CHAPTER 1: INTRODUCTION

Something new has to go in education, and the only thing for all-ways satisfaction will be total knowledge to every student; total capacity of action to every youth; and a fulfilled state of life in enlightenment to every elderly person.[1]

—Maharishi Mahesh Yogi

I. READING THE VEDIC LITERATURE FROM BEGINNING TO END AS AN EDUCATIONAL PROGRAM

This thesis explores in detail the curriculum of reading the Vedic Literature in Sanskrit, that His Holiness Maharishi Mahesh Yogi proposes as a key technology of Vedic Education that will bring total knowledge and capability to every student:

Reading the Vedic Literature in sequence is the procedure to spontaneously train the brain physiology and the whole physiology of speech to function in the most orderly way so that every thought, speech, and action is spontaneously promoted in the evolutionary direction of Natural Law, and thereby spontaneously enjoys full support of the evolutionary quality of intelligence that upholds order and evolution in the entire universe. The importance of reading the Vedic Literature is very obvious in view of the recent discovery of the Veda and Vedic Literature in the human physiology.[2]

This program of reading Vedic Literature has its theoretical foundation in the discovery by His Majesty King Nader Rām that every aspect of Veda and Vedic Literature has a counterpart, a corresponding structure in human physiology.[3] Reading the Vedic Literature in sequence—combined with the practice of the Transcendental Meditation® * technique, the other key technology of Vedic Education—is a systematic program to enliven total brain physiology, in order to culture perfection in life. The program of reading has been successfully explored in a series of case studies and

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* ® Transcendental Meditation, TM-Sidhi, Maharishi Transcendental Meditation, Maharishi TM, Maharishi TM-Sidhi, Maharishi Vedic Science, Vedic Science, Consciousness-Based and Maharishi University of Management are registered or common law trademarks licensed to Maharishi Vedic Education Development Corporation and used with permission.

theoretical investigations.[4] On the basis of this success, the program of reading Vedic Literature is being adopted by Maharishi schools and colleges around the world. The presentation of this program of reading Vedic Literature to students of all ages requires attention to the proper packaging of the Vedic Literature. The curriculum for the program of reading Vedic Literature defines precisely every syllable, every word and every page in sequence that the student reads in a 3000-hour reading program, and presents every page in a simple, attractive and appealing format. The Vedic Literature reading curriculum practically applies to the field of education the fruit of the knowledge of Vedic Science brought to light by His Holiness Maharishi Mahesh Yogi, and His Majesty King Nader Rām.

Maharishi has organized the scattered Vedic Literature into a systematic science, consisting of 40 branches.[5] This organization of total Vedic Literature into 40 branches is the starting point of the Vedic Literature reading program. (Please refer to Figure 1.)

For almost every branch of Vedic knowledge, H.M. King Nader Rām[6] has, with Maharishi's guidance, specified in detail, what are the specific texts of that branch, and how they are correlated with human physiology. With Maharishi's definition of Vedic Literature,[7] and H.M. King Nader Rām's extraordinary exposition of the relationship of the individual texts to the physiology,[8] in broad strokes, the full scope of Maharishi's Vedic Science, and the full breadth and depth of Vedic Literature have been defined.

This thesis advances this process one more step, to the point of actually putting into the hands of the reader the texts that he should read in sequence, in an ideal form, for maximum impact, and complete accomplishment of all the goals of the reading program, for structuring perfection in life. This thesis chronicles the sequence of texts on a website where students go to retrieve the Vedic Literature.[9] The website has a simple structure: The home page shows the 40 branches of Vedic Literature in their proper sequence.
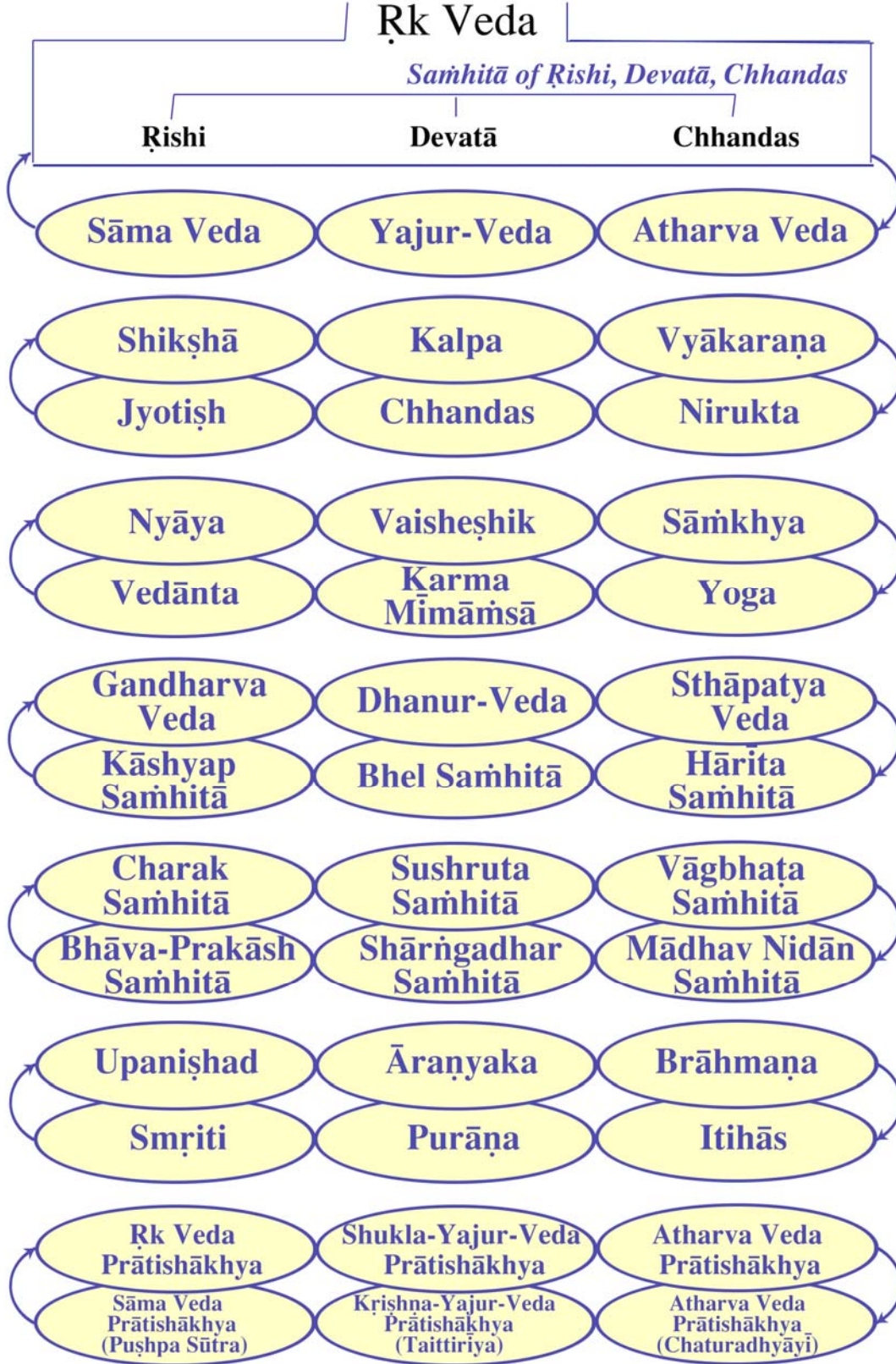
Ṛk Veda

Saṁhitā of Ṛishi, Devatā, Chhandas

Ṛishi	Devatā	Chhandas
Sāma Veda	Yajur-Veda	Atharva Veda
Shikṣhā	Kalpa	Vyākaraṇa
Jyotiṣh	Chhandas	Nirukta
Nyāya	Vaisheṣhik	Sāṁkhya
Vedānta	Karma Mīmāṁsā	Yoga
Gandharva Veda	Dhanur-Veda	Sthāpatya Veda
Kāshyap Saṁhitā	Bhel Saṁhitā	Hārita Saṁhitā
Charak Saṁhitā	Sushruta Saṁhitā	Vāgbhaṭa Saṁhitā
Bhāva-Prakāsh Saṁhitā	Shārṅgadhar Saṁhitā	Mādhav Nidān Saṁhitā
Upaniṣhad	Āraṇyaka	Brāhmaṇa
Smṛiti	Purāṇa	Itihās
Ṛk Veda Prātishākhya	Shukla-Yajur-Veda Prātishākhya	Atharva Veda Prātishākhya
Sāma Veda Prātishākhya (Puṣhpa Sūtra)	Kṛiṣhṇa-Yajur-Veda Prātishākhya (Taittirīya)	Atharva Veda Prātishākhya (Chaturadhyāyī)

Figure 1: Maharishi's vision of the total range of Vedic Literature.

