

# Gujarat Technological University, Chandkheda, Ahmedabad

## Syllabus for MA in Hindu Studies

2 Years (4 Semester) Full-Time Programme

### COURSE CONTENT / SYLLABUS

<b>Pre-requisites for the Course</b>	<b>Graduate in any discipline</b>
<b>Course Code</b>	<b>14</b>
<b>Course Type</b>	<b>Core 1 to 16</b>
<b>Credit</b>	<b>04 (Each subject) Total 80 Credits</b>
<b>Contact Hours</b>	<b>10 hours per week (including 2 hr consultation/tutorial)</b>
<b>Course focussing on</b>	<b>Employability (Y), Entrepreneurship (Y), Skill Development (Y), Knowledge of Indian Traditions (Y)</b>
<b>Relevance of course to</b>	<b>Local, National, Regional and Global level</b>
<b>Evaluation Method:</b> <ul style="list-style-type: none"><li>• Mid Semester Exam - 30 marks</li><li>• Sessional Evaluation (Review Articles/Term paper and presentations/Projects) - 20 marks</li><li>• End Semester Exam - 100 marks</li></ul>	<b>Teaching Methods:</b> The pedagogical approach would involve classroom lectures accompanied with use of power points and videos wherever required. Special guest lecture (through ICT tools like Skype and in person) by experts in the field will also be organised as part of the course from time to time. Classroom teaching will also include group discussion and presentations by the students. Students will be encouraged to do a regular reading of the important books, book chapters and journal articles related to Indian knowledge system.

## **Programme Outcomes**

**PO1 - Comprehensive Understanding of Indian Knowledge Systems:** Post Graduates will demonstrate a comprehensive understanding of foundational Vedic knowledge, Indian philosophical heritage, and the influence of Hindu views on life, philosophy, and culture.

**PO2 - Critical Analysis and Comparative Studies:** Post Graduates will possess the skills to critically analyse and compare ancient Indian traditions and philosophies with Western discourses, fostering a nuanced understanding and enabling informed cultural dialogues.

**PO3 - Language Proficiency and Interpretation:** Post Graduates will attain foundational proficiency in Sanskrit and interpret basic texts, facilitating a deeper understanding of ancient Indian literature, philosophy, and cultural nuances.

**PO4 - Artistic and Architectural Appreciation:** Post Graduates will gain an appreciation for Indian sculptural art, temple architecture, and performing arts, contributing to the preservation and understanding of India's artistic heritage.

**PO5 -** These program outcomes aim to equip Post Graduates with a holistic understanding of India's cultural, philosophical, artistic, and historical legacy, enabling them to appreciate, preserve, and apply these insights in various professional, academic, and cultural contexts.

**PO6 - Application of Ancient Concepts in Modern Contexts:** Post Graduates will be capable of applying knowledge of ancient Indian rituals, philosophical principles, and cultural concepts to contemporary contexts, fostering relevance and adaptability.

## **Programme Specific Outcomes (PSO)**

**PSO1 -** These program-specific outcomes focus on the specialized knowledge, skills, and perspectives gained through the study of Indian Studies, emphasizing a deep understanding of India's cultural, philosophical, linguistic, and historical heritage.

## Subject wise Syllabus

### Semester I

#### Core – I (4 Credits)

#### Vedic Tradition and its Fundamental Concepts

**Course Description:** This is a unique course that will introduce students with rich heritage of the Vedic knowledge system which is the root of all knowledge. To the manner in which thinking about international security and conflicts have been impacted as a result of advances in science and technology. Now with the emphasis on IKS in NEP 2020, It has provided an opportunity to introduce this programme and in near future, the demand will grow more and faster. Because of India's rapid emergence as an economic, military, technological, and cultural power on the global stage, the consequential heightened interest in Hindus and their civilization has consistently increased. . The course will focus on different areas namely, Yajna Vedic literature, tatva vimarsha, and preliminary ritualistic procedure to perform Vedic Rituals.

**Relation to**

**Veda, Vedic literature, Samhitas, Yajna  
Vedic Exegesis**

#### **Course Objective:**

The course aims to enable students:

- Develop a good understanding of foundational **principles** underlying Hindu civilization, society, and culture
- Develop a good understanding of **analytical methods** through which knowledge, is analyzed and processed.
- These methods fall in two categories: an analytical approach, and critical thinking.
- Inculcate a very good understanding of Hindu **Practices**

#### **Learning Outcomes :**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** through which knowledge, is analyzed and processed.

LO 2 – Achieve a good understanding of foundational **principles** underlying Hindu civilization, society, and culture.

LO 3 – Acquire knowledge of various interrelated sources of the Indian knowledge system

#### **Course Outcomes :**

CO1: Acquire a deep understanding of the foundational Vedic knowledge system.

CO2: Apply knowledge of Yajna, and ritualistic procedures in modern contexts.

CO3: Master the procedural aspects of Vedic rituals and their relevance.

## Course Content – Core -I

### Unit 1 Vedic Tradition and its Fundamental Concepts

- Veda and its Meaning, Etymology, Synonyms and Various Traditions
- Veda, Vedatrayi, Samamnaya, Nigama, Swadhyaya and Their Oneness
- The Nature of Rishi, Deities and Meter
- Various Recensions of Vedic Samhitas
- Veda : Mantra, Brahmana, Aranyaka and Upanisada

### Unit 2 Yajna and Istis

1. .Kanya and Nishkama Yajna
2. Agnihotra and Sandhyopasana
3. Science of Agnisala, Five types of Fires and Yajnasalas (Yajna Maṇḍapa)
4. Concept of Ṛta, Satya, Diksa, Tapa and Yajna
5. Concept of Good and Evil in Veda (Sin-Virtue, Rit-Anṛta, Heaven-Hell etc.)
6. Nature of the Viniyoga - Ṛṣi, Deity, Meter and Application

### Unit 3 Yajna Mimamsa

1. Vedic theology according to Yaska (Nirukta)
2. Outcome of Vedic Yajnas - Apurva
3. The Concept of Deity, Polytheism, Monotheism and Monism

### Unit – 4 Significant traditions of Vedic Exegesis

1. Universal Relevance of the Veda
  - a. Personality Development through Vedic literature
  - b. Society depicted in Vedas.
  - c. Rasta Sukta of Rigveda (1.8) and Yajurveda(22.22) , Atharvaveda(3.30- 1 to 7)
2. Vedic Nirvachan: Ritualistic, Spiritual and Others
3. Environmental Science of Veda

### Project: ( Credit :2) Vedic Rituals and Procedures

#### REFERENCE BOOKS:

1. J Gonda, Change and Continuity in Indian Religion, London, 1965
2. J Gonda, Dual Deities in the Religion of the Veda, London, 1974.
3. Poddar K R, Sacrifice in the Rigveda, Bharatiya Vidya Bhawan, Bombay, 1953. Te
5. Venkat Subiah, Vedic Studies Vol. I, Mysure, 1932.
6. A. C. Das, Rigvedic Culture, Cosmo Publications India, Calcutta, 2003.
7. G. C. Tripathi, Communication with God, New Delhi, 2009.
8. K. Chattopadhyaya, Vedic Religion, Dept. of Philosophy and Religion, BHU, Varanasi.

## Core – II (4 Credits)

### Bharatiya Tattva-Vimarsa

**Course Description:** This is a unique course which will introduce students rich heritage of Bharatiya Tattva – Vimarsa. This provides opportunity to the students to know about the ancient tradition of Indian philosophy. The subject will focus on different areas namely, tattva vimarsha, The concept of atma, Hindu genealogy and geographical concept and many other Vedic concepts and traditions.

**Relation to**

**Veda, Vedic Traditions and concepts.**

#### **Course Objective:**

The course aims to enable students:

- Develop a good understanding of foundational **Vedic principles** underlying Hindu civilization, society, and culture
- Develop a good understanding of **analytical methods** through which knowledge, is analysed and processed.
- These methods fall in two categories: an analytical approach, and critical thinking.
- Inculcate a very good understanding of Hindu **Practices**

#### **Learning Outcomes :**

On completion of the course students will be able to :-

LO 1 –Develop a good understanding of **analytical methods** through which knowledge, is analyzed and processed.

LO 2 – Achieve a good understanding of foundational **principles** underlying Hindu civilization, society, and culture.

LO 3 – Acquire knowledge of various interrelated sources of Indian knowledge system

#### **Course Outcomes :**

CO1: Attain in-depth knowledge of Indian philosophical heritage.

CO2 : Understand the philosophical foundations through Tattva Vimarsha.

CO3 : Examine the historical and cultural roots of Hindu tradition.

CO4 : Gain insight into the profound concept of Atma, Maya & Brahma in Hindu philosophy.

