

Central University of Himachal Pradesh

Sapt Sindhu Parisar, Dehra, District- Kangra, HP-177101

2nd BOARD OF STUDIES

Centre for Bhartiya Panth, Matt, Sampraday and Semitic Religions

Syllabus

Post Graduate Diploma in Hindu Studies

&

MA Hindu Studies



2021-2023



Central University of Himachal Pradesh

To,

- | | |
|-------------------------------|--------|
| 1. Prof. Narayan Singh Rao | Dean |
| 2. Dr. Jagmeet Singh | Member |
| 3. Prof. Balwan Gautam | Member |
| 4. Prof. Lakshmi Niwas Pandey | |
| 5. Member | |
| 6. Prof. Rasal Singh | Member |

Sub: - Meeting of the Second Board of Studies and Agenda thereof by email circulation; reg.

Sirs,

This is for the kind information of all the learned members of the Board of Studies of Centre for Bhartiya Panth, Matt, Sampraday and Semitic Religions that meeting of the Board has been scheduled on **20.04.2022 by email circulation**. The meeting thus scheduled is due to the exigency and paucity of time. It is requested to your good selves to kindly forward your comments and approval on the agenda items on or before 22.04.2022 at 5.00 PM.

The agenda of the meeting is enclosed for your kind perusal and necessary action please.

With warm regards,

Yours Sincerely



Dr Kanwar Chanderdeep Singh
Chairman (BoS) and Director,
Centre for Bhartiya Panth, Matt, Sampraday and Semitic Religions
Central University of Himachal Pradesh,
Sapt- Sindhu Parisar, Dehra, District –Kangra,
Himachal Pradesh-177101



Central University of Himachal Pradesh

Sapt Sindhu Parisar, Dehra, District- Kangra, HP-177101

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Centre for Bhartiya Panth, Matt, Sampraday and Semitic Religions

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MEETING of the 2nd BOARD OF STUDIES

TO BE HELD ON 20.04.2022

“By Email Circulation”

INDEX AGENDA

1. Confirmation of the minutes of 1st BOS meeting held on 17.12.2020.
2. To place before the BOARD OF STUDIES for approval of curriculum/syllabus of MA -II year in Hindu Studies for External Candidates (under the annual system of examination).
3. To place before the BOARD OF STUDIES for approval of revised and updated curriculum/syllabus of Post-graduate Diploma in Hindu Studies.
4. To place before the BOARD OF STUDIES for approval of revised and updated curriculum/syllabus of MA in Hindu Studies.
5. To place before the BOARD OF STUDIES for approval of the course titles and codes, examination pattern and credit distribution system for the said courses.
6. Any other input as suggested by the esteemed member(s).

Post-Graduate Diploma in Hindu Studies (2021-22)

Semester	Name of the Course	Course	Course Code	Credits
I	<i>Sanskrit Pravesh</i>	Major	DHS 120	4
I	<i>Pramanyavada</i>	Major	DHS 121	4
I	<i>Tattva Mimamsa</i>	Minor	DHS 122	4
I	<i>Vaada Parampara</i>	Skill/Vocational	DHS 123	4
I	Interdisciplinary Program- Ecology in Hindu Thought	IDP	DHS 124	2
I	Indian Knowledge System	IKS (Major)	DHS 125	2
Semester	Name of the Course	Course	Course Code	Credits
II	Hindu Customs, Rituals & Traditions	Major	DHS 130	4
II	Western Methods for Understanding Modern Hindu Discourses	Major	DHS 131	4
II	Concept of Dharma & Karma	Major	DHS 132	4
II	Pauranic Literature	Minor	DHS 133	4
II	Samskaras in Hindu Traditions	Skill/Vocational	DHS 134	2
II	Ancient Hindu Knowledge and Traditions	IKS	DHS 135	2

Scheme of Examination

The breakup of marks shall be as under:

Component	2 credits course	4 credits course
Internal Assessment (20%)	20 Marks	40 Marks
Mid-term Examination (20%)	20 Marks	40 Marks
End-term Examination (60%)	60 Marks	120 Marks
Total	100 Marks	200 Marks

Marks for attendance may be given based on the attendance record. The teacher will clearly mention the criteria for allotment of marks for attendance in the course contents. For attendance below 75%, zero mark shall be given. However, when a student represents state/country in sports, cultural and academic activities and requests condoning of lecture, he/she may be given marks fixed for attendance level of 75% provided further that the components of Comprehensive Continuous Internal Assessment (CCA) may be set up as per the requirements of the course.