(Please refer to Figure 2.) For each branch, there is a linked-page that shows all the texts of that branch in their proper sequence. (Please refer to Figure 3): Each linked-file that the student downloads contains only the material that the student should read, without commentary or discussion of any kind. This purity and simplicity of presentation of each text makes the reading curriculum completely adaptable to students of all ages from elementary to Ph.D. and completely accessible to students in the United States and around the world, as far as the World Wide Web reaches.

The development of the ancient Vedic Literature as a curriculum of reading appropriate for students of all ages from elementary to Ph.D. requires the adaptation of more than 300 texts to the very specific demands of beginning readers. As a general rule, the published texts of Vedic Literature are intended for scholarly audiences, that is for readers who are to a large degree fluent in thinking, speaking, reading and understanding Sanskrit. Contrariwise, student readers in Maharishi's Vedic Literature reading program are trained only in the correct pronunciation of the sounds of the *Devanāgarī* script: Fluency in recognizing and correctly pronouncing the letters of the *Devanāgarī* script is the starting point for entering into the curriculum of reading Vedic Literature.[10] The published literature provides many obstacles and hurdles for incorporation into the reading program, and indeed, there is no published text for any branch that is completely appropriate and acceptable for the reading curriculum. The ideal packaging presents each ancient text without introduction, without commentary or translation, without critical apparatus, and with a consistent and familiar *Devanāgarī* font.

The Vedic Literature reading curriculum and the *Vedicreserve* website[11] grew out of the practical needs of the pioneering individuals who began to read through the entire Vedic Literature, under the guidance of His Holiness Maharishi Mahesh Yogi.[12] The

Figure 2: Homepage of the Vedicreserve website.

Reading the Vedic Literature in Sanskrit

Practicing the Transcendental Meditation program

HOME • Menu of Vedic Literature

शिक्षा

Shikshā

Shiksha is one of the structuring dynamics of Rk Veda. It highlights the quality of **EXPRESSION** involved in structuring Rk Veda. With reference to consciousness, Shiksha comprises the specific sets of laws of Nature that are engaged in promoting the quality of Rishi — the observer, the witnessing quality — within the Samhita level of consciousness, providing a structure to the eternally silent, self-referral, self-sufficient, fully awake state of consciousness, which is intimately personal to everyone.(complete table of qualities)

In the physiology, Shiksha is represented by the structures which compute and **express** the internal aspects of the physiology, such as its biochemical constituents, temperature, pressure, etc. (the expressions of the autonomic nervous system).

These expressions are channeled via the autonomic ganglia. These are 36 on each side of the spinal cord, corresponding to the 36 books of Shiksha.

— His Majesty Prof. Tony Nader-Ram in *Human Physiology: Expression of Veda and the Vedic Literature,* pp. 80-81

(click for a larger view)

more about Shiksha (pdf - 52 pgs.)

pdf files Get Adobe Reader

His Holiness Maharishi Mahesh Yogi on the importance of regular practice of the Transcendental Meditation technique:

Through Transcendental Meditation the awareness of the individual gains self-referral consciousness; it identifies with the self-referral state of consciousness, Samhita level of consciousness, the field of pure intelligence — infinite Creative Intelligence — and through the self-referral dynamics of self-referral consciousness, the diversified state of the awareness of the individual realizes the concentrated power of Natural Law in its unified state, and through practice lives Natural Law in daily life.

— *Maharishi University of Management,* p. 183

Learn the TM technique

Click on a branch of Vedic Literature to access the pdf files

1. Shamāna Shikshā
2. Vyāli Shikshā
3. Svaravyanjana Shikshā
4. Shaishīriya Shikshā
5. Vyāsa Shikshā
6. Chārāyaniya Shikshā
7. Atreya Shikshā
8. Vasishtha Shikshā
9. Pāniniya Shikshā
10. Lakshmīkānta Shikshā
11. Pārāshari Shikshā
12. Padyātmikā Keshavī Shikshā
13. Svarabhaktilakshanaparishishta Shikshā
14. Kātyāyani Shikshā
15. Varnaratnapradipikā Shikshā
16. Mādhyandiniya Shikshā
17. Māndavya Shikshā
18. Vāsishthī Shikshā
19. Yāgyavalkya Shikshā
20. Mallasharmakrita Shikshā
21. Amoghānandini Shikshā
22. Avasānanirnaya Shikshā
23. Siddhānta Shikshā
24. Āpishali Shikshā
25. Sarvasammata Shikshā
26. Aranya Shikshā
27. Shambhu Shikshā
28. Kālanirnaya Shikshā
29. Bhāradvāja Shikshā
30. Kauhalīya Shikshā
31. Pārih Shikshā
32. Shodashashloki Shikshā
33. Māndūki Shikshā
34. Naradiya Shikshā
35. Gautami Shikshā
36. Lomashi Shikshā

Figure 3: Śhikṣā
webpage on Vedicreserve website.

defining and packaging of the reading curriculum has taken place to fulfill the needs of a growing community of readers. To explain this need for a precisely defined and packaged reading curriculum, the next section chronicles the history of the Vedic Literature reading program.

II. HISTORY OF THE VEDIC LITERATURE READING PROGRAM

The Vedic Literature reading program at Maharishi University of Management began in October, 1991,[13] when the new "Vedic Literature track" of the doctoral program in Maharishi Vedic Science received the direction from His Holiness Maharishi Mahesh Yogi, founder of the University, to "Read the Vedic Literature from beginning to end."[14] They began reading the Vedic Literature, skipping over the study of grammar, syntax and other aids in understanding the meaning of the text, instead reading only for the sound value. Reciting the sounds of the texts of the Vedic Literature without regard for the meaning is an ancient technology of human development recognized by K. Parameswara Aithal as the real reason for existence of the ancient science of phonetics, which he calls "*Veda-lakṣaṇa*":

> A mere recitation of the Vedic hymns in the proper way is believed to produce a spiritual effect irrespective of understanding the meaning of the texts recited. Though the knowledge of meaning is regarded as useful in the performance of the rituals by enhancing their effects, this aspect is usually ignored.[15]

Aithal explains that, generally, recitation of the texts has been reserved for students learning the Veda in a procedure called "*Adhyāyana,*" where the student learns the Vedic texts traditionally maintained by his family.[16] On the basis of Aithal's testimony it is evident that recitation of texts without regard to meaning is in accord with contemporary and historical practice. However, the reading of the entire corpus of Vedic Literature, encompassing the four Veda, the four Upaveda, the Vedāṅga and Upāṅga, the Brāhmaṇa, Āraṇyaka and Upaniṣad, and Itihāsa, Purāṇa and Smṛiti, together

with the Prātiśhākhya, 27 branches in all,[17] as Maharishi proposed in 1991, was a completely new program. Thus, the seven students who began to read the Vedic Literature four hours a day, in 1991, were pioneering a new technology of Maharishi Vedic Science, that was destined to become a core program of Vedic Education. As Maharishi explained in *Maharishi Vedic University Introduction*,[18] reading Vedic Literature is a program that builds on the coherence and orderliness of brain functioning developed through the practice of the Maharishi Transcendental Meditation and TM-Sidhi programs.

