Student Handbook
University of Applied Vedic Sciences (Online)

university of
applied vedic sciences
{online}

Rigvēda (10.90.9)

देवता - पुरुषः   ऋषिः - नारायणः

छन्दः - अनुष्टुप्   स्वरः - गान्धारः

तस्मा॒द्य॒ज्ञात्स॑र्व॒हुत॑ ऋच॒ः साम॑नि जज्ञिरे ।

छन्दा॑ंसि जज्ञिरे॒ तस्मा॒द्यजु॒स्तस्मा॑दजायत॥९॥

सत् = The one who has no death, चित् = Who is ever knowledgeable, who does not have even an iota of ignorance, आनद = 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, (छंदांसि) Atharvaveda (जज्ञिरे) born. (तस्मात्) from that Brahma (यजुः) Yajurveda (अजायत) were born.

Table of Contents

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, Darshanas, 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 **Shikshā** (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 **Darshan**ās 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 - Vēdic Authority

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 Maharshi 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, Chandas or Mantras.

Courses

Vēdangas (6)

1. Shikshā (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. AshTādhyāyi (VE-02)

AshTādhyāyi is the Vyākaranna (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), Vyākaranna is praised as follows:

देवता - अग्निः सूर्यो वाऽपो वा गावो वा घृतं वा ऋषिः –
वामदेवः छन्दः - भुरिक्पङ्क्तिः स्वरः – पञ्चमः
चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।

त्रिधा॑ ब॒द्धो वृ॒ष॒भो रौरवीति म॒हो दे॒वो मर्त्या॒ँ आ वि॑वेश॥३॥

If Vyākaranna is considered as a "वृ॒ष॒भ" (Ox) then it has four शृ॒ङ्गा॒ (horns) – nāma (noun), Ākhyātha (verb), Upasarga, and Nipātha. It has three "पादा॒" (feet) – Varthamāna (present), Bhūta (past), Bhavishyath (future). It has two "शी॒र्ष॑" (head) – Sup and Ting. It has "स॒प्त हस्तां॑सो" (seven hands) – seven Vibhaktis. The Svarūpam of Vyākaranna is fixed in the "वृ॒ष॒भ" (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 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 these 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. Nighantu/ Niruktham (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 Vyākaranna. 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), Chandas (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) Uttarachika. 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 deal with Soma Sacrifice (fire sacrifice ritual) and in the last two panchikās describe 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 padapāta, kramapātha 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 the 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 the 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 mixture of mantras and Brahmanas and is composed in poetic and prose manner. It has three ashtakās.

Taittiriya Aranyaka

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

It deals with style of fire-brick pilling, 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, Dvadashaha 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 Shakha of Sāma Vēda. This is only available Āraṇyaka related to Sāma Vēda. It is also known by the name 'Jaiminīya Upanishad Brāhmaṇa' or Jaiminīya Talvakāra Upaniṣhad Brāhmaṇa.' According to the Mangalācaraṇa of this Āraṇyaka, Jaimini was the teacher of Talavakāra Ṛiṣhi, 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 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.

Darsanas (6)

1. **VAISHĒSHIKA DARSHANA (D-01)**

Vaishēshika Darshana is written by Maharshi Kānva. 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 Darsarna (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, Juhūparnnamayi, 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.

Eighth chapter contains 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 Srshti (Creation), Sthithi (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 Srushti, Sthithi, and Laya of the Universe. In this chapter it is proved that Brahma is Satchitānanda (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), Mōkshaprāpthi, 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 Yajurvēda, it is also called as Vēdānta. This Upanishad is about Jēvāthma and Paramāthma.

2. KĒNŌPANISHAD (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 मृथ्युर्वरुणः सोम ओषधयः पयः
जीमूता आसन्त्सत्वानस्तैरिदं स्वाराभृतमू || 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 (Bharadwājā'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 Brahmam.

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. Māndūkyopanishad (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. Ithareyopanishad (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. Thythirīyopanishad (U-08)

This Upanishad is internal to "Taithiriya" branch of Yajur Vēda. In this Upanishad there are three chapters. First is "Shikshā" 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 Chandas are called Chāndogya. Vēdas contain chandas 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 Yājnavalkya. 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 Srushti (Creation), Mruthyu (Death), Prānna (Vitals), Brahmam, 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 Purānna (L-03)

4. Padma Purānna (L-04)

5. Vishnu Purānna (L-05)

6. Shiva Purānna (L-06)

7. Bhagavata Purānna (L-07)

8. Nārada Purānna (L-08)

9. Markandēya Purānna (L-09)

10. Agni Purānna (L-10)

11. Bhavishya Purānna (L-11)

12. Brahma Vaivartha Purānna (L-12)

13. Linga Purānna (L-13)

14. Varāha Purānna (L-14)

15. Skānda Purānna (L-15)

16. Vāmana Purānna (L-16)

17. Kūrma Purānna (L-17)

18. Matsya Purānna (L-18)

19. Garuda Purānna (L-19)

20. Brahmānda Purānna (L-20)

21. Manu Smruthi (L-21)

22. Bhagavad Geetha (L-22)

Ph.D. and Certification Programs

We offer two programs - (A) Doctorate / Ph.D. in Applied Vēdic Sciences and (B) Certification Course in Vēdas and Shāstrās.

