

Student Handbook

University of Applied Vedic Sciences (Online)



પાનેજદરજોત્પુ ઓ
અપ્પોલેવે રદવોટ ઇટોદન્ટદઈ
{ઠનીનદ}



Rigvēda (10.90.9)

देवता - पुरुषः ऋषिः - नारायणः

छन्दः - अनुष्टुप् स्वरः - गान्धारः

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९॥

सत् = The one who has no death, चित् = Who is ever knowledgeable, who does not have even an iota of ignorance, आनन्द = Who is always in bliss and never gets any pain, is called सर्वहुत. That means He is the one with all capabilities.

From such a परब्रह्मन् the Vedas (ऋचः) Rigveda, (सामानि) Samaveda (जज्ञिरे) born. (तस्मात्) from that Brahma, (छन्दांसि) Atharvaveda (जज्ञिरे) born. (तस्मात्) from that Brahma (यजुः) Yajurveda (अजायत) were born.



Table of Contents

Welcome	4
Preamble	5
Vision	5
Mission Statement	5
Value Statement	6
Objectives	6
Authority to Operate - Vēdic Authority	7
Courses	9
Vēdangas (6)	9
Vēdas (4)	11
Brāhmanās (4)	13
Upavēdas (4)	19
Darsanas (6)	19
Upanishads (10)	24
Literature (22)	28
Ph.D. and Certification Programs	30
A. Doctorate/Ph.D. in Applied Vedic Sciences	30
B. Certification Course in Vēdas and Shāstrās	33
Scheduled Fees for 2023	34
Stipend and Scholarships	35
Rules and Regulations	35
Addendum	38
Books	38



References

38

Required Public Notices:

39

Welcome

Welcome to the University of Applied Vēdic Sciences. We are an online university. Dr. Venkata Ramana Chaganti is the founder of this university. He envisioned sharing Vēdic Knowledge by infusing it with modern science and society through this online university.

Founder's Background:

Dr. Venkata R Chaganti is a doctorate in condensed matter physics from Georgia State University. Dr. Venkata Chaganti taught undergraduate physics courses (both lab and classroom) in USA colleges/universities for about 11 years. He worked as an IT consultant and Biomedical Engineer.

Apart from the University's research in Quantum dots, he did independent research in Vēdas and Shāstrās for the past 30+ years. One such research is to reduce the air pollution with the help of Vēdic Yajnas. For the past 12 years he worked on Vēdic Yajnas by registering a nonprofit organization called Vedas World Inc.

Dr. Venkata Chaganti maintains a YouTube channel on which he made more than 900 videos to transfer knowledge pertaining to Vēdas, Yajnas, Ramayana, Mahabharata, Upanishads, Darashanas, Puranas, and other related literature. He has more than 32,000 subscribers on YouTube.

Dr. Venkata Chaganti is the President Vēdas Wiki, a non-profit organization.



He prepared more than 10 million research works from a single Rigveda Mantra that projects and extracts data from other Rigvēda Mantras. This is an extensive work that can be used to find the properties of Agni, Surya, Vidyut, Ishwar, Vayu, Indra, Yajna, etc.

More detailed profile of Dr. Venkata Chaganti can be found at University of Applied Vedic Sciences Website at:

<https://www.vedas.university/en/profiles/venkata-chaganti.html>

Preamble

Vision

Our vision is to empower students to value Vēdic knowledge and skills that will support them as life-long learners for Vēdic Studies and Vēdic Career Path including Vēdic Teachers, Vēdic Scholars, and Vēdic Priests, etc.

Mission Statement

What do we do?

Community: We build an enthusiastic creative community of vēdic learners.

Quality: We provide relevant high-quality knowledge transfer of Vēdas.

Excellence: We are dedicated to a continuing vēdic tradition of excellence in an ever-changing world.



Vēdic-Centered: Our university is a vēdic-centered organization delivering excellence in knowledge in Vēdas and Shāstrās.

How do we do?

Research Focused: The mission of the university is to be at the forefront of the advancement of Vēdic knowledge in the 21st Century that will give students the tools that they need to live meaningful Vēdic lives.

Peer Learning: Learners work in groups that help communication and teamwork. Hearing the perspectives of team members helps learners to see things from multiple perspectives.

Project-based Learning: Learners are given short/long term Vēdic knowledge-based projects to get a chance to explore Vēdas and Shāstrās.

Discovery: Learners discover solutions to problems themselves instead of being told the answers.

Value Statement

Graduates will be motivated life-long learners and productive global Vēdic citizens.

Objectives

Learning the language of Sanskrit through **Siksha** (Basics of Sanskrit language) and **Ashtādyayi** (Grammar).



Understand the Vēdic Philosophy as explained by the **Upanishads** to understand the nature of Ishwar (God) or what is called as **Vēdanta**.

Understand the Vēdic **Darshanās** or what is called as the six thoughts of understanding the Srishti (creation) by Ishwar (God).