Initially, the students in this Vedic Literature reading program read some texts in Sanskrit, and some texts in English, but in the spring of that first school year, when these beginning students had became much more proficient in reading Devanāgarī, the guidance came from Maharishi to read primarily in Sanskrit.[19] During the course of their reading, these early pioneers soon found that it was more convenient and more enjoyable to read one text for a sustained period, usually from beginning to end, rather than reading one branch for 30 minutes, and another branch for 30 minutes, and thus quickly stepping through all the branches of Vedic Literature.[20]

Thus, the students were accustomed to reading the Vedic Literature text by text, when, in the summer of 1994, Maharishi added a fundamental feature of structure to the program of reading Vedic Literature: The Vedic Literature was to be read in sequence.[21] Students reading the Vedic Literature thereafter began with the four Veda, then began to read Shikshā and the other Vedāṅga, then the Upāṅga and Upavedic texts, and finally the Upaniṣhad, Āraṇyaka and Brāhmaṇa, and Itihāsa, Purāṇa and Smṛiti, followed by the Prātiśhākhya. This became the program of reading the Vedic Literature until 1996, when the four Vedas were removed from the reading program, and instead students were

encouraged to listen to the recitation of the four principal Veda by properly trained pandits.[22]

The reading sequence was first published in *Vedic Knowledge for Everyone* in 1994.[23] There 27 branches of Vedic Literature were listed. An expanded version of the reading list was contained in the landmark work by Tony Nader, M.D., Ph.D., *Human Physiology, Expression of Veda and Vedic Literature*, 1995.[24] Here for the first time, the six Prātishākhya were recognized as independent branches of Vedic Literature, rather than being collected together in a single branch. The six traditionally recognized branches of Āyur Veda were also recognized as independent branches, bringing the total number to (27+5+5=) 37. The subsequent edition of Nader's text, published in 2000,[25] contained many refinements in the organization of the Vedic Literature, including the addition of three lesser known *Āyurvedic* texts, Hārīta Samhitā, Bhela Samhitā and Kāshyapa Samhitā, bringing the total number of texts in the Vedic Literature to 40. For each branch, Dr. Nader listed all the component texts, for the first time delimiting which texts belonged to each branch, and, by implication, defining which texts were to be acquired and read in the program of reading the entire Vedic Literature.

More than simply listing the branches and texts of the Vedic Literature, Dr. Nader showed systematically that every branch of Vedic Literature was matched for structure and function by some system in the body, or some particular group of fibres or specific aspect of the human physiology. He demonstrated that the texts of Vedic Literature contain the intelligence underlying every aspect of structure and function of the human physiology.[26] He made the prediction that reading of the text not only enlivens that quality in the physiology as a whole, but specifically enlivens proper functioning of the intelligence in that particular corresponding aspect of the physiology. Thus reading the Vedic Literature becomes a systematic way of enlivening the total intelligence of the

physiology, fibre by fibre, and raising the style of functioning of the entire physiology

more and more towards perfection. This knowledge can be applied to cure diseases, by

reciting the Vedic texts appropriate to strengthen and heal diseased or weakened organs,

but can also be used to culture the nervous system to fulfill the highest goals of

education, unfolding the infinite inner intelligence of every student.[27]

A number of doctoral dissertations at Maharishi University of Management have

systematically investigated the entire range of claims for personal and psychological

transformation through reading the Vedic Literature in Sanskrit.[28] In particular, Ramberg

examined 12 different areas of improvement in a student's life that were predicted by

Maharishi in various lectures and published books.[29] These predictions are:

> Hypothesis 1: Orderliness in the brain physiology: Orderly brain functioning
> means functioning free from stress and strain, and functioning with least effort,
> functioning with least expenditure of energy.
>
> Hypothesis 2: Balance in the brain physiology: Balance in brain functioning is
> seen in increased coordination and reciprocity in the relationship between
> different parts of the brain, as for example between the left and right hemispheres
> of the brain.
>
> Hypothesis 3: Expansion of memory: Improvement in memory means better short
> term memory, more profound and expanded long term memory, and spontaneous
> access to those stored impressions that are most useful at the moment.
>
> Hypothesis 4: Purification of the physiology: When the physiology functions in
> limited channels for a long time, it loses its flexibility, and capacity for holistic
> integrated functioning. Purification of the physiology refers to the removal of
> blocks and stress which restrict the individual parts of the physiology from
> participating completely in the functioning of the whole.
>
> Hypothesis 5: Brain functioning from more silent levels: Quieter levels of the
> mind are more comprehensive, taking in a broader territory, and bringing to bear
> more of the hidden reserves of the brain for more profound decision-making and
> greater success in the field of action.
>
> Hypothesis 6: Increased peace of mind: By functioning from quieter levels of
> consciousness, the basis of action in knowledge becomes more profound: Right
> knowledge is the basis of successful action, action which achieves its target,
> giving rise to fulfillment. This state of fulfillment based on right knowledge and
> successful action is enjoyed as tranquility and peace of mind.

Hypothesis 7: Increased harmony in the mind: Harmony in the mind means that every aspect of the personality—senses, mind and heart, intellect and ego—is functioning in coordination with the whole. The enlivenment of total brain functioning inspires every aspect to participate coherently with the whole, to be harmonious with the whole.

Hypothesis 8: Unfoldment of deeper levels of consciousness: Deeper levels of consciousness put to function more and more of the intelligence of the creative process in Nature. Unfoldment of deeper levels of consciousness means unfolding the infinite organizing power of the creative intelligence in Nature to function in every thought and action.

Hypothesis 9: Promotion of evolution to higher states of consciousness: Higher states of consciousness, in which the transcendental fourth state of consciousness is maintained as an all-time reality along with the changing states of waking and sleeping, develop naturally on the basis of the cultivation of holistic brain function. Holistic brain functioning occurs with eyes closed during the practice of Transcendental Meditation, but with eyes open during the reading of Vedic Literature.

Hypothesis 10: Eliminates stress and strain in brain functioning: By reading Vedic Literature, the brain physiology is cultured to adopt the sequential and orderly functioning of Natural Law, so that brain activity is completely natural and free from stress and strain.

Hypothesis 11: Promotes orderly functioning of the entire physiology of speech: Reading the Vedic Literature out loud trains the entire physiology of speech to function in accord with Natural Law, in the most orderly and efficient way.

Hypothesis 12: Each text enlivens a specific quality of consciousness in the individual: For each of the 40 branches of Vedic Literature, there is a specific quality of consciousness which Maharishi has identified, that encapsulates the theme of that branch of knowledge. The reading of any text in a particular branch should enliven that quality of consciousness in the awareness of the individual.

Ramberg systematically explored and verified these claims in his own experience

of two and half years of reading the Vedic Literature. Similarly, Kleinschnitz, Freeman,

Hankey, deFreitas and others have confirmed the validity of the predictions made by

Maharishi for this powerful educational technology.[30]

With these different features of the reading program in place, 1) reading in

Sanskrit without regard for the meaning, 2) reading each text from beginning to end, one

by one, and 3) reading the 36 branches (other than Ṛik Veda, Sāma Veda, Yajur Veda

and Atharva Veda) in sequence, and with the growing confirmation of the effectiveness

of the program, based on the research of the doctoral students at Maharishi University of Management, Maharishi, in 1998, began to unfold a new thought: Establishing the simple innocent reading of the Vedic Literature in Sanskrit as the core educational curriculum in primary schools, high schools and colleges.[31] This new educational program is intended to replace concept-based education with education focused on culturing consciousness and physiology to a state of perfection. The goal of Maharishi's vision of education, is to use every student's education years to refine the physiology and to develop the individual's full cosmic potential, rather than teaching concepts and cramming the mind full of facts and information, that lose their relevance in a very short time.[32] Supported by the dramatic results and experiences of the doctoral students in the Vedic Literature track,[33] Maharishi saw that education could be raised to the level of perfection.

Maharishi pursued this thought of reading the Vedic Literature to culture the human physiology to perfection in a course called "Creating a Perfect Man,"[34] taught by Dr. Tony Nader, and broadcast by satellite to 4,000 course participants around the world, in 2000 and 2001. In that course, in which course participants were systematically introduced to every branch of Vedic Literature, its correspondences in the physiology, and the recitation of sample texts of each branch, Maharishi advised everyone to read the entire Vedic Literature for its pure sound value, and brought out the Sanskrit expression:

<div align="center">

पाठमात्रेण सिध्यति

pāṭha-mātreṇa sidhyati
By mere recitation, one gains perfection.[35]

</div>

In one decade, the initial experiment of reading the Vedic Literature from beginning to end, a research program carried forward by a handful of doctoral researchers, was expanded to a universal mandate, a program of education to bring

perfection to every child born anywhere in the world. During that decade, Maharishi, working with H.M. King Nader Rām, defined the main parameters of the reading program: The branches of Vedic Science, the main texts of each branch, what to read in each text, and the program of reading in sequence. Now the educational theory of bringing perfection to education through reading Vedic Literature challenges the reality of the completely scattered and incoherent character of the Vedic Literature as it is available today. On the one hand, the scattered Vedic Literature has been brought together into a complete and perfect science of life by Maharishi, and the importance of each text for enlivening the underlying intelligence in the physiology has been brought out by King Nader Rām. But the texts themselves remain undeveloped, rare, sometimes out of print, poorly typeset, difficult to read, and often challenging for all but the most erudite scholar. The rise of a program of reading Vedic Literature brings forth the need to take stock of what Vedic Literature is available in the world today, and how it may be put to use in a universal curriculum of reading. The next section examines the limitations and problems posed by the currently available textbooks of Vedic Literature, and the standard of presentation that should ideally upheld in the curriculum of reading Vedic Literature.