A. Doctorate/Ph.D. in Applied Vedic Sciences

You can take your education to the next level with a doctorate in Applied Vēdic Sciences. After earning this degree, you may choose to put your education into practice in real Vēdic life.

Coursework often helps students grow not only academically, but also spiritually. Topics covered include research in Upanishads, Darshanas, Ayurvēda, Dhanurveda, Gandharvaveda, Shilpavidya or Arthava Veda, Sri Ramayana, Mahabharata, Puranna, Brahmana, Aranyaka, Bhagavad Gita, Manu Shastra, spiritual disciplines in accordance with the four Vēdas given in the course catalog.

All promises of student support are subject to students making satisfactory academic progress, as determined by their programs of study.

These are the general requirements for the Doctor of Philosophy:

ADMISSION: The candidate must be formally admitted to his or her degree program.

MINIMUM QUALIFICATIONS: The normal minimum qualification for the Ph.D. program in Applied Vēdic Sciences is high school completion. Depending on the qualification the candidate acquired prior to joining the Ph.D. in Applied Vēdic Sciences, some courses may be exempted.

ADVANCEMENT TO CANDIDACY: A student is advanced to candidacy for the Ph.D. when he or she has completed satisfactorily all the requirements, departmental and general, requisite to beginning work on the dissertation. Candidacy is determined by the department or program of study and certified by the Registrar. All departments require a preliminary examination before advancing any student to candidacy. All departments also require a final examination or defense. The examination is conducted by professors in the department and by such other members of the faculty as may be appointed.

DISSERTATION: The candidate must present a dissertation on a topic related to his or her area of specialization that presents the results of original research and gives evidence of excellent scholarship. His/her research work must be published in a peer reviewed journal as suggested by the Department. The dissertation must be approved by the professor or committee under whose direction it is written and by the Graduate Council. All requirements for the Ph.D. must be completed within five years after advancement to candidacy.

If a faculty member working with a doctoral student leaves the University of Applied Vedic Sciences (UAVS) for any reason before that student has completed his or her degree requirements, it may not always be possible for that faculty member to continue working with the student as an advisor. In such cases, departments will work with students to help them locate a new advisor.

Individual departments and programs may have additional requirements regarding the number of courses to be taken, proficiency in foreign languages, special examinations, and theses. The candidate must defend his/her

dissertation in front of a committee/panel (minimum 5 members) selected by the candidate and get approved. The department should be consulted for specific information.

#	Courses in Ph.D. in Applied Vedic Sciences	Credit Hours
1	Shikshā (VE-01)	12
2	AshTādhyāyi (VE-02)	24
3	Complete any three Upanishads (U-01 to U-10)	48
4	Complete three Darshanas that includes Vaisheshika (D-01) and Nyaya (D-02)	48
5	One of the following 4 with research in 50+ related vēdic 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**

DIRECTIONS

Start with any course and complete it. Take the examination and get certified in that course. Mandatory courses must be completed and passed (test will be very basic in nature and not a rigorous testing) while pursuing the candidate's choice of the Vēdic Project designed by Dr. Venkata Chaganti from Veda Mantras. The aim of the Vēdic Project is to do something that is useful to the

society either academically or for self. Ph.D. will be awarded after the following requirements are met.

- Pass in Mandatory courses
- Publish at least one peer reviewed article on the required topic
- Acquire total of 276 credits in 5 years to achieve Doctorate / Ph.D. in Applied Vedic Sciences

B. Certification Course in Vēdas and Shāstrās

In case you were not able to complete the Doctorate / Ph.D. program in Applied Vedic Sciences, but you have completed minimum credits of 48 to 81 based on the type of course you have selected, you can earn Certificate Course in Vēdas and Shāstrās.

Please note that the Courses are provided depending upon the faculty's availability and fulfilling the requirements for completing certain courses.

Scheduled Fees for 2023

#	Fees	Amount
1	Application Fee	$25
2	**Ph.D. in Applied Vedic Sciences** Smallest unit of payment is for 3-credit hours. Each 3-credit hours is $99 Ph.D. in Applied Vedic Science is a total of 276 credit hours 276 credit hours = 92 units (92 * 3 = 276) Fee to cover 92 units (276 credit hours) = 92 * $99 = $9,108	$9,108
3	**Certificate course in Vēdas and Shāstrās** Smallest unit of payment is for 3-credit hours. Each 3-credit hours is $99 Certificate courses in Vēdas and Shāstrās is a total of 48 to 81 credit hours based on the types of courses selected. 48-credit hours = 16 units (16 * 3 = 48) 81-credit hours = 27 units (27 * 3 = 81) It can cost from $1,584 (16 * $99) to $2,673 (27 * $99)	$1,584 to $2,673
4	**To Order digital or printed Certificate**	$25 (digital) + any shipping (for paper copies)

Stipend and Scholarships

Stipend: There are opportunities for eligible students depending upon the research work done. This totally depends upon the research work opted by the student and fulfilling the requirement of the university.