## **Course Content – Core -II**

### **UNIT-I Introduction To Tattva-Vimarsa**

1. Hindu: Genealogy and Geographical Concept
2. Hindu: Views of Bharatiya Manishis and Foreign Scholars
3. Bharatiya Jnana Parampara (Shaddarshan) and its Acharyas.
4. The Nature of Padartha/tattva (Time &Space), Pancha-Mahabhuta in All Bharatiya Traditions
5. The Concept of Atma and Similarities in Atmatattva Across Traditions

### **UNIT-II Tattva-Vimarsa-1**

1. Parallel Sovereignty Principles (Defining self)
  - a. Self-definitions: Vak-Sukta, (Indro-Mayabhiprurupamiyate)
  - b. Ardhanariswara from Kashmir-Shaivadarsana, Brihadaranyaka Upanisad (1.4.3)
2. Shakti and Praktri Principles and Relationship with Stri and Devis
3. Soundarya-Lahari : Overview

### **UNIT-III Tattva-Vimarsa - 2**

1. a. The Principle of Oneness in Vedic Traditions as the Basis of Swikaryata of Opposites
  - b. Principle of Interconnectedness in Nyaya & Vaisesika Traditions
2. Infinite Knowledge and Emergence of Humility: (Nasadiya-Sukta, Jain-Bauddha-Sikh texts)
3. Oneness in Vocabulary: Multiple Terms for Same Entity (e.g. Vishnu, Buddha, sun)

### **UNIT-IV Tattva-Vimarsa -3**

1. The Tattvika Position on Varna: Purusa-Sukta, Brhadaranyaka Upanisad & Manisapanchaka
2. The Principle of Oneness as the Foundation for Universal Equality and Respect
3. Rajdharma as depicted in Yagnavalkya Smruti.
4. Acceptance of Reason, Not Intolerance/Violence/Terrorism (Vaidika/Jain e.g. Jinadatta Suri, Sikh position)

### **REFERENCE BOOKS**

1. Baldev Raj Sharma, The Concept of Atman in the Principal Upanisads: In the Perspective of the Samhitās, the Brāhmanas, the Aranyakas and Indian Philosophical System, Dinesh Publications, Jalandhar-144008, 1972
2. Dipti Sharma Tripathi, Facets of Indian Heritage, New Bharatiya Book Corporation, Delhi, 2008
3. Pushendra Kumar, The Tantras and Their Impact on Indian Life, VidyanidhiPrakashan, Delhi, 2004

4. Arvind Gupta & Arpita Mitra, Relevance of India's Ancient Thinking to contemporary Strategic Reality, Vivekanand International Foundation & Aryan Books International, New Delhi, 2020.
5. S. Radhakrishnan, Maitryupaniṣad, The Principal Upaniṣads, Harper Collins Publishers, Noida, 2016
6. S. Radhakrishnan, Taittiriyoṣad, The Principal Upaniṣads, Harper Collins Publishers, Noida, 2016
7. S. Radhakrishnan, Subala Upaniṣad, The Principal Upaniṣads, Harper Collins Publishers, Noida, 2016
8. Ramasankara Tripathi, Samkhya Karika, Chaukhaba Krishnadas Academy, Varanasi, 2015
9. Dayananda Bhargava, Tarkabhaṣa- Yasovijaya, Motilal Banarasidas, 1973
10. N.G. Dongre, Vaisesika Gaṇitiya Paddhati, Varanasi, S.S.V., 1965
11. Stephen H. Philips, Classical Indian Metaphysics, Motilal Banarasidas, Delhi, 1997
12. Jadunath Sinha, Indian Realism, Kegan Paul, London, 1938
13. P.K. Mukhopadhyaya, Indian Realism, K.P. Bagchi Calcutta, 1984
14. Vaiśesika Philosophy, Sanskrit Series 22, reprinted in 1962
15. Gangadhar Kar, Tarkabhaṣa Vol– II, Gangadhar Kar, Mahabodhi Books, Kolkata, 2014
16. Gopinath Bhattacharya, Essays in Analytic Philosophy, Mahabodhi Books, Kolkata, 2014
17. Betty Heimann, George Allen, Facets of Indian Thought, Unwin Ltd, London, 1964
18. Macdonell, A. A., Vedic Index of Names and Subjects, Vol – I, London, 1912.
19. Macdonell, A. A, Vedic Mythology, University of Toronto, Strarssburg, 1897.
20. Max Muller, Sacred Book of the East, OUP, 1885.

### Core – III (4 Credits)

#### Politics and Economy in Hindu Darshan

**Course Description:** This paper will introduce students to the Hindu view of life, Hindu concept of cosmos, Time and Space and Ancient social and Political Structure and Concepts related to war, trade, commerce, policies and concept of justice in ancient India. This will increase the understanding of ancient Indian systems which provided a sound and secure society.

**Relation to**

**Various concepts of Rajdharma, Justice, Foreign policies and the revenue system.**

**Course Objective:** The course aims to enable students:

- Develop a good understanding of foundational **concepts and policies** underlying Hindu civilization, society, and culture
- Develop a good understanding of the **polity and economy** of ancient India through which students can learn and adopt useful processes. These methods fall in two categories: an analytical approach, and critical thinking.
- Inculcate a very good understanding of Hindu **Practices**

**Learning Outcomes:**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** through which knowledge, is analyzed and processed.

LO 2 – Achieve a good understanding of foundational **principles** underlying Hindu civilization, society, and culture.

LO 3 – Acquire knowledge of various interrelated sources of the Indian knowledge system.

**Course Outcomes :**

CO1 : Gain profound knowledge of the Hindu view of life, encompassing philosophical and cultural aspects.

CO2 : Explore and comprehend the social and political structures of ancient India, including governance and societal norms.

CO3 : Analyze Hindu perspectives on war, trade, and commerce, understanding cultural and ethical considerations.

CO4 : Acquire knowledge of justice concepts in ancient India, including legal systems and ethical considerations.



## Course Content – Core -III

### UNIT-I Hindu Darshan

#### Introduction to Hindu View of Life

- Individual, society and nation - Concept of family
1. Hindu Conception of Cosmos
  2. Foundations of Hindu Darshan
  3. Hindu System of Social Stratification-
  4. Essence/Elements of spirituality in hindu /sanatan dharma.

### UNIT-II Hindu Political System and Governance and Legal System

1. Concept of Nation and State
2. State and State Craft
3. Shantiparva of Mahabharat
4. Concept of Raj Dharama and Apad Dharama
5. Concept of Justice and Dispensation of Justice

### UNIT-III Hindu System of War and Warfare

1. Foreign Policy
2. Internal Administration (Spies and messengers)
3. Protocol for Armed Personnel
4. Negotiations and Negation of Surrendering the Surrenders
5. War Protocol

### UNIT-IV Hindu Revenue System, Trade and Commerce

1. Taxation System
2. Modes of Revenue Collection, Revenue Officials, Mechanism of Maintenance of Records
3. Trading System: Production, Distribution and Stocking
4. Resource Mobilization during Emergency

### REFERENCE BOOKS:

1. Altekar, A S., State and Government in Ancient India, Motilal Banarasidas, New Delhi, 1995
2. Ghoshal, U. N., A History of Indian Political Ideas; The Ancient Period and the Period of Transition to Middle Ages. Oxford University Press. 1959.
3. Varma, V. P., Hindu Political Thought and its Metaphysical Foundations, Motilal Banarsidas. New Delhi, 1974.
4. Mookerji, R., The Fundamental Unity of India, Orient Blackswan, Hyderabad, 2004.
5. K.P. Jaiswal, Hindu Polity, Butterworth, Calcutta, 1924.
6. Bhandarkar, D.R., Some Aspects of Ancient Indian Hindu Polity, BHU, Varanasi 1929.
7. Kautilya's Arthashastra (translated by R. Shamashastry with an introductory note by Dr. J.F.

Fleet), Government Press. Bangalore, 1952.

8. Kane, P.V., History of Dharmasāstra. Vol. III (relevant chapters), Poona, 1968-75.

9. Vedalankar, Hardatt, Hindu Parivara Mimamsa, Delhi, 1973.

10. Achchhe Lal, Pracina, Hindu Vidhi, Varanasi, 2001.

11. Majumdar, R.C., Corporate Life in Ancient India, Calcutta, 1918.

## Core – IV (4 Credits)

### PARICHAYATMAK SANSKRIT

<b>Course Description:</b> The course aims to provide exposure to the structure and characterization of Sanskrit Language.	
<b>Relation to</b>	<b>Tenses, conversation, usage.</b>
<b>Course Objective:</b> The course aims to enable students: <ul style="list-style-type: none"><li>• Develop a good understanding of foundational <b>concepts of Sanskrit language and will</b> enable students to understand basic grammar.</li><li>• Inculcate a very good understanding of Sanskrit language and its usage.</li></ul>	
<b>Learning Outcomes :</b> On completion of the course students will be able to : LO 1 –Develop a good understanding of <b>Grammar methods</b> through which sentences can be constructed. LO 2 – Achieve a good command over the language. LO 3 – Acquire knowledge of various interrelated aspects of language and grammar.	
<b>Course Outcomes :</b> CO1 : Attain a strong understanding of the structure of the Sanskrit language. CO2 : Apply knowledge of Sanskrit language structure in practical contexts. CO3 : Enhance communication skills in Sanskrit through an understanding of its structural elements. CO4 : Lay a strong foundation for further studies and exploration in Sanskrit linguistics and literature.	