Understanding mantras from Vēdas, Upavēdas, Brāhmannās, Upanishads, Darshanās, and other Vēdic Literature that are applicable to the selected research area/domain.

Benefit the contemporary knowledge and society by doing research of Vēda Mantras and extracting the knowledge present in Vēdas.

Authority to Operate

Exemption Statement: Degree programs of study offered by “University of Applied Vedic Sciences” have been declared exempt from the requirements for licensure, under provisions of North Carolina General Statutes Section (G.S.) 116-15 (d) for exemption from licensure with respect to religious education. Exemption from licensure is not based upon assessment of program quality under established licensing standards.

Vēdic Authority

यथेमां वाचं कल्याणीमावदन्ति जनेभ्यः। ब्रह्मराज्जन्याभ्या शूद्राय चार्याय च स्वाय चारणाय च। प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे कामः समृध्यतामुप मादो नमत्तु ॥२॥

According to Yajur Vēda mantra (26.2) (The above mantra) everyone in the universe is eligible to read Vēdas. According to Manu “educating people by teaching Vēdas is the best act that any individual or society can do”.



Who can read Vēdas?



Maharshi Sri Dayanand Saraswathi

According to Maharishi Dayanada Saraswathi “Vēdas are given by God. God is omnipotent, ubiquitous and has eternal knowledge. Therefore, his Vēdas are without illusion and are self-vouching”. Vēdas are the knowledge of God. At the beginning of creation God gave the knowledge of four Vēdas to four Rishis. Rig Vēd to Agni, Yajur Vēd to Vāyu, Sāma Vēd to Surya and Atharva Vēd to Angirasa. Here the names Agni, Vāyu, Surya and Angirasa belong to Rishis who are humans and are not of any Devatha (divine material) found in Vēdas. The language of Vēdas is Samskrut (Sanskrit). According to Rishis Vēdas are described as follows. Those in which the properties, activities and nature of God are described and in which there is no dispute in the order of creation of the world and in which proofs of science can be found and in which there is no illusion or confusion and in which cause and reason about the universe and its constituents are described and in which truth and only truth is given and which are self-vouching are called Vēdas, Sruthis, Nigamas, Chanddass or Mantras.



Courses

Vēdangas (6)

1. Siksha (VE-01)

Shikshā is one of the Vēdāngas that is given by Maharshi Pānnini. In this Vēdānga Pānnini explains the pronunciation of alphabets, place of origin of alphabets, and the stress applied in the pronunciation. There are 86 theorems in this Shikshā Vēdānga. In order to pronounce the Mantras in a proper way, this Vēdānga is written by Pānnini. The pronunciation of alphabets in Sanskritam is scientific in nature. That means the pronunciation is related to the development of health of the person who is talking and who is listening.

2. Astadyayi (VE-02)

AshTādhyāyi is the Vyākaraṇa (grammar) of the Sanskritam language. There are 8 chapters in this Vēdānga and that is why it is called “AshTādhyāyi”. This Vēdānga has 4,000 theorems. These theorems explore the relation between the “Shabda” (sound) and “Artha” (meaning) of the words in Mantras. This Vēdānga gives the production of the “Shabda”, gives “Svarūpam” (the real nature) of the word, and dictates the meaning of the word. If Vēda is considered as a human body, then AshTādhyāyi is the face of Vēda.

In Rigvēda (4-58-3), Vyākaraṇa is praised as follows:

देवता - अग्निः सूर्यो वाऽपो वा गावो वा घृतं वा ऋषिः –
 वामदेवः छन्दः - भुरिक्पङ्क्तिः स्वरः – पञ्चमः
 चत्वारिंशद्गुणं त्रयोऽस्य पादा द्वे शीर्षे सप्त हस्तासौ अस्य ।
 त्रिधा बद्धो वृषभो रौरवीति महो देवो मर्त्या आ विवेश ॥३॥



If Vyākaraṇa is considered as a “वृषभ” (Ox) then it has four शृङ्गा (horns) – nāma (noun), Ākhyātha (verb), Upasarga, and Nipātha. It has three “पादा” (feet) – Varthamāna (present), Bhūta (past), Bhavishyath (future). It has two “शीर्ष” (head) – Sup and Ting. It has “सप्त हस्तासो” (seven hands) – seven Vibhaktis. The Svarūpam of Vyākaraṇa is fixed in the “वृषभ” (Ox) “Urassu” (chest), “KanTam” (throat), and “Shirassu” (head).