III. THE NEED FOR AN ONLINE RESOURCE OF VEDIC LITERATURE TO ACTUALIZE VEDIC EDUCATION

There are actually no published texts that are completely suitable for the Vedic Literature reading program. The doctoral students beginning the program in 1991 had an incomplete collection of texts at their disposal, and the texts they did have presented a wide range of challenges. Even for a highly motivated student, there are a great number of hurdles that beset the path of reading the Vedic Literature in sequence, and it is perhaps due to the need to overcome a wide range of difficulties that the program was started with doctoral students, rather than with elementary or high school students,[36] who

are also quite capable of learning the Devanāgarī script, and reading the texts aloud

syllable by syllable—and gaining all these same benefits from reading. Indeed, it can be

argued that the flexible and growing nervous system of the child is even more suited to

this program of reading Vedic Literature. For the young reader, however, the texts need

to be packaged in such a way that there is no confusion and no discrimination needed.

For the older reader, in view of the large number of texts to be read, the procedure needs

to be simplified and streamlined as much as possible, in order for the goal of the

program—the reading of the entire Vedic Literature from beginning to end—to be

realizable.

Gathering together all the scattered texts of Vedic Literature is obviously an

essential step in promoting this educational paradigm of reading the Vedic Literature in

sequence. However, bookstores are limited by what is actually in print at any one time. A

large proportion of the Vedic Literature is out of print. A good Vedic Library requires

patient accumulation over 30 or 40 years, and even then there will be significant gaps.

This problem is overcome to a large degree, at least for the individual researcher in the

U.S.A., by the national system of library catalogs in the U.S.A., called OCLC.[37] The

Online Computer Library Center makes it possible to locate texts in any library in North

America. OCLC, and the interlibrary loan system, make it possible for a researcher to

bring together on his desktop all the different texts of Vedic Literature that may be

scattered among dozens of libraries across the continent.[38] This brings together the

acquisition efforts of librarians and Sanskrit departments throughout the U.S. and Canada

for more than a century. Hardly any books will have completely escaped the notice of

scholars and librarians: Thus, there is no real restriction to access to the published texts of

Vedic Literature, at least for the patient scholar. However, the scarcity of many titles in

the Vedic Literature implies that there will be a major bottleneck in the flow of

knowledge if an entire class or school begins on the project of reading through the Vedic Literature.[39]

One might suggest, naturally, that, copyright permitting, out-of-print books could be scanned and distributed on the internet. Scanning and posting rare texts could, in principle, solve the problem of access to a limited supply of out-of-print books. However, when one opens each text, and begins to focus on the contents of each text, one realizes that the texts so far available in the world—those in print, and those out of print—are not easily adapted to the program of reading the total Vedic Literature in sequence. There are five main problems that the already published texts of Vedic Literature present: 1) English translations and commentaries; 2) Sanskrit commentaries; 3) footnotes and other apparatus of critical editions; 4) corrigenda; and 5) difficult or undesirable typefaces.

1) Since it is the sound of the Sanskrit language that has the desired effect in culturing balanced brain functioning, and not the meaning brought out by the translator, students are advised not to get bogged down reading translations. Therefore texts with English translations alternating with text are a distraction. Examples are shown in Figures 4, 5, 6, and 8. Texts can be condensed to far fewer pages, and the reader can proceed from verse to verse much more easily when the translations are left out.

2) Because it is the Sanskrit text itself whose precise correspondence with an aspect of the human physiology has been remarked by Dr. Nader, and not any later man-made commentary on the text, the students are advised not to read the commentaries. Many texts have been preserved from oblivion by great commentaries that have drawn attention to the great significance of their source texts. These great commentaries are very precious for their intellectual content, and are greatly appreciated for their inherent value in preserving their texts against the ravages of time. But the commentaries are not useful in the context of the Vedic Literature reading program. Commentaries in texts are at best

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Notes :—Bala or strength is of two kinds viz, (1) karmaśakti–capacity to do work and (2) vyādhikṣamitva–capacity to resist or withstand diseases. Both these, are included in the three fold classification mentioned in the above verse. Sahaja is the inborn or natural strength and is attributed to the predominance of satva guṇa. Kālaja or seasonal strength during winter and youth man's strength is optimum while during summer, infancy, young age and old age it is minimum, due to the effect of climate and condition of tissues and organs of the body, Yuktikṛta means artificially created; by habitual use healthy foods and activities, avoidance of unhealthy or poison—like foods and drinks, and use of medicines (rejuvinators, tonics, aphrodisiacs, serums and vaccines etc.). Habitat, race, familial traits, planetary influences at the time of birth, condition of the seeds (spermatozoan and ovum), the womb, and also of the mind are the other factors influencing the strength of man.

Trividha deśa (three kinds of habitat) :—

देशोऽल्पवारिद्रनगो   जाङ्गलः   स्वल्परोगदः ।
आनूपो विपरीतोऽस्मात्समः साधारणः स्मृतः ॥ ७९ ॥

The country (reigon of land) which has less of water (resources), vegetation and mountains is (known as) Jāṅgala (arid, dry, desert like), It produces few diseases (in man and animals). Ānūpa (marshy, wet, water logged) is its opposite. Sādhāraṇa (moderate) is that which is sama (moderate) neither too less nor too much of these features). 79.

Notes :—Number of diseases affecting man is great in ānūpa (marshy) region, less in jāṅgala (arid) and of moderate number in sādhāraṇa (moderate) regions; so also the longevity of life, people of ānūpa regions have short span of life, people of jāṅgala regions have long span and those of sādharana regions have moderate span. Vāta is predominant in jāṅgala and people suffer from more of vāta diseases; kapha is predominant in ānupa and kapha diseases are more in the people of this region; in sādharaṇa region, there is no such doṣas predominance, any doṣa may get aggravated by the effect of the foods and activities indulged.

Dhātu pramāṇa (quantity of tissues) :—

रक्तमेदोवसामूत्रपित्तश्लेष्मशकृन्त्यसृक्   ।
रसो   जलं   च   देहेऽस्मिन्नेकैकाञ्जलिवर्धितम् ॥ ८० ॥
पृथक्   स्वप्रसूतं   प्रोक्तमोजोमस्तिष्करेतसाम् ।
द्व्यञ्जली तु स्तन्यस्य चत्वारो रजसः स्त्रियाः ॥ ८१ ॥
स्वमधातोरिदं   मानं   विद्याद्बुद्धिक्षयावधतः ॥ ८२ ॥

Figure 4: Problems with printed texts --1. Texts with English translations provide constant distractions for the reader. Since English is more familiar, the reader will inevitably read some English here and there, slowing down his progress through the text, and confusing the perception or experience of the flavor of the Sanskrit text itself. Murthy, K. R. Srikantha, *Vāgbhaṭa's Aṣṭāñga Hṛdayam*, (Varanasi: Krishnadas Academy, 1991), p. 412.

402 THE AFFIX NA. BK. III. CH. I. § 138-140.

अनुपसर्गोऽल्लिम्पविन्द धारिपारिवेद्युदेजि चेतिसातिसाहिभ्यश्च ॥
१३८॥ पदानि ॥ अनुपसर्गात्, लिम्प-विन्द-धारि-पारि-वेदि-उदेजि-चेति-
साति-साहिभ्यः, च (ग्रः) ॥

वृत्ति: ॥ अनुपसर्गेभ्यो ल्लिम्पादिभ्यः ग्रप्रत्ययो भवति ॥

वार्त्तिकम् ॥ नौ लिम्पेदिति वक्तव्यम् ॥

वार्त्तिकम् ॥ गवादिषु विन्दे सञ्ज्ञायाम् ॥

138. The affix श is employed after the follow-ing verbs when used without a preposition : लिम्प, विन्द and the causatives धारि, पारि, वेदि, उदेजि, चेति, साति and साहि.