Session	Topics
Unit – 1 (15 Hours)	अव्ययानि, परस्मैपदम्, परिचयः
	परिचयः, सः-एषः/सा-एषा/तत्-एतत्, प्रथमाविभक्तिः (अजन्तशब्दाः, पुंलिङ्ग-स्त्रीलिङ्ग-नपुंसकलिङ्ग-सर्वनाम - तत्, एतत्, किम्; अस्मद्, युष्मद्, भवत्) Conversation, Introduction, Pronouns
	अस्ति-नास्ति, अत्र-तत्र-सर्वत्र, आम्/वा/न, अहम्/भवान्/भवती Conversation, Adverbs, Pronouns
	षष्ठी विभक्तिः (अजन्तशब्दाः, पुंलिङ्ग-स्त्रीलिङ्ग-नपुंसकलिङ्ग-सर्वनाम - तत्, एतत्, किम्; अस्मद्, युष्मद्, भवत्)      Conversation, Genitive case
	दिग्वाचकानि अव्ययानि (पुरतः, पृष्ठतः, वामतः, दक्षिणतः, उपरि, अधः, अन्तः) Directions
	आवश्यकम् / मास्तु / पर्याप्तम् / धन्यवादः      Conversation, वर्तमानकालः (लट्लकारः) परस्मैपदम्      Present Tense
	आज्ञाप्राथनादयः Imperative Sentences with Vocative case      शरीरावयवाः

	Introduction of Body Parts
	सङ्ख्या (1-100) Numbers, समय: Clock क्रियापदस्य विभज्य प्रयोग: Use of verbs with ease
	सप्तमी विभक्ति: (अजन्तशब्दाः, पुंलिङ्ग-स्त्रीलिङ्ग-नपुंसकलिङ्ग-सर्वनाम - तत्, एतत्, किम्; अस्मद्, युष्मद्, भवत्) Conversation, Locative case कदा When
	कालवाचकानि अव्ययानि (अद्य, श्वः, परश्वः, प्रपरश्वः, ह्यः, परह्यः, प्रपरह्यः) Conversation, Days भूतकाल: परस्मैपदम् (क्तवतु / लङ्लकारः/ स्म) Conversation, Past Participle, Past Tense, Mood of Continuous Past Tense
Unit – 2	व्याकरण
	उपसर्गाः Conversation, Use of prefixes with verbs
	द्वितीया विभक्ति: (अजन्तशब्दाः, पुंलिङ्ग-स्त्रीलिङ्ग-नपुंसकलिङ्ग-सर्वनाम - तत्, एतत्, किम्; अस्मद्, युष्मद्, भवत्) Conversation, Accusative case
	भविष्यत्काल: (लृट्लकारः) परस्मैपदम् Conversation, Future Tense
	पञ्चमी विभक्ति: (अजन्तशब्दाः, पुंलिङ्ग-स्त्रीलिङ्ग-नपुंसकलिङ्ग-सर्वनाम - तत्, एतत्, किम्; अस्मद्, युष्मद्, भवत्) Conversation, Ablative case
	तः - पर्यन्तम् Conversation, Use of "from – to" in sentences
	वारम् / अद्य आरभ्य
	शीघ्रम् / मन्दम् / सम्यक् / उच्चैः / शनैः Adverbs
	सम्बन्धकभूतकृदन्तः 'क्त्वा' प्रत्ययान्तानि Conversation, Participle
	सम्बन्धकभूतकृदन्तः 'ल्यप्' प्रत्ययान्तानि Conversation, Participle
Unit – 3	व्याकरण
	अव्ययानि (च / अपि / एव / इति / यत्) Conjunction and Indeclinable words
	चतुर्थी विभक्ति: (अजन्तशब्दाः, पुंलिङ्ग-स्त्रीलिङ्ग-नपुंसकलिङ्ग-सर्वनाम - तत्, एतत्, किम्; अस्मद्, युष्मद्, भवत्) Conversation, Dative case
	किमर्थम् Conversation, Why?
	अव्ययानि (यदा-तदा / यथा-तथा / यत्र-तत्र) Indeclinable words
	अद्यतन / श्वस्तन / ह्यस्तन / पूर्वतन / इदानीन्तन Adjectives

	किन्तु / निश्चयेन / प्रायशः / खलु / अपेक्षया Conjunction and Indeclinable words
	तृतीया विभक्तिः (अजन्तशब्दाः, पुंलिङ्ग-स्त्रीलिङ्ग-नपुंसकलिङ्ग-सर्वनाम - तत्, एतत्, किम्; अस्मद्, युष्मद्, भवत्) Conversation, Instrumental case
	हेत्वर्थकृदन्तः 'तुमुन्' प्रत्ययान्तानि Conversation, Participle
Unit – 4	व्याकरण
	अतः That's why
	यतः Because
	सम्बोधनम् Imperative Sentences with Vocative case
	यद्यपि-तथापि Conjunction and Indeclinable words
	यदि-तर्हि Conjunction and Indeclinable words
	यावत्-तावत् Conjunction and Indeclinable words
	चेत् - नो चेत् Conjunction and Indeclinable words
	माहेश्वरसूत्राणि, सन्धिः स्वरसन्धयः - सवर्णदीर्घसन्धिः, गुणसन्धिः, वृद्धिसन्धिः, यणसन्धिः, यान्तवान्तादेशसन्धिः, पूर्वरूपसन्धिः व्यञ्जनसन्धयः – श्रुत्वसन्धिः, ष्टुत्वसन्धिः, जश्त्वसन्धिः, अनुनासिकसन्धिः, अनुस्वारसन्धिः विसर्गसन्धयः – सकारः, रेफः, लोपः, उकारः
Project : (Credit:2) Sanskrit Bhasa Prayog	
	<b>REFERENCE BOOKS:</b> 1. Keshav Bhikhaji Dhawale, An Easy Grammar of Sanskrit, S. B. Datar, Pub, Maharashtra, 2015 2. Ratnakar Narale, Sanskrit for English Speaking People, Prabhat

## Semester - II

### Core – V (4 Credits)

#### Vada Parampara

**Course Description:** Since ancient times **Bharat is known as Vishwa Guru** throughout the world. Time has changed in last 50 years and today, the whole world is eagerly desiring to know better alternatives in various forms of life from India. They want to know what is India ? What is Bharat? There is a great hope from the knowledge of ancient Indian history and culture. Indians in India and outside India have huge urge for fundamental and basic knowledge of India e.g. the true History, Philosophy, Dharma, Religious and Spiritual concepts, ancient Civilization, Heritage, Art & Architecture, Culture, etc. This course will satiate the thirst of knowledge of student about ancient Indian traditions and heritage as compare to western discourses.

#### **Relation to**

**Vad parampara, Vedang, Ramayana, Concept of Dharma and karma and western discourses.**

**Course Objective:** The course aims to enable students:

- Develop a good understanding of Vada Parampara underlying Hindu method of jurisprudence.
- Develop **analytical ability** through which various concepts can be analyzed through critical thinking processes.
- Inculcate a very good understanding of western discourses, Ramayana and concept of Dharma and Karma.

#### **Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** through which knowledge, is analyzed and processed.

LO 2 – Achieve a good understanding of great Indian tradition of debate and develop an ability to make a comparison of western methods in context of underlying Hindu civilization, society, and culture.

LO 3 – Acquire knowledge of various interrelated philosophies of the Indian and western knowledge system

#### **Course Outcomes**

CO1 : Achieve a thorough understanding of Vada Parampara, delving into ancient Indian traditions and heritage.

CO2 : Acquire foundational knowledge about Bharat, covering history, philosophy, dharma, spirituality, civilization, heritage, and culture.

CO3 : Analyze and compare the course content with Western discourses, promoting a nuanced understanding of India's unique contributions.

CO4 : Equip students for informed cultural dialogues, offering a well-rounded understanding of India's rich heritage and traditions.

## Course Content – Core -V

### UNIT-I Introduction to Vada-Parampara

1. Vada-Parampara: The Method of Sastrartha
  - a. Rules for Engagement, Decision Making, Follow-up and Updation
  - b. Concept of Adhikarana
2. Katha (Nature and Types of Katha)
  - a. Vada (Nature and Purpose)
  - b. Jalpa (nature and purpose)
  - c. Vitanda (Nature and Purpose)

### UNIT-II Vada-Parampara-1

1. Organization of Knowledge
  - a. Sutra (Concise Statement of a Theoretical Principle), Bhasya (description of theory), Vartika (Critique of Stated and Unstated Positions)
  - b. Vrtti (Short Description of Theory),
  - c. Tika (Detailed Description in easier style with Elucidations)
  - d. Tippani (Explanations related to Specific Points, Terms, Phrases, Very much like Footnotes)
2. Padaika-Vakya evam Vakyaikavakyata.
3. Rules for analysing “Tatparya” of Knowledge– Six-fold Process (Sad-Vidhitatparyanirnayaka Linga)
4. Methods for determining the meaning (Sruti, Linga, Vakya, Prakarana, Sthana, Samakhya)

### UNIT-III Vada-Parampara-2

1. Tantra-yukti: “Research Methodology” especially for Natural Sciences, Technology and Medicine  
Jurisprudence: Discussion of Different Steps and Application to a Contemporary Problem  
(Vaghbhatt – 1 and Charak Samhita)
2. Naiyyayikaprakriya (Samsaya to Nirnaya) (Tantrayukti)