3. Chandas (VE-03)

This Chandas Shastra is called as the Pāda (feet) of Vēda. As a human stands on his/her feet, similarly Vēda Mantra stands on the Chandas. The chanting of Vēda Mantra without error and with harmony it requires Chandas. With the help of Chandas we can know how many letters are used in a Mantra and in what order they are used. Chandas also helps in knowing the meaning of the Mantra. In Vēdas we have different names for this Chandas depending upon the number of letters present in the Mantra. The names of the Chandas and the number of letters used in the Mantra are given as – Gayatri (24), Ushnnik (28), Anushtup (32), Brihati (36), Pankti (40), Trishtup (44), Jagathi (48), Athijagathi (52), Shakvari (56), Athishakvari (76), Krithi (80), Prakrithi (84), Ākrithi (88), Vikrithi (92), Samskrithi (96), Abhikrithi (100), Uthkrithi (104).

4. Negantu/ Neruktam (VE-04)

Niruktham means Nirvachanam (Definition). The Shastra that fulfills the Nirvachanam of the words is called Niruktham. Normally the definition of the word is primary, and the word is secondary. Therefore, we can say Niruktham is the filler of Vyākaraṇa. Niruktham is written by Maharshi Yaska and contains explanations for 734 Mantras and 32 Shākhā Mantras. Niruktham is also called as commentary to Nighantu. To give the Vyutpatti (etymology) of Shabda



(sound of word) is the aim of Niruktham. Nighantu consists of definitions of difficult words from Vēdas.

5. Jyothishya Shāstra (VE-05)

To know about Panchangam, Nakshatra, Graha, Muhurtam, and auspicious timings for religious activities, Hindu marriages, and other samskaras.

6. Kalpa Shāstra (VE-06)

The Vihita Karma (Yajna – major religious activity) that is described in Vēdas is explained in this Kalpa Shāstra. Those who want to do Yajnas can learn this Shāstra and learn the Mantras that are to be used in the Yajnas. This Shāstra is completely in Sūthra (theorem) format and contains details of Shroutha Sūthras, Grhya Sūthras, Dharma Sūthras, and Shulba Sūthras. Shroutha Sūthras gives the summary of different Yajnas, their purposes, and their uses. Grhya Sūthras explain the duties of married persons. It explains the Shōdasha Samskārās, and Pancha mahā Yajnas. Dharma Sūthras explain the duties of Varnnāshramas, social principles, Public Dharma, Family relations, daily duties etc.

Vēdas (4)

1. Rigvēda (V-01)

Rig Vēda contains a total of 10,522 Mantras. Rig Vēda is called Gnana Kanda. Rig Vēda contains knowledge about every matter that is present in the world including God and their properties. Rig Vēda is divided into 10 Mandalas, 85 Anuvakas, 1,028 Sukthas and contains 10,522 Mantras. These Mantras have a Rishi name or several Rishis names (Those who first realized the mantra



meaning), Devatha (The prominent meaning on which the mantra was given), Chanddass (Type of Poem) and Swara (Type of musical note which appoints the meaning to the mantra).

2. Yajurvēda (V-02)

Yajur Vēda contains 40 Adhyayas and 1,975 Mantras. Yajur Vēda contains Karma Kanda. Yajur Vēda Mantras have Rishi, Devatha, Chanddass and Swara. Yajur Vēda describes every act that humans must follow. Also, it describes dharma, Yajna, getting education from Vēdas, what food should be taken, description of God, final rituals etcetera.

3. Samavēda (V-03)

Sāma Vēda contains 1,875 Mantras. Sāma Vēda is divided into Two Main Parts. (1) Purvarchika (2) Uttararchika. In the first part there are 3 kandas, 6 prapatakas, 6 adhyayas and mantras. In the second part there are 9 prapatakas, 21 adhyayas and mantras. These Mantras have Rishi, Devatha, Chanddass and Swara. This Vēda is sung as a song. In Sāma Vēda mainly Upāsana of God is described.

4. Atharvavēda (V-04)

Atharva Vēda contains 5,977 Mantras. There are 20 Kandas in this Vēda and each mantra has a Rishi, Devatha and Chanddass and Swara. There are 9 branches in this Vēda. (1) Charana Vidya which contains medicine and surgery. (2) Deva Darsana which contains Physical world knowledge. (3) Brahma Vēda contains Brahma Gynana. (4) Jalad contains knowledge about water (5) Jajvali contains knowledge about Agni (6) Shounaka contains knowledge about Brahma (7) Modha contains knowledge about how to increase mind and life of a person. (8) Pipalad contains the duties of jeeva and Brahma.



Brāhmanās (4)

1. Rigvēda Brāhmanās (B-01)

Aitarēya Brāhmana

Aitarēya Brāhmana belongs to Shākala Shākha of the Rigvēda. This work is ascribed to Mahidāsā Aitarēya and is divided into eight Panchikās and each of the Panchikā is divided into eight adhyāyās. Totally, it consists of forty adhyāyās. The first six panchikās of Aitarēya Brahmana dealing with Soma Sacrifice (fire sacrifice ritual) and in the last two panchikās describe about Rājyābhishēka.

Aitarēya Āranyaka belongs to the Shākala recension of the Rigvēda and it is divided into five major segments, known as Āranyakās.