Thus लिम्पः 'smearing' ; विन्दः 'acquiring' ; धारयः 'holding' ; पारयः 'ferry-ing ; वेदयः 'knowing' ; उदेजयः 'shaking' ; चेतयः 'perceiving' ; सातयः, and साहयः .

Why do we say 'when used without a preposition'? Observe प्रलिम्पः ; here the affix is क.

Vart :—The verb लिप् with the preposition नि takes the affix ग्र. As निलिम्पा 'the name of certain deities', 'a cow' ·

Vart :—The affix ग्र is employed after विन्द when compounded with the words गो &c. and when the word to be formed is a proper noun. As गोविन्दः 'Krishṇa' (protector of cows) ; अरविन्दः 'a lotus' (having petals like spokes).

ददातिदधात्योर्विभाषा ॥ १३९ ॥ पदानि ॥ ददाति-दधात्योः,
विभाषा, (ग्रः) ॥

वृत्ति: ॥ दाम्नो धाम्नश्च विभाषा ग्रप्रत्ययो भवति ॥

139. The affix श is optionally employed, after the root दा 'to give', and धा 'to hold', when used without a preposition.

This debars ण. Thus दहः 'giving' ; or दायः 'inheritance' ; दधः 'holding' or धायः 'having'.

When a preposition is used, the affix ग्र is not employed ; as प्रदः, प्रधः

ज्वलितिकसन्तेभ्यो णः ॥ १४० ॥ पदानि ॥ ज्वल्-इति-कसन्तेभ्यः,
णः ॥

वृत्ति: ॥ ज्वलादोसाविस्थेयमादिभ्यो धातुभ्यः कसगतावित्थेवमन्तेभ्यो विभाषा ग्रप्रत्ययो भवति ॥

वार्त्तिकम् ॥ तनोतेर्णे उपसंख्यानम् ॥

140. After the verbs beginning with ज्वल 'to shine' and ending with कस 'to go', when used without a preposition, the affix ण is optionally employed.

Figure 5: Problems with printed texts --2. Commentaries are a distraction. A popular translation of Pāṇini's Vyākaraṇa contains a word by word breakdown in Sanskrit of the original *Sūtra*, a Sanskrit commentary on the *Sūtra*, then translation and further commentary. Which are the original *Sūtra*? Vasu, Śrīśa Chandra, *The Aṣṭādhyāyī of Pāṇini*, (Delhi: Motilal Banarsidass, 1988) p. 402.

a distraction; in many cases beginning students are completely bewildered and unable to distinguish the text from the commentary. A very tangible example of a commentary that is difficult to distinguish from the main text is shown in Figure 5. The example is from a popular edition of the *Sūtra of Vyākaraṇa* (Vedic grammar).

3) Footnotes in English or in Sanskrit, and other paraphernalia of the critical apparatus provide another kind of difficulty. Although seemingly innocuous, always appearing below the line, the reference numbers and symbols that refer to notes are sometimes confused for diacritical marks. Figure 6 shows examples, quite typical of many critical editions, where the references dominate the page, and the text itself seems more in the background. Critical editions attempt to show how the same text has been presented differently in different published or manuscript editions. However, the reader can only pronounce the text one way, and in this reading program he is not concerned with the meaning. Thus the alternate readings are of no use at all. One particularly difficult incarnation of the alternate reading involves placing the alternate reading in parenthesis within the stream of the text. In many—but not all cases—the parenthetical text is to be substituted for the preceding syllables or words. To determine the appropriateness or relevance of including the parenthetical text, and whether in fact a substitution is implied, requires a grammatical understanding of the language that readers in the Vedic Literature reading program have not gained. This particular kind of critical apparatus provides an insuperable challenge for the reader.

4) There is another extraordinary challenge found in some of the more rare, infrequently published texts. When a text intended for a small community of scholars is published, careful reading by scholars may give rise to a list of typesetting errors in the original text. Such a list of corrections may be called *corrigenda*. When the text is reprinted, these corrigenda are included as a list at the end. In order to correctly read

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CHAPTER XXII

अतश्चेक्षाकवो भविष्या: पार्थिवा: कथ्यन्ते । बृहद्बलस्य पुत्रो
बृहत्क्षण: ॥१॥

तस्माद् गुरुक्षेप:. ततो वत्स:, वब्साद वत्सव्यूह:, तत: प्रति
व्योम:, तस्यापि दिवाकर: तस्मात् सहदेव: ॥२॥

ततो बृहदश्व:, तत्सूनुर्भानुरथ:, तस्यापि सुप्रतीक:, ततो मरुदेव:, मरुदेवात्
सुनक्षत्र:, तस्मात् किन्नर:, किन्नरादन्तरिक्ष:, तस्मात् सुवर्ण:, ततश्चामित्र
जित्, ततश्च बृहद्राज:, तस्यापि धर्मो, धर्मिण: कृतञ्जय:,   कृतञ्जयाद्
रणञ्जय:, रणञ्जयात् सञ्जय:. तस्मात् शाक्य:,   शाक्यात् शुद्धोदन:. तस्माद्

I will now repeat to you the future princes of the family of Ikshwáku.[1]

The son of Vrihadbala[8] will be Vrihatkshana ;[3] his son will be Urukshepa ;[4] his son will be Vatsa ;[5] his son will be Vatsavyúha ;[6] his son will be Prativyoman ;[7] his son will be Divàkara ; his son will be Sahadeva ;[8] his son will be Vrihadaśva ;[9] his son will be Bhánuratha ;[10] his son will be Supratítha ;[11] his son will be Marudeva ;[12] his son will be Sunakshatra, his son will be Kinnara ;[13] his son will be Antaríksha ; his son will be Suvarna ;[14] his son will be Amitrajit;[15] his son will be Vrihadrája ;[16] his son will be Dharman ;[17] his son will be Kritanjaya, his son will be Rananjaya ; his son will be Sanjaya ;

1 See Bk. IV. Ch. II.   2 Vrihadratha: Váyu.
3 Vrihatkshaya: Váyu. Vrihadrana: Bhág. Omitted: Mats.
4 Omitted: Váyu. Urukshaya: Mats. Urukriya: Bhág.
5 Omitted by all three.   6 Vatsavriddha: Bhág.

7 Prativyúha: Váyu.

8 The Bhágavata inserts Bhánu. The Matsya says that Ayodhyá was the capital of Divákara. The Váyu omits the next twelve names ; probably a defect in the copies.   9 Dhruvásva: Mats.

10 Bhànumat: Bhág. Bhávyaratha or Bhávya: Mats.
11 Pratíkáśva: Bhág. Pratípáśva: Mats.
12 The Bhágavata and Matsya prefix a Supratípa or Supratíka.
13 Pushkara: Bhág.
14 Suparvan or Sumantra: Mats. Sutapas: Bhág.
15 Amantravit: Matsya.   16 Vrihadvrája: Bhág.
17 Omitted: Mats. Varhish: Bhág.
18 The Bhágavata and Váyu have Śákya. My copy of the Matsya has Sádhya, but the Radcliffe MS., more correctly, no doubt, Śakya (शक्य:).

19 In some copies Krodhodana ; but it is also Śuddhodana, Ma s. and Váyu ; Śuddhoda, Bhág.

Figure 6: Problems with printed texts--3. Footnotes of the Critical Apparatus whereby an editor communicates to the reader the variations in a text as presented by various sources are a distraction. In reading, one can only pronounce one version with proper sequence. Wilson, H.H., *Vishnu Purāna*, vol. 2, (Delhi: NAG, 1980).

the text, one has to go through the entire text and make the corrections in the original that are listed in the corrigenda. The text has thus been published in a corrupt state, and it is left to the reader to correct the mistakes. This style of presentation requires a more patient, scholarly approach than may rightly be expected from student readers.

5) A fifth problem is the difficulty in reading many Devanāgarī typefaces: There are typefaces that are so small, they are a strain to read for people not extremely familiar with Devanāgarī, as for example, the *Upaniṣhatsamgraha*, shown in Figure 7. There are also older typefaces in the published literature, that depart from the norm so much as to be unintelligible to beginning readers, as shown in Figure 8; and in Figure 9, a text published in transliteration, rather than in the traditional Devanāgarī is shown.