Scholarships: There are organizations that provide scholarships in Vedic studies. We will try to guide you to acquire the scholarship, but it depends upon the student's progress and fulfillment of the scholarship providing the organization's requirements.

University Discount: Depending upon the fulfillment and satisfactory progress of the student, the University of Applied Vedic Sciences may provide up to 40% discount in the fees.

Rules and Regulations

Trust in God: Every person who joins the University of Applied Vedic Sciences must believe in God and must believe in Vedas.

Non-Disparagement: During and after the term of Student's program with the University, Student shall not defame or disparage (with ill intent or a reckless disregard for the truth) the University, its departments, directors, employees, instructors, customers, and business partners including, without limitation, statements made by Student or at Student's direction, with Student's knowledge or involvement, in Student's name, anonymously, under a pseudonym, or on Student's behalf.

Confidentiality: "Confidential Information" means confidential information or trade secrets relating to the University, including, without limitation, information related to business and operating plans or strategies, acquisitions, financial information, market analyses, personnel, contractors, service providers, compensation, know-how, customer and supplier lists and relationships, product plans, research and development, inventions, processes, methodologies, techniques, specifications, algorithms, formulas, technologies, hardware configurations, software and software development, engineering, testing, all non-public proprietary, confidential, or trade secret information in oral, written, electronic, or other form, and any confidential information the University has received and, in the future, will receive from third parties subject to a duty on the University's part to maintain the confidentiality of such information or to use it only for limited purposes.

Academic Integrity: Academic credit awarded to an individual should represent the work of that individual. Therefore, students at University of Applied Vedic Sciences are expected to produce their own original academic work. Collaboration or assistance on academic work to be graded is not permitted unless explicitly authorized by the course instructor(s). The citation of all sources is required. When collaboration or assistance is permitted by the course instructor(s), the acknowledgement of any collaboration or source of assistance is likewise required. Failure to do so is dishonest and is the basis for a charge of cheating, plagiarism, or unauthorized assistance. Such charges are subject to disciplinary action.

Non-Competition: During Student's participation within the University and for a period of six (6) months following the termination or completion of Student's program for any reason (voluntary or involuntary), Student may work, with the permission of the University.

Non-Solicitation: During Student's tenure within the University and for a period of six (6) months following the completion or termination of Student's studentship for any reason (voluntary or involuntary), Student shall not directly or indirectly (on University's own or in combination or association with others, and whether for Student's own benefit or for the benefit of other persons or entities) engage in activity which involves or could result in the actual or potential termination of the University's relationship with or the solicitation, hiring, or engagement of any person or entity who is, at that time, or was, within the last twelve (12) months of Student's participation within the University, as a student, instructor, consultant, or independent contractor of the University.

Enforcement: Nothing in this Agreement is intended to violate any law or shall be interpreted to violate any law.

Entire Agreement: No modification of or amendment to this Agreement will be effective unless in writing and signed by Student and an authorized University representative. Student has not relied on any oral, written, or other representation by any University representative concerning the subject matter of this Agreement that is not expressly stated herein and that the terms of this Agreement are fully stated herein.

Waiver: Any waiver or failure to enforce a provision of this Agreement on one occasion will not be deemed a waiver of other provisions or a waiver on another occasion.

Authority: Student acknowledges and agrees that damages will not be an adequate remedy in the event of a breach of any of Student's obligations under this Agreement. Students therefore agree that the University shall be entitled (without limitation of any other rights or remedies otherwise available to the Company and without the necessity of posting a bond) to obtain an injunction

from any court of competent jurisdiction prohibiting the continuance or recurrence of any breach of this Agreement.

Acknowledgement: Nothing in this Agreement shall be construed to in any way terminate, supersede, undermine, or otherwise modify the "at-will" status of the employment relationship between the Company and the Employee, pursuant to which either the Company or the Employee may terminate the employment relationship at any time, with or without cause, and with or without notice.

Addendum

Books

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

References

www.vedas.wiki, www.vedas.us, www.vedas.world, www.vedasworld.org and any other references given from time to time.

Required Public Notices:

1. 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.

2. Student Complaints: The Licensure Division of the University of North Carolina General Administration serves as the official state entity to receive complaints concerning post-secondary institutions that are authorized to operate in North Carolina.

If students are unable to resolve a complaint through the institution's grievance procedures, they can review the Student Complaint Policy (PDF) and submit their complaint using the online complaint form at https://studentcomplaints.northcarolina.edu/form or to the following mailing address:

> North Carolina Post-Secondary Education Complaints
> c/o Student Complaints
> University of North Carolina System Office
> 223 S. West Street, Suite 1800, Raleigh, NC 27603