### UNIT-IV Vada-Parampara- 03

1. Tools to Preserve the Sounds and Meanings of Vedas
  - a. Vedangas
  - b. Patha-Paddhati

### Project: ( Credit :2) Assignment / Book Review

#### REFERENCE BOOKS:

1. Gairola Vacaspati, Kauṭīliya Arthasastram, Chaukhamba Vidyabhaban, Varanasi, 1962
2. Radhavallabh Tripathi, Vada in Theory and Practice: Studies in Debates, Dialogues, and Discussions in Indian Intellectual Discourse, D. K. Print World, New Delhi, 2016
3. Kamlesh Datta Tripathi, The Structure of the Sastra and the Tradition of Exegesis: An Overview of the Indian Exegesis
4. K. N. Chatterjee, Word and its Meaning - A New Perspective, Varanasi, 1980
5. P. K. Mazumdar, The Philosophy of Language: An Indian Approach, Calcutta, 1976
6. S. S. Barlingay, A Modern Introduction to Indian Logic, National Publish House, Delhi, 1965

## Core – VI (4 Credits)

### WESTERN METHODS FOR UNDERSTANDING DISCOURSES

<p><b>Course Description:</b> Majority of the western theories are based on Hindu Philosophical thought. Many western theories are influenced by Sanskrit linguistics and syntactical context. Saussure, Derrida, Emerson and many others had propounded their theories on the basis of Upanishads and other Sanskrit critical text. This paper provides an opportunity to compare and contrast the western methods and their discourses in the context of Indian knowledge system.</p>	
<p><b>Relation to</b></p>	<p><b>Marxism, Structuralism, New Historicism, Ethnic studies and Psycho analysis.</b></p>
<p><b>Course Objective:</b> The primary objective of this paper is to understand Traditional Western Restrictions on limits of free inquiry.</p> <p>This will enhance the understanding of western methods and theories in the context of Indian knowledge system in the areas of critical approaches.</p>	
<p><b>Learning Outcome</b> On completion of the course students will be able to :</p> <p>LO 1 –Develop a good understanding of <b>analytical methods</b> of West.</p> <p>LO 2 – Achieve a good understanding of western discourses and develop an ability to make a comparison of western methods in the context of Ancient Hindu discourse.</p> <p>LO 3 – Acquire knowledge of various interrelated philosophies of the Indian and western knowledge system</p>	
<p><b>Course Outcomes</b></p> <p>CO1 : Understand how Western theories often find their roots in Hindu philosophical thought, notably from Upanishads and Sanskrit critical texts.</p> <p>CO2 : Acknowledge the impact of Sanskrit linguistics and syntactical context on Western theories, illustrated by scholars like Saussure, Derrida, Emerson, etc.</p> <p>CO3 : Develop skills for comparing and contrasting Western methods with Indian knowledge systems, facilitating a nuanced understanding of diverse discourses.</p> <p>CO4 : Cultivate critical thinking skills to evaluate the foundations of Western discourses rooted in Hindu philosophical thought.</p>	



## Course Content – Core -VI

### UNIT-I Western Methods for Understanding Discourses - 1

1. Traditional Western Restrictions on limits of Free Inquiry
2. Traditional Methods (Historical, Biographical, etc.)
3. Formalism and New Criticism: Importance of form and Literariness But Not of Author

### UNIT-II Western Methods for Understanding Discourses - 2

1. Marxism and Critical Theory
  - a. Role of Class and Economics As Analytical Devices
  - b. Critical Theory - A Theory with a Purpose: A Review of its History and The Intention of Advance Leftist Thought in Europe
  - c. Gramsci and “Hegemony”
2. Structuralism and Post-Structuralism
  - a. Saussure, Influence of Sanskrit Linguistics and Consequential Differences (Words Have No Inherent Meanings)
  - b. Emphasis on Objectivity, Scientific Approach
3. Post-Structuralism
  - a. Derrida and influence of Upanishadic Relativism
  - b. Deconstruction – Loss of Reference and Endless Deferral of Meaning, Reviewer at Liberty to Craft Meanings

### UNIT-III Western Methods for Understanding Discourses -3

1. New Historicism
    - a. The Impossibility of Neutral Inquiry and Need to Make Historical Value Judgments
    - b. No Distinction Between “Great” and “Popular” Literatures: Power Play and Subversion
    - c. Strong Interest in “Non-Normative” Behaviors: Peasant Revolts, Exorcism, Cross-Dressing, i.e. the “Other”.
  2. Ethnic Studies, Orientalism, Post-Modernism, Post-Colonial Criticism and Gender Studies
- Western Methods for Understanding Discourses - 4

### UNIT-IV

1. Psychological Analysis (Jungian, and Freudian)
2. Cartesian Approaches in areas of Cognition and Science
3. Going beyond “Reductionism”: Role of Indian Knowledge System
4. Analysis of a Contemporary Text using Indian Methods (as explained in Methods I and II Courses, and Appropriate Western approaches)

### REFERENCE BOOKS:

1. Williams, Patrick and Laura Chrisman, Colonial Discourse and Post-Colonial Theory: A Reader, Columbia Press, NY
2. GP Gooch, History and Historians in the 19th Century, London, 1913,
3. Marc Block, The Historian Craft, NY, 1953

4. Lerner Gerda, *The Creation of Patriarchy*, Oxford University Press, 1986.
5. Joan Scott, *Gender and Politics of History*, Oxford University Press, 1989.
6. Rubert Young, *White Mythologies, History and the West*, Routledge, 1990.
7. Black Jeremy, *Studying History*, Macmillan, 1997.
8. Clark Kitson, *G-Research Methodology and Historical Investigation*, Cambridge, University Press, 1972
9. Wang and Iggers, *Marxist Historiographies: A Global Perspective*, Routledge, London, 2015.
10. Fredric Johnson, *Postmodernism, or the Cultural Logic of Late Capitalism*, Duke University Press, NC, USA, 1989.
11. Christopher Butler, *Postmodernism: A Very Short Introduction*, Oxford University, London, 2008.
12. Edward Said, *Orientalism*, Vintage, NY, 1979.
13. Edward Said, *Culture and Imperialism*, Publisher, Chatto & Windus, 1993.
14. Donald D. Parlmer, *Structuralism and Poststructuralism for Beginners*, For Beginners Press, 2007.

## Core – VII (4 Credits)

### RAMAYANA

**Course Description:** The Ramayana is a sacred text for Hindus all over the world. It is not just a story of Ram and Sita but it is also an educational medium to demonstrate the importance of values of individual, family and society. It also demonstrates the Rajdharma, Ramrajya and role of ideal wife and husband. The influencer of Ramayana has been very strong in Indian culture. The concept of Ramrajya emphasizes the victory of virtue over evil, the importance of sacrifice, truthfulness, commitment and devotion to duty.

**Relation to**

**1. Values and ethics in Indian society.  
2. Ideal son, Ideal Father, Ideal Brother,  
Ideal King and Ideal Wife.**

#### **Course Objective:**

This text will instruct how relationships should be valued in a family. It will teach students how to differentiate between right and wrong. It will also teach how to respect parents and elders and how to protect the weaker section of society.

#### **Learning Outcome**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of The Ramayana and its message.

LO 2 – To demonstrate the righteous path for all human beings on the earth.

LO 3 – Acquire knowledge of the Ancient civilization and understand the moral and relevance of Ramayana in the present context.

#### **Course Outcomes**

CO1 : Attain a profound understanding of the Ramayana as a sacred text central to Hindu beliefs.

CO2 : Understand and appreciate the concept of Rajdharma as portrayed in the Ramayana, illustrating principles of righteous rule and governance.

CO3 : Explore the ideals of Ramrajya presented in the Ramayana, emphasizing the triumph of virtue over evil.

CO4 : Develop an understanding of the importance of commitment and devotion to duty, drawing inspiration from the characters in the Ramayana.

## Course Content – Core -VII

### Unit-I Introduction to Ramayana

1. Ramayanas, Its Recensions and Transmission within India and outside India
  - a. Foundation of Ramkatha in Ved, Jatakkatha and Buddhist literature.
  - b. The Divine Origins Maharsi Valmiki Ramayanas and Ramkathas
  - c. Reverential Texts Developed Beyond India: Significantly Deviate from Core Stories of Valmiki.
2. The Popularity and Relevance of Traditional Ramayanas

### UNIT-II Hindu Culture in Europe

1. Ramayana as one of the two source-books (Upjivya) for much of Indian Literature, and Arts (Folk, Classical, and Contemporary Arts).
2. Maryada-Purusottama Rama
3. Human Relationships and Human-Nature Relationships in Ramayana.

### UNIT-III Vimarsa on Ramayan

1. The Role of Rishi in a Society :  
Concept of Saptarshi - Name, and by the virtues they got this place and role of saptarshi in cosmos.
2. Stri -Vimarsa in Ramayana
  - a. Stri as warrior/soldier
  - b. Sita and other women characters in Ramayana
3. Concept of Rama-Rajya

### UNIT-IV

Detailed Reading of Valmiki Ramayan Text - Ayodhyakand.