Confronted with the challenges of translations, commentaries, footnotes, corrigenda, and obscure typefaces, it becomes apparent that if the Vedic Literature could be presented to the students in one uniform type style, without superfluous material, that would be ideal. There would be no English translations to distract; no commentaries or footnotes to skip over; every character would be familiar, and there would be no challenges or mysteries from the beginning to the end. The Vedic Literature needs to be presented to readers in a uniform and consistent style, attending to the needs of the student reader rather than the experienced scholar.

The goal of retyping and reformatting the entire Vedic Literature requires first of all a decision as to the best way to present Sanskrit texts. From the outset the choice was made for Devanāgarī. The underlying assumption has been that the maximum effect for culturing the nervous system of the student comes from reading Sanskrit in the traditional Devanāgarī script. A significant portion of the benefit of reading is thought to come from seeing the forms of the Devanāgarī letters.[40] For this purpose considerable effort has gone into the design of the ideal Devanāgarī font. Under the guidance of His Holiness

प्रश्नः १] प्रश्नोपनिषत् ॥ ४ ॥ ११

पूषा विश्ववेदाः ॥ स्वस्ति नस्ताक्ष्यों अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्य-
श्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः
परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं
पिप्पलादमुपसन्नाः ॥ १ ॥ तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण
श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह
वो वक्ष्याम इति ॥ २ ॥ अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो
ह वा इमाः प्रजाः प्रजायन्त इति ॥३॥ तस्मै स होवाच प्रजाकामो वै प्रजा-
पतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते ॥ रयिं च प्राणं
चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥ आदित्यो ह वै प्राणो रयिरेव
चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥
अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्रश्मिषु संनिधत्ते
यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रका-
शयति तेन सर्वान्प्राणान् रश्मिषु संनिधत्ते ॥ ६ ॥ स एष वैश्वानरो विश्व-
रूपः प्राणोऽग्निरुदयते ॥ तदेतदृचाभ्युक्तम् ॥७॥ विश्वरूपं हरिणं जातवेदसं
परायणं ज्योतिरेकं तपन्तम् ॥ सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजाना-
मुदयत्येष सूर्यः ॥ ८ ॥ संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ॥
तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते ॥
त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते ॥ एष ह
वै रयिर्यः पितृयाणः ॥९॥ अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानम-
न्विष्यादित्यमभिजयन्त एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेत-
स्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥ पञ्चपादं पितरं द्वाद-
शाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ॥ अथेमे अन्य उ परे विचक्षणं
सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥ मासो वै प्रजापतिस्तस्य कृष्णपक्ष
एव रयिः शुक्लः प्राणस्तस्मादेते ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन्
॥ १२ ॥ अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते
प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्य-
न्ते ॥ १३ ॥ अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त
इति ॥ १४ ॥ तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ॥ तेषा-

Figure 7: Problems with printed texts--4. Unusually small type sizes are a challenge for readers. Shastri, J.L., *Upaniṣhat-Saṃgrahaḥ*, (Delhi: Motilal Banarsidass, 1984).

श्रीम् । नमो गणेशाय ॥ व्रतमुपैष्यन् । अन्तरेणाह्वनीयं च गार्हपत्यं च प्रा-
ङ्तिष्ठन्नप उपस्पृशति तद्यदप उपस्पृशत्यमेध्यो वै पूरुषो यदनृतं वदति तेन पूति-
रन्तरतो मेध्या वाऽस्रापो मेध्यो भूत्वा व्रतमुपायानीति पवित्रं वाऽस्रापः पवित्रपू-
तो व्रतमुपायानीति तस्माद्वाऽस्रप उपस्पृशति ॥१॥ सोऽग्निमिवाभीत्तमाणो व्रत-
मुपैति । अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यतामित्यग्निर्वै देवानां
व्रतपतिस्तस्मा एवैतत्प्राह व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यतामिति नात्र ति-
रोहितमिवास्ति ॥२॥ अथ सच्चस्थिति विसृजते । अग्ने व्रतपते व्रतमचारिषं
तदशकं तन्मेऽराधीत्यशकच्चेतद्यो यज्ञस्य सच्स्थामगन्त्रराधि क्स्मै यो यज्ञस्य
सच्स्थामगन्नितेन न्वेव भूयिष्ठा-इव व्रतमुपयन्त्यनेन त्रैवोपेयात् ॥३॥ द्वयं वाऽइदं
न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतं मनुष्या इद्मह्मननृनात्स-
त्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति ॥४॥ स वै सत्यमेव वदेत् । एतद्वै देवा
व्रतं चरन्ति यत्सत्यं तस्मात्ति यशो यशो ह भवति य एवं विद्वान्त्सत्यं वदति ॥५॥
अथ सच्स्थिति विसृजते । इद्महं य एवास्मि सोऽस्मीत्यमानुषः-इव वाऽएतद्र-
वति यद्दनमृपैति न ह्नि तद्वकल्पते यद्द्वयादिद्मह्व सत्यादनृतमुपैमीति तदु
खलु पुनर्मानुषो भवति तस्मादिद्महं य एवास्मि सोऽस्मीत्येवं व्रतं विसृजते
॥६॥ अथातोऽशनानशनस्यैव । तदुहाषाठः सावयसोऽनशनमेव व्रतं मेने
मनो ह वै देवा मनुष्यस्याजानन्ति तज्ह्नमेतद्व्रतमुपयन्तं विदुः प्रातर्नो यद्यत

Figure 8: Problems with printed texts--5. Difficult Scripts: Sometimes scripts take lib-
erties with the shapes of letters, as in this text of the Śhatapatha Brāhmaṇam, published
in 1964. This particular style of *Devanāgarī* was more common a hundred years ago.
Beginners often have difficulty identifying forms in scripts which depart even marginal-
ly from the norm. Weber, Albrecht, *The Śhatapatha-Brahmana in the Mādhyandina-
Śhākhā,* (Varanasi: Chowkhamba Sanskrit Series Office, 1964).

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bṛhac ca	ūhya I. 1. 5.
vāmadevyaṃ ca	ūha I. 1. 5.
rayam enam idā hya iti	
II. 1041—2	
vāsiṣṭhaṃ	„ **XVI. 2. 5.**
svāsu pṛśni (zu II. 283—4)	„ II. 2. 14 (*iti pṛṣṭhāni*).

pari priyā divah kavir iti
    II. 285—7

1-3 *gāyatraṃ cau-*
4-6 *(au)rṇāyavaṃ ca*   ūha VII. 2. 8.
tvaṃ hy aṅga daivya
    II. 288—9
somah punāna ūrmiṇeti
    II. 290—2

7 *bṛhatka-*   „ II 2. 16.
8 *krośe*   „ XV. 2. 11.
purojitī vo andhasa iti
    II. 47—9

9-11 *yajñāyajñīyam ca*   „ VIII. 2. 16.
12-14 *kṣullakakāleyaṃ ca*   „ **XVI. 2. 6.**
*pra ta āśvinīh pavamāna dhe-
    nava iti*   II. 236—8

15-17 *lauśam antyaṃ*   „ VIII. 2. 2 (*ity ārbh. p.*).

*viśoviśīyam agniṣṭomasāma
    svāsu* (zu II. 914—6) ūha XV. 1. 2.[1]

VIII. 4.   (pañcamam ahaḥ)
1-3 *pavamānasya viśvavid*
    II. 308—10
4-6 *yat soma citram ukthyaṃ*
    II. 349—51
7-12 *pra yad gāvo na bhūrṇaya*
    II. 242—7
13-18 *aśw arṣa bṛhanmate*
    II. 248—53
19-21 *yās te dhārā madhuścuto*
    II. 329—31   (*iti bahiṣpavamānam*).

(a)gne stomaṃ manūmaha iti
    II. 755—7
*hotur ājyaṃ
svāny uttarāṇy* [2]   (*ity ājyāni*).

1) *sarvaṃ saptadaśam.*
2) Vgl. Bem. 1 zu S. 10 (zu I. 6).

Figure 9: Problems with printed texts--6. Transliteration: A small number of Sanskrit texts, such as this edition of *Maśhaka Śhrauta Sūtra,* have only been published in roman transliteration. For maximum impact of the Vedic literature reading program, the text should be in *Devanāgarī*. Caland, W., *Der Ārṣheyakalpa des Sāmaveda,* (Nendeln, Liechtenstein: Kraus Reprint, 1966).