The first Āranyaka deals with Mahāvrata, second Āranyaka about significance of the Ukthās and the Upanishadic text, third Āranyaka about spiritual meaning of various interpretation of the Samhitas including padapāṭa, kramapāṭha etc. for recitation of the Vēda mantras along with the Svarās, fourth Āranyaka about collection of Mahānāmni verses and the fifth Āranyaka deals about mystic Shāstrās. The Aranyaka signifies symbolic meaning of the Vēdic sacrifices.

The fourth, fifth and sixth chapter of the Second Aranyaka is known as Aitarēya Upanishad. The speculative thoughts, homogeneous body of doctrines and deeply absorbing concepts are established in this Aranyaka by Mahidāsā Aitarēya. Out of the five Aranyakas, first, second and third Aranyaka are attributed to Mahidāsā Aitarēya, fourth Āranyaka to Āshvalayana and fifth



Āranyaka to sage Shaunaka. Aitarēya Āranyaka presents highest level of spiritual thoughts and explains about universality.

Kaushitaki (Shankhayana) Brāhmana

Kaushitaki Brāhmana is associated with Bāskala Shākha of Rigvēda and is also called as Sankhyāyana Brāhmana. It is divided into thirty chapters and 226 Khāndas. The first six chapters deal with food sacrifice and the remaining to Soma sacrifice. This work is ascribed to Sankhyāyana or Kaushitaki. The feature of Sankhyāyana-Brahmana is that in addition to the Aitharēya, there is also the interpretation of Ishtis and animals besides Sōmayāga.

Shankaracharya in Brahmasūtra and Panini in Astādhyāyi have mentioned the name of Kaushitaki Brahmana.

2. Yajurvēda Brāhmanās (B-02)

Shatapatha Brāhmana

Shatapatha Brāhmana, Mādhyandina recension belongs to Shukla Yajurvēda. It is divided into 14 Kāndas, 100 Adhyāyās, 68 Prapātakās, 436 Brāhmanās and 7179 Kandikās. The tenth Kānda is called Agnirahasya, eleventh is Ashtādhyāyi and Kāndas twelfth to fourteenth are called Parisishta.

Kanva Shatapatha Brāhmana

1. Ekapat, 2. Haviryajya, 3. Udhari, 4. Adharva, 5. Graha, 6. Vājapeya, 7. Rājasūya, 8. Ukhasambharana, 9. Hastighata, 10. Chiti, 11. Sachiti, 12. Agnirahasya, 13. Ashtādhyāyi, 14. Madhyama, 15. Ashwamēdha, 16. Pravargya.



Taittiriya Brāhmana

Taittiriya Brāhmana belongs to Krishna Yajurvēda and is divided into three khandas. It is considered that part of the Kataka Brahmana is also included in this shākha. It has both a mix of mantras and Brahmanas and is composed in poetic and prose manner. It has three ashtakās.

Taittiriya Brāhmana

The Taittiriya Aranyaka is associated with Taittiriya recension of the Krishna Yajurvēda and divided into ten chapters.

It deals with style of fire-brick piling, Mahā Yajnās, recitation of the Vēdas (including sacred thread, daily prayer, sacrifice to the ancestors and the Brahma Yajna), procedures for performing several other hōmās and Yajnās, mantras used in the Pravargya rituals, records of the Pitrimēdha Yajna and the Upanishadic thoughts of the Taittiriya and Mahā nārāyana Upanishad.

Out of the ten chapters, seventh, eighth and ninth chapters are called Taittiriya Upanishad, and tenth chapter is called Mahā nārāyana Upanishad. Taittiriya Aranyaka is not only identified as a sacred text for ritual practices, but also the eternal truths and highest level of philosophical thoughts are mentioned in a symbolic manner.

2. Samavēda Brāhmanās (B-03)

Tāndya Mahā Brāhmana

Tāndya Mahā Brāhmana or Panchavimsa Brāhmana belongs to both Kauthuma and Ranayaniya Shākha of the Sāmavēda. It consists of twenty-five prapāthakās and 347 khāndas.



Tāndya Brāhmana describes about Jyotishtōma, Ukthya, Atirātra, Prakrtis of ekāhas and ahinās, Sōma prayaschittas, Dvodashaha rite, collection of Yajus and Vistutis.

It is famous for ancient legends. According to Sāma vidhāna Brahmana, this work is ascribed to Acharya Tandi.

Shadavimsa Brāhmana

Shadavimsa Brāhmana belongs to Samavēda and is divided into five Prapātakās. It is considered as an appendix to the Panchavimsha Brāhmana and its twenty-sixth prapātaka. It consists of five prapātakās and divided into 7, 10, 12, 7, 12 khandas respectively.

Sāma Vidhana Brāhmana

Sāma Vidhana Brāhmana is associated with Samavēda. It consists of three prapātakās and is divided into 8, 8, and 9 khandas respectively. In Total, there are twenty-five khandas. It deals with abhichārās.