### Project :( Credit:2) Book review on any Ramkatha-based Sanskrit Drama

#### REFERENCE BOOKS:

1. Camille Bulcke, Ramkatha and other Essays, Vani Prakashan, Delhi, 2010.
2. Jacobi Herman, Das Ramayan, Allahabad, 1912.

1. श्रीमदवाल्मीकि रामायण, हिन्दी अनुवाद सहित, गीता प्रेस, गोरखपुर, संस्करण 17, 2002।
2. श्रीमदवाल्मीकि रामायण, (भाग 1-4), उत्तर प्रदेश संस्कृत संस्थान, न्यू हैदराबाद, लखनऊ, 1998
3. रामायण-महाभारत, काल, इतिहास, सिद्धान्त, पोद्दार वासुदेव, 'प्रज्ञाभारती' भारतीय ज्ञानपीठ, नई दिल्ली।
4. संस्कृत वाङ्मय का बृहद् इतिहास, तृतीय खण्ड(आर्षकाव्य) रामायण, उत्तर प्रदेश संस्कृत संस्थानए न्यू हैदराबाद, लखनऊ।
5. इतिहास पुरुष द कास्मिक पैसेज ऑफ टाइम, पोद्दार वासुदेव, अनुवादक माधवराव सप्रे।
6. रामायणमीमांसा, धर्मसम्राट् हरिहरानन्द सरस्वती करपात्री स्वामी, प्रकाशक राधाकृष्ण धानुका प्रकाशन संस्थान, रमणरेती, वृन्दावन, पिन- 281121, मथुरा, नवम्बर 2001।

## Core – VIII (4 Credits)

### Dharma and Karma Vimarsh

**Course Description:** Indian concepts of Karma and Dharma are affecting the lives of an individual at every stage. Karma is any action. In Hinduism human's pain and suffering depend on the Karmic life in the past and present. Hindu dharma is analogous to a fruit tree, with its roots representing the Vedas and Upanishad, the thick trunk symbolizes the spiritual experiences of sages. Dharma has no synonym in any other languages as it is too broad. This subject will focus upon the basic concepts and the discourses related to them.

**Relation to**

**Nature of Dharma & Karma, Sanskara, Srutis, smritis, Dharma Sashtra, Principles in Vaidic, Jain, Budhdha and shikh tradition.**

**Course Objective:** The primary objective of this paper is to understand Traditional concepts of Dharma and Karma in Hindu philosophy.

This will enhance the understanding of Hindu Darshan and principle of Karma in the context of Indian knowledge system in the areas of critical approaches.

#### **Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** of Hindu philosophy

LO 2 – Achieve a good understanding of Hindu Darshan and develop an ability to comprehend the concepts with the help of puranic stories.

LO 3 – Acquire knowledge of various interrelated philosophies of the Indian knowledge system.

#### **Course Outcomes**

CO1 : Attain a comprehensive understanding of the Indian concepts of Karma and Dharma and their profound impact on individuals' lives.

CO2 : Recognize the role of Karma in Hinduism, understanding how an individual's pain and suffering are influenced by their past and present Karmic actions.

CO3 : Concentrate on the fundamental concepts of Karma and Dharma, providing a foundational understanding of these integral aspects of Hindu philosophy.

CO4 : Understand the foundational roots of Dharma in the Vedas and Upanishads, connecting it to the broader spiritual traditions of ancient India.

## Course Content – Core -VIII

### Unit-I Dharma and Karma Vimarsh-01

1. Dharma – Survey of Definitions (Srutis, Smriti, Kalpa, Dharma-shastras, Across Traditions)

- a. Relationship with Responsibilities and Swarbhava
  - b. Pravṛti & Nivṛttimulaka Dharma for Abhyudaya and Nishryas (Purushartha)
2. Dharma- As the Organizing Principle at All Levels in Vaidik, Jain, Bauddha, and Sikh Traditions
- a. Personal (Asramadharm) and freedom to choose in Varnasrama Dharma.
  - b. Society & Community: Achara, Vyavahara, Prayachitta and Related Jurisprudence.
  - c. The responsibilities of the State and the King: Raja-dharma.

### Unit-II Dharma and Karma Vimarsh- 02

1. Primacy of Dharma Over Belief and Worship Practices

- a. Definitions of Who is a True Vaisnava (Vaisnavajanto), a True Shaiva, a True Sikh (Dehu Shiva bar Moheaiso), a True Bauddha (The Eight-Fold Path)
  - b. Evolving Nature of Dharma based on a series of Realizations: Dharma not AFrozen Entity.
2. Explanations of Terms of Dharma, Religion, Pantha, Mazhaba, and Sampradaya

### Unit-III Dharma and karma Vimarsh-03

1. Karma: Survey of Definitions

- a. Karma, Vikarma, and Akarma (Bhagavadgita).
  - b. Six categories: Kamyā, Nitya, Nisiddha, Naimittika, Prayaschitta and Upasana
2. a. Provision of Sakama Karma for an individual.
- b. Niskama karma: Brahma or Sarvam as the real doer
- Humility and doing for the sake of responsibility alone

### Unit-IV Dharma and Karma Vimarsh-04

1. Choice of intention on Karma, But the Lack of Absolute Control (Adhikara) on its Consequences (Karma-Phala); The Inescapability from fruits of Karma.

2. Karma and Samskara: Story of Raja Bharata who became a Deer from Bhagvata-

### Project :( Credit:2) Assignment / Book review

#### REFERENCE BOOKS:

1. Bhagwandas and Annie Besant, *Sanatana Dharma: An Advance Text Book of Hindu Religion and Ethics*, The Theosophical Publishing House, Madras, 1940.
2. Ashok Vohra, Arvind Sharma, Mrinal Miri *Dharma - The Categorical Imperative*, D.K. Printworld, New delhi, 2005.
3. Acharya Hastimala, Gaj Singh Rathore, Premraj Bujawal, *Jain Dharma kā Maulika Itihāsa, Vols. I & II*, Jaina Itihas Samiti, Lal Bhavan, Jaipur, 4th Ed., 1999.
4. Acharya, Narendradeva, *Bauddha Dharma Darśana*, Bihar Rashtrabhasha Parishad, Patna, 1956.
5. Brajakishore Swain *The Dharmasastra : An Introductory analysis* Akshaya Prakashan, Delhi, 2004.
6. Chousalkar Ashok S., *Social & Political Implications of Concepts of Justice and Dharma*, Mittal Publications, Delhi, 1986.

- 7.** Anantanand Rambachan, *The Hindu vision*, Motilal Banaridaas, Delhi, 1999.
- 8.** Vincent Sekhar, *Dharma in Brahmanic, Buddhist and Jain traditions*, Sri Satguru Publication, Delhi, 2003.
- 9.** Adya Prasad Mishra, *The Development and Place of Bhakti in Sankara Vedanta*, Munshiram Manoharlal, Delhi, 1967.
- 10.** Sarvepalli Radhakrishnan, *Indian Religious Thought*, Orient Publications, Delhi, 2006.

## Semester - III

### Core – IX (4 Credits)

#### Major Thinkers of Ancient India and their Contribution

**Course Description:** This subject will focus upon the contribution of Indian seers and sages. In past India had sound scientific tradition to develop principles and theories in all fields of knowledge. These sciences and technology developed and created strong fundamental for the future. This tradition created the decimal system, the concept of zero, binary numbers, algorithms, measurements, atomic theory etc.

**Relation to**

**Jain Tirthankars, Indian scientist, Teachings of Buddha, Pali and Prakrit language.**

**Course Objective:** The primary objective of this paper is to understand Traditional and Ancient scientific developments and contribution of Indian Rishies and seers.

This will enhance the understanding and respect for the ancient Indian thinkers whose contributions were noteworthy.

In the context of Indian knowledge system, study of Indian scientists will enhance the trust of young generation in Indian culture and heritage.

**Learning Outcome**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of great traditions of the past.

LO 2 – Achieve a good understanding of achievements of Indian scientists and will make concepts of Ancient Hindu discourse clear.

LO 3 – Acquire knowledge of various interrelated philosophies of the Indian scientist and achievers.

**Course Outcomes**

CO1 : Attain a comprehensive understanding of the contributions made by Indian seers and sages to various fields of knowledge.

CO2 : Recognize and understand the foundational contributions of ancient Indian thinkers to the development of sciences and technology.

CO3 : Gain insights into how the principles and theories developed by ancient Indian seers and sages continue to influence modern sciences and technology.

CO4 : Appreciate the strong scientific tradition in ancient India that laid the groundwork for principles and theories across diverse knowledge domains.



## Course Content – Core -IX

### Unit-I Major Thinkers of Ancient India and their Contribution

1. Brahmagupta,
2. Āryabhaṭṭa,
3. Varāhamihira
4. Bhāskara,
5. Bāṇabhaṭṭa
6. Kanad
7. Nagarjuna

### Unit-II (15hrs)

1. History of **Jain Tirthankars**: Tirthankara tradition
2. Rishabhadeva, Parsvanatha, Mahavira
3. Metaphysics of Jainism Nine tattvas Jain Ethics & Main Principles Asrava (Influx), Stoppage Nirjara (Shedding off), Bondage and Emancipation Anekantavada Syadvada (v)Nayavada

### Unit III

Fundamental Teachings of the **Buddha**: Four Noble Truths:

Eight-fold Path; Middle Path; the Three Characteristics of Existence: Brahma-viharas:

Pratityasamutpada

Nirvana, Momentariness, Sila, Samadhi and Panna,

Early Buddhist Conceptions of Karma and Rebirth

Schools of Buddhism

The Sarvastivada: Vaibhasika and Sautrantika; Madhyamika (Sunyavada); Yogacara (Vijnanavada).