Maharishi Mahesh Yogi, a font called Mahoreg was developed in the 1990s which uses a calligraphic style, and favors more traditional forms for some letters, such as

ऋ, ॠ, ण, ल, झ, and छ. This family of fonts is used exclusively for the Vedic Literature reading program and for all Sanskrit quotes in this dissertation.

Maharishi University of Management originally pursued a program of publishing the texts of Vedic Literature in Sanskrit, beginning with the Shrīmad Bhagavad Gītā, and the six Darshana: Nyāya, Vaisheshika, Sāmkhya, Yoga, Karma Mīmāmsā and Vedānta.[41] These were published between 1994 and 1998. But the cost of publishing, multiplied by several hundred different texts of Vedic Literature could not practically be borne, either by the editors, the press, or by the student readers. The complete 60,000-page Vedic Literature is comparable in length to the entire Encyclopedia Britannica (30 thousand-page volumes, with two columns per page). In the electronic age, there is a more cost effective solution to the demand for access to the total range of Vedic Literature.

To accomodate the needs of readers following Maharishi's program of reading Vedic Literature in sequence, a community of readers that has expanded to a world-wide audience because of the "Creating a Perfect Man" course, Maharishi University of Management launched a website in 2002, incorporating texts of all 40 branches of Vedic Literature in Adobe[42] portable-document-file format. Texts are presented in a single typeface, without translations, without commentaries, without footnotes or other distractions, so that all the student has to do is start at the beginning and read through to the end of each text.[43] The sequence of texts is inescapable, because of the overall design of the website. The student can read the text directly on his or her computer monitor, which is very easy and enjoyable with modern LCD screens, or it can be printed out if reading from hard copy is preferred. In this way, the Vedic Literature reading program

has been made accessible to anyone anywhere in the world with an Internet connection and the Adobe Acrobat Reader software.

The meeting point between Maharishi's vision of the total range of Vedic Literature, and the finite universe of texts available in the world is made completely transparent through the implementation of the Vedic Literature reading curriculum. This curriculum helps to bring out the full potential of Maharishi Vedic Science by systematically making available the entire body of Vedic Literature in an easy-to-use format. And even though presentation of texts on the website is not a once and for all finished project, and scholars around the world continue to contribute to the project of digitizing the Vedic Literature, nevertheless, the majority of Vedic Literature is already available in typed form, so that the primary texts of every branch of Vedic Literature can be presented in a consistent format, using the font developed for this purpose under Maharishi's guidance. All the difficulties and challenges faced by the early readers in the doctoral research program are completely unknown now to readers who make use of the online repository of Vedic Literature.

IV. DEVELOPMENT OF THE VEDIC LITERATURE READING CURRICULUM

The paramount need for an online presentation of the Vedic Literature, to make the program of reading smooth and accessible to students of all ages has been established. Now an enormous responsibility falls on the organizers of the website to present the authentic texts of the Vedic Literature in proper sequence. Because it is the sound of the text that is expected to generate holistic brain functioning, it is necessary that each text be the right text, and that each word and each syllable be, as far as is possible, the right sound that will reverberate within the physiology and consciousness of the individual and create wholeness. There is a responsibility to remove all kinds of errors and mistakes from each text, and at the same time, there is the responsibility to maintain the purity of

the tradition of each text, without any changes. There is the responsibility to the reader to make the text as compact and straightforward as possible, and thereby reduce the time of reading, and at the same time there is the responsibility to not omit any chapter or appendix or accessory text that may have a crucial role to play in the structure and function of intelligence in that branch. The purpose of establishing a curriculum of reading is to save the reader from innumerable choices for which he has little basis for evaluation, so that he never stumbles on the path, and is never distracted from the goal.

Chapter 2 starts with an indepth examination of the Vedic alphabet, the constituent letters that the student must master in order to embark on the project of reading Vedic Literature. Here the alphabet is explained as the reverberation of the Self of the student, pure abstract uninvolved consciousness taking on different roles in order to express the total range of possibilities in the process of manifestation.

Chapter 3 begins the examination of the curriculum of reading Vedic Literature, branch by branch. The alphabet, which is introduced in Chapter 2, is brought to life in language by the comprehensive knowledge of Vedic phonetics, and this is the subject of Chapter 3. The 36 main source texts of Vedic phonetics are explored within the broader context of the entire Vedic ancillary literature. The boundaries of the field of Vedic phonetics are not sharply defined, and in the process of shining light on the constituent texts, a number of texts on the fringe of Vedic phonetics come into view. The primary issues involved in defining and establishing the curriculum of reading of Vedic Literature in the field of phonetics are examined, highlighting the selections made and yet to be made to provide a smooth and simple sequence of texts in this branch. At the same time, an in-depth review of the knowledge of anatomy which provides counterpoint to the knowledge of Vedic Science is presented: The understanding of the human physiology as the expression of the Veda and Vedic Literature is the cornerstone of the curriculum of

reading Vedic Literature. Chapters 4–8 continue this theme for the remaining texts of the group of texts called the Vedāṅga, showing for each branch the individual constituent texts, and the corresponding structures in the human physiology.

Chapter 9 presents His Holiness Maharishi Mahesh Yogi's synthesis of the knowledge of the Vedāṅga in terms of the transformation and systematic development of human awareness to the level of perfection, described in terms of all-knowingness. Maharishi's synthesis brings a great awakening to the field of Vedāṅga, by interpreting the knowledge of each branch in terms of its source in transcendental pure consciousness. The unfolding of pure Transcendental Consciousness in human awareness, is according to Maharishi, the role of Śhikṣhā, Vedic phonetics, among the branches of the Vedāṅga. In service of a comprehensive understanding of the Vedāṅga, Maharishi presents a new vision of Śhikṣhā, articulating a systematic revival of the science of Vedic phonetics, founded on the knowledge of "A." The broad lines of this science of phonetics, which Maharishi attributes to Ṛiṣhi Madhuchchhandas, are sketched in the remainder of Chapter 9. In this light, the Vedic Literature reading program is seen as the showpiece, the technology which applies the total range of wisdom of the ancient Vedic Literature to practical life. The program of reading the Vedic Literature from beginning to end is the essence of Vedic education, the consummate technology of Vedic phonetics, Śhikṣhā.

A curriculum is a course of study. The purpose of the presentation of the Vedic Literature reading curriculum—starting with the alphabet, and proceeding through a detailed exposition of the six limbs of the Vedāṅga, followed by a brief review of all the remaining texts—is to put into the hands of the teacher all the resources needed to successfully implement Maharishi's program of reading Vedic Literature. The aim is to provide a systematic and clearly structured foundation for this new paradigm of education. On this basis it will be possible to implement programs for students of all ages

that make use of the total knowledge of perfection in life contained in the Vedic Literature.

The program of reading Vedic Literature is completely simple. The student learns to recognize and pronounce the script of the language. The student reads one syllable, and then the next syllable, the next syllable,[44] without involvement of intellect. This procedure may be complemented, according to the grade level, by books and videotaped lectures by His Holiness Maharishi Mahesh Yogi on various topics in Maharishi Vedic Science, by detailed examination of the physiology corresponding to each branch of Vedic Literature, and by learning in very broad strokes the specific content of the individual textbooks of the branches of Vedic Literature. Knowledge of the physiology is part of the curriculum of reading Vedic Literature as Maharishi has described it,[45] but the foundation of the program is reading the Vedic Literature in Devanāgarī. Reading Devanāgarī is a simple innocent procedure that spontaneously brings powerful results due to the Vedic sounds' inherent ability to enliven the inner intelligence of the physiology.[46]

Maharishi's launching of this universally accessible program of reading Vedic Literature for gaining perfection in life was a great landmark in the field of education. The rise of Vedic Education in modern times augurs well for the creation of a perfect man, a man who will not make mistakes and will not create the ground for suffering in his own life, and in the lives of those around him.

The author is grateful to His Holiness Maharishi Mahesh Yogi and to His Majesty King Nader Rām for laying out the detailed structure of Vedic Literature, and establishing the procedure for enlivening total knowledge in the awareness of every student. It is hoped that this curriculum of reading Vedic Literature will make it easy for every student in the world to take full advantage of Maharishi's offer to create a perfect man, and rise to supreme knowledge and enlightenment.

Notes:

[1] Maharishi Open University, Maharishi Mahesh Yogi, "Question on the appropriateness of giving students total knowledge," in Education Press Conference, April 2, 2004.

