.

2. The interview will be audiotaped and, possibly videotaped, transcribed, and made available for public and scholarly use at Maharishi University of Management, Department of Maharishi Vedic Science. Any member of the general public will have access to this interview and your words may be quoted in scholarly and popular publications.

3. The interview will take approximately 3-5 hours which will be spread across several sessions of one hour each. There are no anticipated risks to participation in this interview. However, you can withdraw from the interview at any time without prejudice prior to the execution and delivery of a deed of gift (see the attached form). You will also have the opportunity to make special provisions or restrictions in the deed of gift. During the interview you may request to stop the recording at any time to discuss or clarify how you wish to respond to a question or topic before proceeding.

   In the event that you choose to withdraw during the interview, any tape made of the interview will be either given to you or destroyed, and no transcript will be made of the interview. With your permission, any digital image(s) of you will be taken, borrowed, or scanned for duplication. If you withdraw from the project, all copies of the image(s) will be given to you. Any digital copies will be destroyed.

4. Subject to the provisions of paragraph five below, upon completion of the interview, the tape and content of the interview belong to Maharishi University of Management Department of Maharishi Vedic Science, and the information in the interview can be used by Maharishi University of Management, Department of Maharishi Vedic Science in any manner it will determine, including, but not limited to, future use by researchers in presentations and publications.

5. ___(name of interviewee)______ agrees that:
   A. It will not use or exercise any of its rights to the information in the interview prior to the signing of the deed of gift.
B. The deed of gift will be submitted to you for your signature before the interview or, if you choose, after the interview, or, after you review the tape and transcript.

C. Restrictions on the use of the interview can be placed in the deed of gift by you and will be accepted as amending the (interviewee’s) rights to the content of the interview.

6. Any restrictions as to use of portions of the interview indicated by you will be handled by editing those portions out of the final copy of the transcript. In the case that editing is done, it will be done on copies of the original and not on the original recording itself. The original recording will not, however, be granted for use under any circumstances other than to remain for future, necessary additional copies of the approved edited version of it.

7. Upon signing the deed of gift, a copy of the tape, photograph(s), digital video/images and one copy of the transcript will be kept in the Maharishi University of Management Tape Library. All originals will be kept (have to think this through more thoroughly). Upon signing the deed of gift, the tape, photograph, digital image(s) and one copy of the transcript will be kept in the possession of (, address, phone or email – think more on this!).

If you have questions about your rights as a participant in research, you can contact me, the Ph.D. Researcher, : 408.396.0305 / Dakshina@usa.com, or Dr. Sue Brown: sbrown@mum.edu, or Dr. Tom Egenes: tegenes@mum.edu.

Interviewer signature ____________________________

I agree to participate in this interview.

Interviewee Printed Name ____________________________

Interviewee signature ____________________________

Address ____________________________________________

Phone number ____________________________

Date ___/___/____
REFERENCES


http://www.maharishi-programmes.globalgoodnews.com/achievements/Maharishi-Achievements/02.html

http://www.tm.org/meditation-techniques

Maharishi’s lectures on tape (to be individually categorized as necessary).