### Unit IV Introduction to Pali and Prakrit Language and Literature

#### REFERENCE BOOKS:

1. Bhagwandas and Annie Besant, *Sanatana Dharma: An Advance Text Book of Hindu Religion and Ethics*, The Theosophical Publishing House, Madras, 1940.
2. Ashok Vohra, Arvind Sharma, Mrinal Miri *Dharma - The Categorical Imperative*, D.K. Printworld, New delhi, 2005.
3. Acharya Hastimala, Gaj Singh Rathore, Premraj Bujawal, *Jain Dharma kā Maulika Itihāsa, Vols. I & II*, Jaina Itihas Samiti, Lal Bhavan, Jaipur, 4th Ed., 1999.
4. Acharya, Narendradeva, *Bauddha Dharma Darśana*, Bihar Rashtrabhasha Parishad, Patna, 1956.
5. Brajakeshore Swain *The Dharmasastra : An Introductory analysis* Akshaya Prakashan, Delhi, 2004.
6. Chousalkar Ashok S., *Social & Political Implications of Concepts of Justice and Dharma*, Mittal Publications, Delhi, 1986.
7. Anantanand Rambachan, *The Hindu vision*, Motilal Banaridaas, Delhi, 1999.
8. Vincent Sekhar, *Dharma in Brahmanic, Buddhist and Jain traditions*, Sri Satguru Publication, Delhi, 2003.
9. Adya Prasad Mishra, *The Development and Place of Bhakti in Sankara Vedanta*, Munshiram Manoharlal, Delhi, 1967.
10. Sarvepalli Radhakrishnan, *Indian Religious Thought*, Orient Publications, Delhi, 2006.

**Core – X (4 Credits)**

**PARICHAYATMAK SANSKRIT**

<b>Course Description:</b> Parichayatmak Sanskrit will introduce use of Sanskrit language and it will enable the students to understand the Sanskrit texts under this programme.	
<b>Relation to</b>	<b>Sanskrit vibhakti, Samas, Tenses.</b>
<b>Course Objective:</b> The course aims to provide exposure to the structure and characterization of Sanskrit Language.	
<b>Learning Outcome</b> On completion of the course students will be able to : LO 1 –Develop a good understanding of the Sanskrit Language. LO 2 – Achieve a good understanding of Sanskrit sentences patterns and grammar. LO 3 – Acquire knowledge of various parts of Sanskrit vyakaran.	
<b>Course Outcomes</b> CO1 : Develop foundational proficiency in using the Sanskrit language. CO2 : Recognize and understand the foundational contributions of ancient Indian thinkers to the development of sciences and technology. CO3 : Gain the ability to understand and interpret basic Sanskrit texts introduced in the course. CO4 : Acquire practical skills for using Sanskrit in various contexts, fostering functional language abilities.	

Session	Topics
Unit – 1	विभक्तयः
	उपपदविभक्तयः
	हलन्तपुंलिङ्गशब्दाः - प्रथमाविभक्तौ
	हलन्तस्त्रीलिङ्गशब्दाः - प्रथमाविभक्तौ
	हलन्तनपुंसकलिङ्गशब्दाः - प्रथमाविभक्तौ
	हलन्तशब्दाः - द्वितीयाविभक्तौ
	हलन्तशब्दाः - तृतीयाविभक्तौ
	हलन्तशब्दाः - चतुर्थीविभक्तौ
	हलन्तशब्दाः - पञ्चमीविभक्तौ
	हलन्तशब्दाः - षष्ठीविभक्तौ

Unit – 2	हलन्तशब्दाः - सप्तमीविभक्तौ
	हलन्तशब्दाः - सम्बोधने
	विशेषणविशेष्यभावः Adjectives
	"इदम्" सर्वनाम पुंलिङ्गे
	"इदम्" सर्वनाम स्त्रीलिङ्गे
	"इदम्" सर्वनाम नपुंसकलिङ्गे
	सङ्ख्यासु लिङ्गभेदत्वात् विशेषणविशेष्यभावः
	पूरणप्रत्ययान्ताः
	चित्-चन-प्रयोगः त्रिषु लिङ्गेषु सप्तसु विभक्तिषु च
Unit – 3 (15 Hours)	कालः
	वर्तमानकालः (लट्लकारः) आत्मनेपदम्
	आज्ञार्थम् (लोट्लकारः) आत्मनेपदम्
	भविष्यत्कालः (लृट्लकारः) आत्मनेपदम्
	विधिलिङ्लकारः सम्भावनार्थे परस्मैपदम्
	विधिलिङ्लकारः विध्यर्थे परस्मैपदम्
	भूतकालः (लङ्लकारः) आत्मनेपदम्
	विधिलिङ्लकारः आत्मनेपदम्
लृङ्लकारः परस्मैपदम् आत्मनेपदं च	
Unit – 4	प्रयोगः एवम् समासाः

	<p>धातूनां सकर्मकत्वम् अकर्मकत्वं द्विकर्मकत्वम्</p> <p>कर्तृवाच्यं, कर्मवाच्यं भाववाच्यं च</p> <p>विध्यर्थकर्मणिकृदन्तः (तव्यत्-अनीयर्-प्रत्ययद्वयम्)</p> <p>शतृप्रत्ययस्य प्रयोगः</p> <p>शानच्प्रत्ययस्य प्रयोगः</p> <p>समासाः - अव्ययीभावसमासः, तत्पुरुषसमासः, बहुव्रीहिसमासः, द्वन्द्वसमासः</p>
	<p><b>REFERENCE BOOKS:</b></p> <ol style="list-style-type: none"> <li>1. रचनानुवाकौमुदी, कपिलदेवद्विवेदी, विश्वविद्यालयप्रकाशन, विशालाक्षीभवन, भूगभणतल चौक, वाराणसी</li> <li>2. अनुवादचंद्रिका ब्रह्मानन्द त्रिपाठी, चौखम्बा सुरभारती प्रकाशन, चौक, वाराणसी, 221001</li> <li>3. संस्कृत स्वयं शिक्षक, श्रीपाद दामोदर सातवलेकर, राजपाल एण्ड सन्स, कश्मीरिगेट, नई दिल्ली 110000</li> <li>4. व्याकिर् सैरानसम्पादक, कमलाकान्त मिश्र, एन.सी.ई.आ.टी, नई दिल्ली, 2003</li> <li>5. व्याकिर्विणथ, सम्पार्क कमलाकान्त मिश्र, एन.सी.ई.आ.टी. नई दिल्ली, 2003</li> <li>6. संस्कृतबालबोध, भारतीयविद्या भवन, कस्तूरबा गांधी मागण, नई दिल्ली -110001</li> <li>7. सिल संस्कृत णशक्षक (भाग 1 से 8 तक), भारतीयविद्या भवन, कस्तूरबा गाँधी मागण, नई दिल्ली -100011</li> <li>8. सिलसंस्कृतज्ञानम् (भाग 1 एवं 2) भारतीय णवद्या भवन, कस्तूरबा गाँधी मागण, नई दिल्ली -11000119</li> <li>9. संस्कृत स्वाध्या, केन्द्रिय संस्कृत णवश्वणवद्यालय (राष्ट्रिय संस्कृत संस्थान) जनकपु, नई दिल्ली 20011</li> <li>10. दार्शनिक सम्प्रत्यय कोश, सम्पार्क शशप्रभाकुमार, संतोष कुमारशुक्ल, रामना</li> <li>11. An Easy Grammar of Sanskrit, S.B.Datar, Pub.-Keshav Bhikaji Dhawale, Maharashtra, 2015.</li> <li>12. Sanskrit for English Speaking People, Ratnakar Narale, Pub.- Prabhat Prakashan, New Delhi</li> </ol>

## Core – XI (4 Credits)

### Mahabharata

**Course Description:** Mahabharat is one of the sacred texts on which Indians depend upon for solutions in life. It teaches various moral lessons in critical times. It also teach us about the dharam and adharma. The main part of the Geeta is the basic of the philosophy of ideal life and how a man can get control over his mind.

**Relation to**

**Bhagavad Geeta and Vidurniti,  
Udhisthir as Dharma raj  
The time of Mahabharata and Narivimarsh**

**Course Objective:** The course aims to provide exposure to the structure and characterization of Sanskrit Language.

#### **Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of the basic concept like dharma and adharma

LO 2 – Achieve a good understanding of rajya vyavastha, prashashan, and samajik vyavasth .

LO 3 – Acquire knowledge of various interrelated philosophies of the Indian knowledge system and traditions

#### **Course Outcomes**

CO1 : Attain a profound understanding of the Mahabharata as a sacred text imparting moral lessons and guidance in life.