Except in exceptional cases, the question papers for the **Mid-Term Examination** shall be of one-hour duration for a 2-credit course with total of 20 marks and two hours duration for a 4-credit course with a total of 40 marks. The question paper shall consist of three sections as given below:

Section A: shall comprise of 10 objective type questions such as MCQs (maximum five), Fill in the Blanks, True/False, Match the Following, One- or two-line answers, etc. All the questions shall be of 1 mark only. All questions shall be compulsory and there will be no choice. The total weightage to be given for this section in the question paper shall be 25%.

Section B: shall comprise of Short Answer Questions (SAQs) which shall be of 5 marks each. The global choice shall be in such a way that the examinee has to attempt 40% of the total number of questions. The total weightage to be given for this section in the question paper shall be 25%.

Section C: shall comprise of Long Answer Questions (LAQs) which shall be of 10 Marks each. There shall be an internal choice for each question and all the questions shall be compulsory. The weightage to be given for this section in the question paper shall be 50%.

Except in exceptional cases, the question paper for the **End-Term Examination** shall be of one and half hour duration for a 2-Credit Course with a total of 40 marks and 3 hours duration for a 4-credit course with a total of 120 marks. The question paper shall consist of three sections as given below:

Section A: shall comprise of 20 objective type questions such as MCQs (maximum ten), Fill in the Blanks, True/False, Match the Following, One- or two-line answers, etc. All the questions shall be of 1 mark only. All the questions shall be compulsory and there shall be no choice. The total weightage to be given for this section in the question paper shall be 16.66%.

Section B: shall comprise of Short Answer Questions (SAQs) which shall be of 5 marks each. The global choice shall be in such a way that the examinee has to attempt 66% of the total number of questions. The total weightage to be given for this section in the question paper shall be 33.33%.

Section C: shall comprise of Long Answer Questions (LAQs) which shall be of 15 Marks each. In this section, all the questions shall have internal choice and all the questions shall be compulsory. The weightage to be given for this section in the question paper shall be 50%.

Semester: I
Sanskrit Pravesh

Course Code: DHS120

Paper: Major
Credits: 04

Course Objectives: Sanskrit is also a very systematic and syntactic language and the grammar of the language serves as a master template for most Indian (and a few European) languages. The course is designed to acquaint the learners with the preliminary working knowledge of Sanskrit language. The aim of this course is to strengthen the basics of a language in most of the primary literature and sources of Hindu culture, philosophy, spirituality, theology, sciences, grammar, law *etc.* are written and composed. Sanskrit as a linguistic skill is essential to gain understanding in the different genres of Hindu studies. Learning Sanskrit can also help understand the etymology of many words in Indian as well as non-Indian languages.

Learning Outcomes: After the completion of the course, the student will be able to:

- It would also help you understand ancient Sanskrit texts in their right context.
- Its knowledge will ensure that nothing is lost in translation.
- Comprehending ancient knowledge and historical traditions and practices becomes easier.
- Learning basic Sanskrit will eventually equip and prepare the learner for further advance courses.
- It will familiarise the learner with Indian thought and thinkers in right perspective..
- It will help in developing a better understanding of different courses pertaining to Hindu Studies.