Ārshēya Brāhmana

Ārshēya Brāhmana belongs to Sāma Vēda and is divided into 3 prapātakās. First prapātaka consists of 28 khandas, second prapātaka, 25 khandas and third prapātaka, 29 khandas. Totally, there are 82 Khandas (chapters). This Brāhmana is considered as the Arshanukramani of the Sāmās.



Dēvatadhyāya Brāhmana

Dēvatadhyāya Brāhmana is related to Sāma Vēda and is divided into 3 khandas, having 26, 11 and 25 kandikās respectively. It describes the Chandas (Vēdic metres).

Chāndogya Brāhmana

Chāndogya Brāhmana is divided into ten prapātakās (chapters). Its first two prapātakās (chapters) form the Mantra Brāhmana and each of them is divided into eight khandas (sections). Prapātakās 3 to 10 form the Chāndogya Upanishad.

Samhitōpanishad Brāhmana

Samhitōpanishad Brāhmana is associated with the Sāma Vēda and has 1 prapātaka (chapter) divided into five khandas (sections). It records the Aranya gāna and Sāma gāna of the Sāma Vēda and some of the verses of the Brāhmanās.

Vansha Brāhmana

Vansha Brāhmana belongs to Sāma Vēda and consists of one short chapter. It describes detailing successions of teachers and disciples similar to the Jaimiya Upanishad Brāhmana.

Talavakāra Āraṇyaka (Jaiminiyopanishad Darshana) Brāhmana

Talavakāra Āraṇyaka belongs to Jaimini Shākha of Sāma Vēda. This is only available Āraṇyaka related to Sāma Vēda. It is also known by the name



‘Jaiminiya Upanishad Brāhmaṇa’ or Jaiminiya Talvakaāra Upaniṣhad Brāhmaṇa.’ According to the Mangalācaraṇa of this Āraṇyaka, Jaimini was the teacher of Talavakāra Ṛṣi, this text, therefore, can be regarded as written by Talavakāra, a student of Jaimini. The Āraṇyaka is divided into four chapters (Adhyāya) which are again divided into subsections called Anuvāka and Khaṇḍa.

Talavakāra Āraṇyaka is important for its ancient language, terminology, grammatical forms, and also for its historical and mythological stories (akhyāna) which indicate rituals and beliefs of those times. It describes few religious beliefs which are not found elsewhere, and this attests that Talavakāra Āraṇyaka would be of earlier times. Importance of Om and Gāyatri is described here again and again. Like other Brāhmaṇa texts it does not elaborate rituals in length but gives more space to Sāma-upāsanā. This may be the reason why it is considered as an Āraṇyaka. Through its contents, it looks close to Chāndogya Upaniṣhad.

3. Atharvavēda Brāhmanās (B-04)

Gōpatha Brāhmana

The Gōpatha Brāhmana is associated with the Atharva Vēda and divided into two khandas (chapters), i.e., Pūrvabhāga and Uttarabhāga. The Pūrvabhāga is divided into 5 prapātakās and 135 kandikas and the Uttarabhāga is divided into 6 prapātakās and 123 kandikas.

It is considered that this Brahmana is associated with both Shaunaka and Paippalāda Shākha of the Atharva Vēda.



Upavēdas (4)

The term Upa-Vēda (“applied knowledge”) is used in traditional literature to designate the subjects of certain technical works. Lists of what subjects are included in this class differ among sources. As per the Caraṇavyuha, these are:

Darsanas (6)

1. VAISHĒSHIKA DARSHANA (D-01)

Vaishēshika Darshana is written by Maharshi Kanāda. In this Darshana there are ten Chapters, and, in each Chapter, there are two Sections. Put together in all Chapters there are 370 theorems.

2. NYĀYA DARSHANA (D-02)

Nyāya Darshana is written by Maharshi Goutham. In this Sāstra there are two main parts, (a) Deductive (b) Inductive. To investigate Special theory from Ordinary theory is Deductive. Examining the Special observations and identifying the Ordinary theory is Inductive. This Sāstra is used in discussions of knowledge as a special tool of logic. To find the truth with evidence, some rules are necessary. The correct methods of these rules are given in this Sastra.

This Sāstra is also used as Epistemology. That means discretion of knowledge or the philosophical study of human knowledge. In this Sāstra the following are explained in detail. (i) Picture of knowledge, (ii) Borders of knowledge, (iii) Evidence of knowledge, and (iv) Deciding about Truth and Untruth. In this Sāstra the Author has explained not only about the borders of knowledge but also what is across its borders. Some of the things we will know with our



experience, and some are beyond our experience. To separate these is most essential and this Sāstra gives us the opportunity to analyze and experience it.