[2] Maharishi Mahesh Yogi, *Vedic Knowledge for Everyone: Maharishi Vedic University—an Introduction*, (Holland: Maharishi Vedic University Press, 1994), p. 184.

[3] Nader, Tony, *Human Physiology, Expression of Veda and the Vedic Literature: Modern Science and Ancient Vedic Science Discover the Fabrics of Immortality in the Human Physiology*, (Vlodrop: Maharishi Vedic University, 1995), pp. 29ff.

[4] Anne Christy Kleinschnitz, "Reading the Vedic Literature: The Approach in Maharishi's Vedic Science for Accelerating the Development of Consciousness," (dissertation, Maharishi University of Management, 1996).

Marci Freeman, "Enlivening Veda in Consciousness and Physiology by Reading the Vedic Literature in Conjunction with the Experience of the Transcendental Meditation and TM-Sidhi Programs of Maharishi Mahesh Yogi," (dissertation, Maharishi University of Management, 1997).

Jan Ramberg, "The Effects of Reading the Vedic Literature on Personal Evolution in the Light of Maharishi Vedic Science and Technology," (dissertation, Maharishi University of Management, 1999).

Deborah Hankey, "The Awakening of Full Human Potential Through Maharishi Mahesh Yogi's Vedic Science: Research on the Experience of Reading the Vedic Literature," (dissertation, Maharishi University of Management, 2000).

Graham de Freitas, "A Case Study of Maharishi Mahesh Yogi's Program for Reading Vedic Literature: Revealing the Effect of Vedic Sounds on Growth Towards Higher States of Consciousness, Enhanced Intuition, and Increasingly Refined Poetic Expression," (dissertation, Maharishi University of Management, 2002).

McQuiston, Tina Colleen, "The Maharishi Program for Reading Vedic Literature: Results Utilizing the Technology of Vedic Sound in the Light of Prachetanā," (dissertation, Maharishi University of Management, 2004).

Oates, Patricia Ferguson, "The Program of Reading Vedic Literature in Maharishi Vedic Science: Fundamental Principles and Application," (dissertation, Maharishi University of Management, 2004).

Pohlman, David Matthew, "Unfolding Spiritual Potential Through the *Transcendental Meditation* and *TM-Sidhi* Programs and Reading Vedic Literature," (dissertation, Maharishi University of Management, 2004).

Wegman, Keith Stewart, "Applying the Principal Educational Methodology of Maharishi Vedic Science—The Maharishi Transcendental Meditation Program and Maharishi's Program of Reading the Vedic Literature—for Accelerated Development of Higher States of Consciousness Characterized by Life in Accord with Natural Law," (dissertation, Maharishi University of Management, 2004).

[5] Maharishi Mahesh Yogi, Maharishi Vedic University: *Celebrating Perfection in Education: Dawn of Total Knowledge*, (India: Age of Enlightenment Publications, 1997), p. 8ff.

[6] His Majesty King Nader Raam, *Human Physiology,* (July, 2000), pp. 100ff.

[7] For example, Maharishi Mahesh Yogi, (1994) pp. 153ff.

[8] Nader, Tony, (July, 2000), Chapter 8, "Veda and the Vedic Literature in the Physiology," pp. 64–227.

[9] At time of writing, this website is located at http://is1.mum.edu/vedicreserve/

[10] Learning to read the *Devanāgarī* script is taught in classes at Maharishi University of Management, and in the Maharishi School of the Age of Enlightenment. Please refer to Thomas Egenes, *Learning the Sanskrit Alphabet,* (Fairfield: Maharishi University of Management Press, 1997).

[11] Please refer to footnote 9, p. 3.

[12] Kleinschnitz, pp. 154-168.

[13] Kleinschnitz, pp.154-156.

[14] Ramberg, p.141.

[15] Aithal, K. Parameswara, *Veda-Lakshana: Vedic Ancillary Literature: A Descriptive Bibliography*, (Delhi: Motilal Banarsidass, 1993), p. 11.

[16] Aithal, *Veda-Lakshana,* p. 11.

[17] The arithmetic changed over the years, as more weight was given to individual Āyurvedic texts and Prātishākhya, so that the number swelled to forty branches.

[18] Maharishi Mahesh Yogi, (1994), pp. 182–184.

[19] Ramberg, p. 142.

[20] Kleinschnitz, pp. 157–158.

[21] Ramberg, p. 142.

[22] Kleinschnitz, p. 157.

[23] Maharishi Mahesh Yogi, (1994), pp. 80–98.

[24] Nader, (1995), Chapter 5, "The Vedic Literature in the Physiology," pp. 65–193.

[25] Nader, (2000). For the lesser known *Āyurvedic* texts, see pp. 196–198.

[26] Nader, (2000).

[27] The Vedic Vibration program uses Vedic sounds as therapeutic technology, for treating physiological imbalances and diseases.

[28] For a list of dissertations on Reading the Vedic Literature, see above, footnote 4.

[29] Ramberg, (1999), pp. 137–140.

[30] Please refer to above, footnote 4.

[31] Lectures by Maharishi Mahesh Yogi to Maharishi University of Management faculty during their visit to Vlodrop, Holland in 1998.

[32] Lectures by Maharishi Mahesh Yogi to Maharishi University of Management faculty during their visit to Vlodrop, Holland in 1998.

[33] In addition to the written theses of the students, until 1994, Maharishi received monthly progress reports from the students reading Vedic Literature in the Ph.D. program at Maharishi University of Management.

[34] Maharishi Open University, "Creating a Perfect Man," 1999–2000, and 2000–2001, Dr. Tony Nader.

[35] Maharishi Open University, lectures by Maharishi Mahesh Yogi in "Creating a Perfect Man."

[36] Learning the Devanāgarī script, and reading the Vedic Literature began in the Maharishi School of the Age of Enlightenment in Fairfield, IA, in 1981, but the curriculum has been limited to a few texts.

[37] Online Computer Library Center, OCLC Online Computer Library Center, Inc. Dublin, OH 43017–3395.

[38] The Ideal Vedic Library, Appendix II of this dissertation, presents the textbooks of a comprehensive and complete collection of Vedic Literature. While almost all the books in this collection are available in North American libraries, no library in America owns even close to all these texts.

[39] As an extreme example, there are texts, such as Nāndī Purāṇa, that are available only in microfilm.

[40] This principle, that Sanskrit is best represented by the Devanāgarī script is implicit in all of Maharhishi Mahesh Yogi's lectures on Vedic Science. It is a testable hypothesis, using modern EEG equipment, because the EEG signature of reading Vedic Literature is distinctive. However, there has been no contention on this point: The Mahoreg font is a simple and elegant font, clear and easy to read and much preferred by student readers: At Maharishi University of Management, transliteration is used only as a learning tool

[41] Freund, Peter, ed., *Shrīmad Bhagavad Gītā*, (Fairfield: Maharishi International University Press, 1994).

Freund, ed., *Nyāya Sūtras of Maharishi Gautama*, (Fairfield: Maharishi Univ. of Management Press, 1997).

Freund, ed., *Vaisheshika Sūtras of Maharishi Kanāda*, (Fairfield: Maharishi Univ. of Mgmt. Press, 1997).

Freund, ed., *Sāmkhya Sūtras of Maharishi Kapila*, (Fairfield: Maharishi Univ. of Management Press, 1998).

Freund, ed., *Yoga Sūtras of Maharishi Patanjali*, (Fairfield: Maharishi International Univ. Press, 1995).

Freund, ed., *Karma Mīmāmsā Sūtras of Maharishi Jaimini*, (Fairfield: Maharishi U. of Mgmt. Press, 1998).

Freund, ed., *Vedānta Sūtras of Maharishi Bādarāyana*, (Fairfield: Maharishi Univ. of Mgmt. Press, 1996).

[42] Product of Adobe Systems, San Jose, California.

[43] As a compromise with scholars and users who may not be involved in the reading program, we include a bibliographical reference at the end of each text, showing where the particular text may be available in the published literature.

[44] Lectures by Maharishi Mahesh Yogi to Maharishi University of Management faculty during their visit to Vlodrop in 1998.

[45] Please refer to below, quotation on page 74, where Maharishi explains the importance of knowledge of the physiology in the context of a comprehensive program for gaining total knowledge.

[46] By contrast, understanding the meaning of the words (in Sanskrit, or in any foreign language) is a strenuous, time-consuming and superficial process, compared to the program of innocently pronouncing the sequence of sounds.

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READING CURRICULUM

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