CO2 : Appreciate and internalize the concepts of dharma (righteousness) and adharma (unrighteousness) as elucidated in the Mahabharata.

CO3 : Apply the philosophical principles of the Geeta in practical life situations.

CO4 : Understand the Mahabharata's depiction of ideal life and its emphasis on ethical living.

## Course Content – Core -XI

### Unit-I - Mahabharata-01

1. The Period of Mahabharata: Textual and Traditional Sources, As Well As Modern Data Calendars (Samvat of Yudhisthir, Krishna, and Vikrama)
2. The Core Story and Review of Other Versions (Indian and Others).

### Unit –II- Mahabharata-02

1. Mahabharata : A Complete Grantha, i.e. an Encyclopedia to Teach About Subtleties of Dharma and Samsara- 10 stories about 10 Lakshanas of Dharma: Dhti (Ganga Avataram), Kshama (Vasistha and Viswamitra), Dama (Yayati and Puru), Asteya (Yudhisthira-YaksaSamvada), Saucha (Sairandhri in Virat-parva), Indriya Nigraha (Dharma vyadha'sUpadesa on Indriya-Nighraha), Dhee (Savitri), Vidya (Tale of man-tiger-snake-elephant from Stri-Parva), satyam (Harischandra/Satyakama), Akrodha (Vidura).
2. Mahabharataas Source-Books (Upjivya) for Bhartiya Literature and Arts (Folk, Classical and Contemporary Arts)

### Unit III Mahabharata - 03

1. Viduraniti and Bhagavadgita Overview.
2. Bhisma's Upadesa to Yudhisthira About Polity and Governance

### Unit IV Mahabharata – 04

1. Geographical and Political Boundaries of Bharata-varsha
2. Strivimarsa in Mahabharata

### Project: ( 2 Credits): Reading of Viratparva - Mahabharat

#### REFERENCE BOOKS:

1. Chousalkar Ashok S, Social & Political Implications of Concepts of Justice and Dharma, MittalPublications, Delhi, 1986.
2. B.K. Matilal, Moral Dilemmas in the Mahabharata, Indian Institute of Advanced Study, Shimla andMotilal Banarsidas, New Delhi, 1989.
3. , B.K. Matilal, Ethics and Epics, Oxford University Press, Oxford, 2002.
4. Sitansu S. Chakravarti, Ethics of the Mahabharata, MunshiramManoharlal Publishers, Delhi, 2006
5. Michael Halquist, The Dialogic Imagination: Chronotope and Heteroglossia, , Austin and London, University of Texas Press, 1981.

**Core – XII (4 Credits)**

**Introduction to Kavyashastra**

**Course Description:** Kavyashastra is a part of Indian ancient Sanskrit literature which helps appreciate the literary texts. This Shastra explains shabda Shakti and abhidha and vyanjana.

<b>Relation to</b>	<b>Vangmaya, Alankara, Ras theory, Dwani Siddhant</b>
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**Course Objective:** The course aims to provide exposure to the structure and characterization of Sanskrit Language.

**Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** of kavyashastra.

LO 2 – Achieve a good understanding of poetic discourses in Sanskrit and enable students to understand critical theories

LO 3 – Acquire knowledge of various interrelated philosophies and techniques of the Indian Poetics

**Course Outcomes**

CO1 : Attain a comprehensive understanding of Kavyashastra, a vital component of ancient Sanskrit literature.

CO2 : Develop skills to appreciate literary texts through the insights provided by Kavyashastra.

CO3 : Master the concept of Shabda Shakti, understanding the power inherent in words and their effective use in poetry.

CO4 : Understand the concepts of Abhidha , Lakshana and Vyanjana as elucidated in Kavyashastra.



## Course Content – Core -XII

### Unit-I - Introduction to Literary Discourse

1. Definition of Vangmaya, Sahitya, Kavaya and Shastra
2. Indian Traditions of Kavya (Vedic &Laukika)
3. Kavya Composed in Regional Languages

### Unit –II- Indian View

1. Purpose of Poetry: BharatiyaView
2. Foundations of Poetry- Kavyahetu
3. Sabdavrntti: Abhidha, Tatparyavrntti, Lakshana and Vyanjana
4. Methods of Determining Meaning (In the Light of Dhwani-Siddhanta)

### Unit III Literary Theory

1. Theories of Literary Criticism. Rasa, Alankara &Riti, Dhwani, Vakrokati & Auchitya, Rules of Editing – Abhinavagupta, Abhinavbharati
2. Concept of Sahitaya
3. Concept &Types of Rasa and Bhava

### Unit IV Contemporary Literary Criticism

1. Contemporary Literary Criticism- Alam Brahmavada, Chamatkaravada
2. Panchkalpavada
3. Brief Survey of Western Literary Criticism

### Project :( 2 Credits): Presentation / Seminar

#### REFERENCE BOOKS:

1. Kane, P.V., *History of Sanskrit Poetics*, Motilal Banarsidass, Delhi, 1971.
2. Ram Avadh Dwivedi and Vikrmaditya Rai, *Literary Criticism*, Motilal Banarsidass, Delhi, 1988.
3. Sharma, Mukund Madhav, *The Dhvani Theory in Sanskrit Poetics*, Chowkhamba Sanskrit Series Office, Varanasi, 1968.
4. Triloknath Jha, *An Exposition of Vyakti Vivek*, Mithila Research Institute, Darbhanga.
5. Mangal Pati Jha, *An Exposition of the Chitra Mimansa*, Mithila Research Institute, Darbhanga.

## Semester- IV

### Core – XIII (4 Credits)

## Introduction to Bharatmuni's Natyashastra

**Course Description:** Natyashastra is the basic of all literature as in ancient times, Kavya and Natya both were not distinct. Bharatmuni is the propounder of Natyashastra. Even in modern times, the theories propounded by him are adopted and incorporated in drama performances. This study will help students in better appreciation of plays and any theatrical performances.

#### **Relation to**

**Ras, Bhava, Abhinaya,  
Origin and nature of Natya  
History of Sanskrit drama**

**Course Objective:** The primary objective of this paper is to understand traditional values and theories related to enactment of plays. This will enhance the understanding of the history of the development of the drama in ancient India. .

#### **Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** of evaluating the drama.

LO 2 – Achieve a good understanding of Natyashastra and its various nuances of Hindu discourse. Through literature and drama.

LO 3 – Acquire knowledge of various interrelated philosophies of the Indian and western dramatic discourse.

#### **Course Outcomes**

CO1 : Develop a foundational understanding of Natyashastra, the ancient Indian treatise on performing arts.

CO2 : Understand and appreciate the theories propounded by Bharatmuni, acknowledging their enduring relevance in modern drama performances.

CO3 : Integrate theoretical concepts from Natyashastra into the analysis and appreciation of plays and theatrical performances.

CO4 : Apply the theoretical knowledge gained from Natyashastra to practical aspects of drama performances.

## Course Content – Core -XIII

### Unit-I - Natyashastra - 01

1. Natyashastra of Bharatmuni : Its Structure and Significance
2. Origin, Nature and Significance of Natya
3. Presksagrha or Theatre Hall

### Unit –II- Natyashastra - 02

1. Karnas and Angaharas and the Preliminaries to Sanskrit Drama
2. Rasa, Bhava, Abhinaya
3. Dramatic- Text and its Delivery
4. (Sattvika) (Emotional Acting),
5. (Aaharya) [Dress for Make-up, Theatre Properties, Making and Use]

### Unit III Natyashastra - 03

1. Rapakas (Tenfold) & Uprupakas (Eighteen) (Their Nature and Structure),
2. Dharmis (Two-Fold Styles of Theatre-Representation)
3. Vrttis (Four-Fold) Pravrttis (Four-Fold)
4. Swara, Aatodya & Siddhi

### Unit IV Natyashastra - 04

1. Brief history of Sanskrit Drama
2. Bharatiya Folk-Theatre's Tradition: an Introduction

### REFERENCE BOOKS:

1. Ghose, M.M., *History of Hindu Drama*, Calcutta Firma, 1957.
2. Aanand Lal, *The Oxford Companion to Indian Theatre*, Oxford University Press, 2004.
3. Radha Vallabh Tripathi, *A New Bibliography of Sanskrit Drama*, Pratibha Prakashan, New Delhi, 1998.
4. A.B. Kieth, *Sanskrita Drama, The History of the Classical Sanskrit Literature*, Vijayanti Press, Madras, 1906.
5. Kapila Vatsyayan *Traditional Indian Theatre Multiple Streams*, National Books Trust, New Delhi, 1986.
6. Varad Pandey, *The Traditional Indian Theatre*, New Delhi, 1979
7. *Natyaśāstra (Kāvyaalakṣaṇakhaṇḍa) with Hindi Translation & Gloss*, Editor & Translator – Rewa Prasad Dwivedi, Indian Institute of Advanced Study (IIAS), Shimla & Aryan Books International, New Delhi, 2005.

## Core – XIV (4 Credits)

### Purana Parichaya

**Course Description:** The new generation is bereft of any kind of Knowledge regarding scriptures and sacred texts like Vedas, Upanishads and Puranas. This paper will focus on the basic crucial concepts of time, space, tapa, Yajna, dana and kriya which are very significant concepts and they are relevant even in present times.