3. YŌGA DARSHANA (D-03)

This Yōga Darshana is written by Patanjali Maharshi. According to scholars Patanjali Maharshi also wrote Grammar and Āyurvēda theorems. This Yōga Darshana is divided into four parts viz. (1) Samādhi, (2) Sādhana, (3) Vibhūthi, and (4) Kaivalya.

In Samādhi Yōgam we have 51 theorems. In this part the meaning of Yōga is explained as Samādhi and the author clearly explains the character of Yōga. Resisting the thoughts in the Manassu is called as Samādhi. In this chapter we will learn how to control the mind business and tricks to resist the thoughts. According to the author, one who resists thoughts can know himself (Jēvāthma).

In Sādhana Yōgam we have 55 theorems. In this chapter the author explains several tricks to sustain the practice of Yōga or Samādhi. The reason for all the pains and sufferings in the world are due to ignorance. The author thoroughly explained about ignorance and the results of ignorance as attachment and hatred. Because of these two one gets into the birth and death cycle. Also, in this chapter the difference between Jēvāthma and Prakrithi is explained. Also, this Sādhana Yōga is called Astānga Yōgam because of the eight parts that are explained in this part. These are respectively Yama, Niyama, Āsana, Prānnāyāma, Pratyāhāra, Dhāranna, Dhyāna, and Samādhi.

In Vibhūthi Yōgam the author explained about Samyama and the Siddhi that is obtained to Yōgi because of Samyama. According to the author, until the Yōgi acquires Astānga Yōga, he cannot get Samyama. The Yōgi who attains Samyama can do many miracles and great works in the Universe. But one who



wants to achieve Kaivalya will not get any interest in the magical powers of Samyama. In this Yōgam there are 55 theorems.

In the Kaivalya Yōgam we have 34 theorems. In this chapter the author clarifies about different types of Siddhis and Kaivalya as the last step in the practice of Yōga. In this chapter the author explains how a Yōgi can take the form of different bodies and perform his remaining Karmas.

4. Shānkhya Darsana (D-04)

In this Darshana there are eight chapters. In the ādibhoutika format 25 materials were described. These are Purusha (soul), Prakrithi (nature), Buddhi (Mind), Ahankara (Ego), Panchatanmatra (sound, light, taste, smell, and touch), Ekādasēndriya (5 Jnānēndriyas, 5 karmēndriyas, Manasu, and Chittam), and 5 Panchmahābhūta. There are 8 chapters in this Darshana. This Darshana is written or enunciated by Maharshi Kapila.

5. Pūrva Mimāmsa Darsana (D-05)

This Darshana is written by Maharshi Jaimini. This is the Darshana that has the highest number of theorems (2,644) when compared to other Darshanās. This Darshana explains about Dharma, Dharmi, utilization of Vēda mantras in Yajnas. Explains about different Yajnas and their utilization. This Darshana refers to Vēda as the ultimate testimony and contains twelve chapters.

First chapter gives credibility to Vidhi (Sacred text), Arthavādam (Affirmation), Mantra, Smrithi etc.

Second chapter contains Upōdghātham (Preface), Karmabhēdam (Specifics in Karma), Pramānnāpavādam (Reproach of testimony), Prayōgabhēdam (Difference in approach), and the analysis of these elements.



Third chapter does analysis of Shruthi (Vēda), Linga (Attribute), Vākya (Relation between karma and kriya), Prakarannasthāna (Connection place), Samākhya (Convention), Karma, Prathipatthi, Anārbhyādhitham, Bahupradhānōpakāra Prayājādi Karma, and the Karma of the Yajamān.

Fourth chapter deals with Āmiksha, Dadhya, Vatsa, Juhūparnamayi, Bhāvābhāva, Rajasūya akshadyūt etc.

Fifth chapter contains Shruthi Kramam - Shruthi, Artham, PāTham, Sthānam, Mukhyam, Pravritthi.

Sixth chapter contains eligibility of Karma, eligibility of Dharma, Prāyascittha, Ādhēya, Havanam.

Seventh chapter contains Athidēsham, Athidēshashēsham, Agnihotra, Athidēsha attribute.

Eight chapters contain analysis of Athidēsham in the absence of Prathyaksha Vachana, Athidēsham in the presence of unclear attributes.

Ninth chapter contains details about Uha (imagination).

Tenth chapter contains details of Bādha (pain) in the context of Vēdi.

Eleventh chapter analyzes Tantra.

Twelfth chapter contains Prasangam (discourse), Tantra Nirnnayam (assertion of Tantra), Samucchayam (collection), Vikalpam (illusion).



6. Vēdantha Darsana (D-06)

This Darshana is written by Maharshi Vyasa and is also called “Brahma Sutra”. This Darshana also refers to Vēda as the ultimate testimony. This Darshana completely describes extensively about Brahma (God) and hence the name Brahma Sutra. According to this Darshana, Brahma is the kartha (Maker) for Srushti (Creation), Stithi (Existence), and Laya (Destruction) but not the material cause. According to this Darshana, Brahma is all-pervading, omniscient, omnipotent, without having time and space boundaries. Brahma doesn’t fall into the birth and death cycle and doesn’t undergo health issues. Brahma gives appropriate results for the karma performed by the Jivātma (soul in the human form). Brahma is the ultimate Judge. In this manner this Darshana describes the three fundamental aspects (Brahma, Jivātma, and Prakrithi) of the Universe. This Darshana has four chapters, and each chapter has 4 sections with a total of 555 theorems.

In the first chapter Brahma is the kartha of the Srshti, Sthithi, and Laya of the Universe. In this chapter it is proved that Brahma is Saccitānanda (Sat (Exists) + Chith (conscious) + Ananda (Blissful)), Sarvāntaryāmi (al-pervading), Sarvādāra (Supporter of everything), Sarvaniyantha (Ruler of everything), Aparinnāmi (Doesn’t change).

In the second chapter it is explained that the content in the first chapter is in accordance with Smrithi and can be proved with logic. In this chapter the production of Indriyas (Senses) for living beings is described.

In the third chapter the Gathi (path) of Jiva (Soul), Svapna (Dream), Jagrath (Awaken state), and Shushupthi (Deep Sleep) are described as the karma results that are given by Ishavara (God).



In the fourth chapter practicing the tools for acquiring Brahma Jnāna (knowledge), Dēvayāna (Path of Dēvās), Pithriyāna (Path of Gurus, Parents, and Scholars), Mōkshaprāp̥thi, and its form are explained and proved.

Upanishads (10)

1. Ēsopanishad (U-01)

This Upanishad is the 40th chapter of Yajur Vēda and is also called Mantropanishad, and vājasanēyōpanishad. Since it is the last chapter of Yajurveda, it is also called as Vēdānta. This Upanishad is about Jēvāthma and Paramāthma.

2. KĒNĀPANISHAD (U-02)

It is heard that there are many branches of Sāma Vēda. Among these branches one of them is “Thalavakāra”. In this there are nine chapters. Kēna is the last Chapter.

3. Katopanishad (U-03)

Introduction: Uddalaka is a Rishi with different names like Vājashrava, Goutham etc. He had a son named Nachikētha also referred to as Ouddalaka, Ārunni etc. Uddalaka performs SarvaMedha Yagna which is also called as Vishwajith. After the Yagna he donates whatever he has with him. His son Nachikētha asks his father to whom he will donate him to. Uddalaka ignores him three times but at last he says that he will donate him to Mruthyu. In Sanskrit the meaning of Mruthyu is death, Yama, Kal and Āchārya. Here Uddalaka refers to Āchārya and not death. The proof that Mruthyu refers to Āchārya is given by the Atharva Vēd Mantra given below.



आचार्यो मृथ्युर्वरणः सोम ओषधयः पयः
जीमूता आसन्त्सत्त्वानस्तैरिदं स्वाराभृतम् || 11.5.14||

In olden days, people in India used to send their children to Gurukul (Boarding School) where the Āchārya and the education became the father and mother for the kids. Since they stay away from their original parents for a long time, sending the children to Gurukul was considered as Mruthyu. Therefore, the word Mruthyu in this Upanishad refers to a particular person but not death.

4. Prashnōpanishad (U-04)

First Prashna (Question)

1. Sukēsha (Bharadvājā's son), Shibi Kumara, Sathyakāma, Gārgya (Sourya's son), Koushlya (son of Ashwala), Vydarbhi (son of Vidarbhi and belonging to Brrugu Gōthra), and Kabandhi (son of Kātyāyana) approached Maharshi Pippala with lamps in their hands in order to acquire the knowledge of Brahman.

2. Then Maharshi Pippala asked them to stay in his Āshrama for a year and do penance with Brahmacharya and Shraddha. After that they should ask any questions of interest and he would reply to whatever he knows.

3. After one-year Kabandhi approached Maharshi Pippala and said, “Swāmi, due to whom these people, the entire living beings and matter is born?”

5. Mundakopanishad (U-05)

This Upanishad is supposed to belong to Atharva Vēda. This Upanishad is all about Brahma Vidya. It is believed that Brahma Vidya which appears in this Upanishad is originally taught by Maharshi Brahma to Atharva, then Atharva to Angira, then Angira to Sathyavahana, then Sathyavahana to Angirasa and then



finally Angira to Shounaka. But no one knows who the actual author of this Upanishad is.

This Upanishad is divided into three main parts and each part is named as Mundaka. Each Mundaka is again divided into two sections. Put together there are 64 slōkās in these six sections.

In the first Mundaka first section, the names of all those Rishis who propagated Brahma Vidya and their order is given. The two basic Vidyas (Apara and Parā) necessary for acquiring knowledge of Brahma and the difference between the two Vidyas and their use is explained. Methods of acquiring Brahma Vidya and creation of the Universe are explained in a general way.