<b>Relation to</b>	Dharma, Daily Routine, Sanskara Eighteen Maha Puranas and Upapurana Concept of Time in Purana
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**Course Objective:** The primary objective of this paper is to understand Traditional Puranic literature.

This will enhance the understanding of the theories in the context of Puranans and various concepts prevalent in time.

#### **Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of analytical points relatedto Puran and Pauranic traditions.

LO 2 – Achieve a good understanding of Bharat in context of Puran and ancient Hindu discourse.

LO 3 – Acquire knowledge of various interrelated philosophies of the Indian Puranan and Uppuranas.

#### **Course Outcomes**

CO1 : Attain essential knowledge about Puranas, bridging the gap for the new generation regarding ancient scriptures.

CO2 : Understand and appreciate the theories propounded by Bharatmuni, acknowledging their enduring relevance in modern drama performances.

CO3 : Gain cultural and spiritual insights from the Puranas, fostering a deeper connection with India's rich heritage.

CO4 : Understand the concepts of Yajna (ritual sacrifice) and Dana (charity) as elucidated in Puranas, recognizing their role in societal well-being.

## Course Content – Core - XIV

### Unit-I - Purana Parichaya – 01

1. Meaning of the word Purana
2. Eighteen Maha Puranas and Upapurana, Purana as a Supporting Literature to Vedas
3. Definition of Purana, Purana and Agmas Relationship
4. Concept of Time in Purana

### Unit –II Purana Parichaya – 02

1. Concept of Dharma, Daily Routine, Sanskara, Atithi Devo Bhav
2. Tapa, Yajna, Dana and Kriya (Ishta-aa-purta-datta)
3. Vrata, Tirthasthala and Upasana Paddhati

### Unit III Purana Parichaya – 03

1. Description of People, Languages and Geography of Bharata in Puranas- Sanskrit as Unifying Language
2. Akhyana and Upakhyana – Definition
3. Risisa and Risikasa (Brhaddevata 27 Rsikasa) in Purana
4. Important Purusa & Stri charita in Purana, Vedavyasa, Dadhichi, Mandhata, Muchakunda, Nahush, Rantideva, Rama, Bharat, Ambarisa, Puranjana. Parvati, Anasuya, Ahilya, Sita, Mandodari, Kunti, Draupadi

### UNIT-IV Purana Parichaya – 04

1. Twelve Aranya
2. Seven Puris
3. Four Dharma
4. Dwadasa Jyotirlinga
5. 52 Saktipitha
6. Seven Dwipa

### Project: ( 2 Credits): Chanting of Mantras and Slokas

#### REFERENCE BOOKS:

1. R.C.Hazara, Puranic Records on Hindu Rites and Customes, Motilal Banarasidas, New Delhi 1975
2. Pargiter F.E, Ancient Historical Tradition, Nabu Press, 2010.
3. Valdiya K.S., Geography, People and Geodynamics of India in Purānas and Epics, Aryan Books

## Core – XV (4 Credits)

### Bharatiya Sthapatya

**Course Description:** Indian sculptural art was developed stupendously since ages. Hence we can see many astonishing temples, palaces and often their ruined structures. This subject will teach students to learn about the greatness of our past and its grand kings and empires which exhibit their greatness through the ruined and many existing structures.

<b>Relation to</b>	Origin and Development of Stupa and Rock-cut caves- temples Mauryan palaces. South Indian Temples and their types
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**Course Objective:** The primary objective of this paper is to understand Traditional Bharatiya Sthapatya and its peculiarities.

This will enhance the understanding of the students how in ancient times without any advanced technology, our forefathers built marvelous structure. In fact, they had their own technology which enabled them to construct beautiful, grand and marvelous structures which even today astonish us..

**Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of art of sculptures and its significance.

LO 2 – Achieve a good understanding of Concept of Vastupuruṣa and its Architectural acumen,Indus Valley Architecture.

LO 3 – Acquire knowledge of various interrelated technologies of the Indian sculptural art.

**Course Outcomes**

CO1 : Attain proficiency in understanding and appreciating Indian sculptural art, particularly in the context of temples, palaces, and other structures.

CO2 : Develop an appreciation for the historical grandeur of past Indian civilizations, as showcased in the awe-inspiring temples and palaces.

CO3 : Contribute to the preservation of cultural heritage by learning about and appreciating the artistic and architectural achievements of the past.

CO4 :Gain cultural and artistic insights from the study of Bharatiya Sthapatya, deepening understanding of India's rich sculptural heritage.

## Course Content – Core - XV

### **Unit-I - Origin and Development of Bharatiya Sthapatya**

1. Agamas : Devalya and Devpratima
2. Literary References
3. Archaeological References

### **Unit –II Early Architecture**

1. References to Sthapatya as Depicted in Vedic Literature with Special Reference to Srautasutras (srauta + shulba)
2. Concept of Vastupuruṣa and its Architectural Recurring.
3. Indus Valley Architecture (Study on the Basis of Archaeological Remains).
4. Origin and Development of Stupa and Rock-cut caves- Eastern and Western Bharat.
5. Mauryan palaces.

### **Unit III Origin and Development of Temples and their ShastiyaNature**

1. Main styles of Temple Architecture: Nagara, Vesara and Draviḍa.
2. Gupta Temples: Evolution and Features
3. Temples of North Bharat (in reference to Osian, Khajuraho, Kashmir, Bhuwaneshwar, Konarka and Modhera)

### **UNIT-IV**

1. Sala, Durgavidhan and Town Planning  
A) Rangasala B) Sabha C) Durgavidhana D) Social Construction (Residential, Dharmasala, Asharma, Vidyasthana).

**Project: (2 Credits): Practical Visit of Nearby Historical place or Film watching based on Sculpture.**

### **REFERENCE BOOKS:**

1. Shukla D. N, *Vāstu-śāstra Hindu Science of Architecture*, Muraliram Manoharlal Publishers, New Delhi, 1993.
2. M. M. Gosh, *Bharata, the Nāṭyaśāstra* (Six and Seventh Chapter), Asiatic Society, Kolkata, 1950.
3. Agrawal, P.K, *Gupta Temple Architecture*. Prithavi Prakashan, Varanasi, 1968

## Core – XVI (4 Credits)

### Elements of Indian History

**Course Description:** The need of focusing on Bharatiya History is not much heeded by Indian intellectuals. In fact, no country can survive without enough knowledge of history. A nation can learn from the mistakes in past and may not repeat them for better future. But Indians have neglected their history. Many outsiders, travellers and foreigners have written our history. Here the purpose is to expose the truths of Indian history which have somehow remained hidden.

<b>Relation to</b>	National Perspective on Indian History Hidden Chapters of Indian History Indus and Saraswati Civilization-
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**Course Objective:** The primary objective of this paper is to understand the need of focusing on history.

This will enhance the understanding of genuine national issues and solving them.

#### **Learning Outcomes**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** of historical problems

LO 2 – Achieve a good understanding of past and its consequences.

LO 3 – Acquire knowledge of various interrelated issues and its causes which may affect our future.

#### **Course Outcomes**

CO1 : Develop the ability to critically examine and analyze the various aspects of Bharatiya (Indian) history.

CO2 : Recognize the significance of studying history for a nation's survival, learning from past mistakes, and building a better future.

CO3 : Strengthen the cultural and historical identity of the nation by reclaiming and understanding the truths of Indian history.

CO4 : Contribute to the preservation of the national heritage by exposing and acknowledging the truths of Indian history that have been overlooked or misrepresented.



## Course Content – Core - XVI

### **Unit-I - Problematization of Indian History**

1. Need of Rewriting Indian History
2. History/Accounts written by Travelers
3. Misrepresentations in the History Books
4. Negligence of History by Indians

### **Unit –II Hindu Resistance to Invaders**

1. Arab Failure in Sindh and Kabul
2. National Perspective on Indian History
3. Myths about Gaznavids
4. Myths about Aryan Invasion.

### **Unit III Ancient Indian Civilization**

1. Indus and Saraswati Civilization- Rigveda – Purana as Sources of History
2. Hidden Chapters of Indian History
3. Cause of Indian Inferiority Complex – Wrong Narratives of Indian Freedom Fighting.

### **UNIT-IV Forgotten Indian Reigns, Dynasties and Real Heroes and Heroines**

1. Ahom Samrajya in Assam
2. Vijatnagar Samrajya
3. Gupta and Maurya Period
4. Solanki Dynasty of Gujarat
5. Nayika Devi, Hemu, Chatrasaal, Bappa Rawal, Pruthu of Kamrupa, Kurma Devi, Hamirsingh Sisodiya, Rampyari Gurjar, Maharana Kumbha, Rani, Karna vati, Rani Abakka, Lachit Borfukan,

### **REFERENCE BOOKS:**

1. Shukla D. N, *Vāstu-śāstra Hindu Science of Architecture*, Muraliram Manoharlal Publishers, New Delhi, 1993.
2. M. M. Gosh, *Bharata, the Nāṭyaśāstra* (Six and Seventh Chapter), Asiatic Society, Kolkata, 1950.
3. Agrawal, P.K, *Gupta Temple Architecture*. Prithavi Prakashan, Varanasi, 1968