In the second section of first Mundaka, all about Apara Vidya is given and the direction to get Mukthi (salvation) is given. The methods of implementing Apara Vidya and the results that will be obtained due to Apara Vidya are explained.

In the first section of second Mundaka, all about Prakrithi (nature) and creation from Prakrithi is explained. Also, in this section the description of the God's form and Vishwa Rūpa is given. In the second section of the second Mundaka methods of invoking and visualizing (with Buddhi not with eyes) God are explained.

In the first section of the third Mundaka, the difference between Jiva, Ishwar and Prakrithi is explained. Also, the benefits of acquiring Ishwar by Jiva are explained. In the second section of the third Mundaka, the characteristics of obtaining Ishwar with the help of Jnana and Bhakthi are explained. In this section how the Athma (soul) will travel through Mukthi and come back to life is explained.



6. Māndūkya Upanishad (U-06)

This Upanishad is from the Māndūkya branch of Atharva Vēda written by Rishi Māndūkya. This is the smallest among all Upanishads. Only twelve slōkās are present in this Upanishad.

7. Itharey Upanishad (U-07)

This Upanishad belongs to Rigvēda's Aranyaka part. In this Upanishad there are three chapters. First chapter contains the description of the creation of materials and living bodies. Explanation of entry of the soul in the human body and the purpose of human life is given. In the second chapter the detailed description of human feelings in the womb of the mother is explained. In the ninth month the soul realizes the difficulties he/she is facing, and the karma done in the past life. The soul then takes resolution to exit this birth and death cycle and the path to attain bliss is described. In the third chapter the properties of God and Soul are explained in detail.

8. Thythirīy Upanishad (U-08)

This Upanishad is internal to "Taithirīya" branch of Yajur Vēda. In this Upanishad there are three chapters. First is "Siksha" that gives the practices that humans should follow for a blessed life. In the second chapter the necessary practices and methods are given. Third chapter is questions and answers pertaining to bliss.

9. Chāndogya Upanishad (U-09)

Those who chant Chandass are called Chāndogya. Vēdas contain chandass such as Gāyatri, Ushnnik, Anustup, Brhathi, Pamkti, Trishtup, and Jagathi etc. Mainly this Upanishad is used by Sāma Vēda chanters. In this Upanishad we



will find different subjects, upāsana, explanation of the words “thathvamasi” etc.

10.Brihadāranyakopanishad (U-10)

This Upanishad is obtained from Rishi “Āditya” and belongs to Sukla Yajurvēda. This Upanishad is in prose form and explained by Rishi Vājasanēya Yājñavalkya. There are six chapters in this Upanishad. First chapter has six brāhmanās, second chapter has six brāhmanās, third chapter has nine brāhmanās, fourth chapter has six brāhmanās, fifth chapter has fifteen brāhmanās, and the sixth chapter has five brāhmanās. Total prose stanzas are 415 in this Upanishad. This Upanishad consists of Sṛṣṭi (Creation), Mruthyu (Death), Prāṇa (Vitals), Brahman, and Madhu Vidya. Information is in the form of discussion and stories.

Literature (22)

1. Rāmāyana (L-01)
2. Maha Bharatha (L-02)
3. Brahma Purāṇa (L-03)
4. Padma Purāṇa (L-04)
5. Vishnu Purāṇa (L-05)
6. Shiva Purāṇa (L-06)
7. Bhagavata Purāṇa (L-07)



8. Nārada Purāṇna (L-08)
9. Markandēya Purāṇna (L-09)
10. Agni Purāṇna (L-10)
11. Bhavishya Purāṇna (L-11)
12. Brahma Vaivārtha Purāṇna (L-12)
13. Linga Purāṇna (L-13)
14. Varāha Purāṇna (L-14)
15. Skānda Purāṇna (L-15)
16. Vāmana Purāṇna (L-16)
17. Kūrma Purāṇna (L-17)
18. Matsya Purāṇna (L-18)
19. Garuda Purāṇna (L-19)
20. Brahmānda Purāṇna (L-20)
21. Manu Smruthi (L-21)
22. Bhavad Geetha (L-22)



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1	Siksha (VE-01)	12
2	Astadyayi (VE-02)	24
3	Complete any three Upanishads (U-01 to U-10)	48
4	Complete three Darsanas that includes Vaisheshika (D-01) and Nyaya (D-02)	48
5	One of the following five with research in 50+ related v̥edic mantras-based Ph.D. Domain a. Research work from one of the Brāhmanās (B-01 to B-04) b. Research work from one of the Upavēdas (UV-01 to UV-04) c. Research work from one of the Literature (L-01 to L-22) d. Complete research work from one of the research papers from Vedas WIKI (V-01 to V-04)	144
6	DISSERTATION	48
	Total	276

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Addendum

Books

Online Courses provided by the University of Applied Vedic Sciences and any other source as described from time to time.

References

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