1. **संस्कृतवर्णमालापरिचयः** – चतुर्दश माहेश्वरसूत्राणि।
स्वरः, व्यञ्जनम्, संयुक्तवर्णाः, अनुस्वारः, अनुनासिकम्, विसर्गः, वर्णविन्यासः, वर्णसंयोगः, उच्चारणस्थानम्, लेखन-प्रक्रिया, शब्दपदयोगेभ्यो अन्तरम्।
2. **शब्दरूपम्** (दैनिकप्रयोगदृष्ट्या आधारभूता शब्दरूपप्रक्रिया), विभक्तिः, कारकम् (अर्थसहितः सामान्यपरिचयः) –
- 2.1 शब्दरूपम् (संज्ञात्मकम्) – अन्तिमवर्णदृष्ट्या, लिङ्गगुणदृष्ट्या वचनदृष्ट्या च वर्गीकरणम्।

शब्दाः (व्यञ्जना/स्वराणां)						
	अकारान्तः	इकारान्तः	उकारान्तः	ऋकारान्तः	आकारान्तः	ईकारान्तः
पुंलिङ्गम्	देव, राम	कवि, हरि, पति	गुरु	पितृ, दातृ	–	–
स्त्रीलिङ्गम्	–	मति	धेनु	मातृ	लता	नदी
नपुंसकलिङ्गम्	फल	वारि	वस्तु	–	–	–

2.2 शब्दरूपम् (हलन्तम्/व्यञ्जनान्तम्) –

शब्दाः (हलन्ता/व्यञ्जनान्ता)	
पुंलिङ्गम्	मिषज् (मिषकः), महत्, सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत्, मरुत् आत्मन्, ब्रह्मन्, विद्वत्।
स्त्रीलिङ्गम्	वाय्, सरित्, दिश्, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री।
नपुंसकलिङ्गम्	जगत्, नामन्, कर्मन्, चक्षुष्, मनस्, हविष्, ब्रह्मन्, धनुष्, पयस्, दधि।
एतत्सदृशानाम् अन्येषाञ्च रूपाणाम् अभ्यासः।	

- 2.3 सर्वनाम – अस्मद्, युष्मद्, तद्, एतद्, यद्, भवत्, किम्, इदम्, अदस्, सर्व (त्रिषु लिङ्गेषु)।
3. **धातुरूपम्** (क्रियारूपम्) –
- 3.1 धातूनां गणपरिचयः, आत्मनेपदम्, परस्मैपदम्।
- 3.2 लकारदृशा – लटलकारः (वर्तमानकालः), लृटलकारः (भविष्यत्कालः), लङ्लकारः (भूतकालः)
लोटलकारः (आज्ञार्थकः), विधिलिङ्लकारः (सम्भावनायाम्)।
- पुरुषदृशा – प्रथमपुरुषः, मध्यमपुरुषः, उत्तमपुरुषः।
- वचनदृशा – एकवचनम्, द्विवचनम्, बहुवचनम्।
- 3.3 धातवः – पञ्चलकारेषु धातुरूपाणि –
- परस्मैपदिनः – पठ्, लिख्, चल, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, ज्ञा, घ्रा, नी, दृश्, घृ, पठ्, पा(पिब), स्मृ, क्रुध्, शक्, पृच्छ्, इष (इच्छ), दा, जीव, त्यज्, धाव्, पच, ख्, सू, रुद्, भी, नश्, स्निह्, आप्, क्षिप्, जप्, विश्, मिल्, ग्रह्, चिन्, फाल्, रघ्, क्षल्।
- आत्मनेपदिनः – लम्, मुद्, क्षम्, वृष्, सह्, सेव्, ईक्ष्, ऊह्, कम्प्, भाष्, यत्, रम्, वन्द्, याच, शीङ्।
- सत्तात्मकौ – अस्, भू।

Unit - 2

Marks 20

1. **सन्धिः** – स्वरसन्धिः – यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभावः।
व्यञ्जनसन्धिः – परसवर्णः, अनुनासिकः, रघुत्वम्, ष्टुत्वम्, जश्चम्, चर्त्वम्, णत्व-णत्वविधिः।
विसर्गसन्धिः – विसर्गलोपः, विसर्गस्थाने ओ, ऊ, सू, श्, ष्।
अनुस्वारः, 'र्' लोपः, 'त्' स्थाने 'ल्' अनुनासिकम्।
2. **समासः** – केवलः, अव्ययीभावः, तत्पुरुषः, कर्मधारयः, द्विगुः, बहुव्रीहिः, द्वन्द्वः।

Unit – 3

Marks 20

1. **कारकम्** – कर्ता, कर्म, करण, सम्प्रदान, अपादान (सम्बन्ध), अधिकरण, सम्बोधन।
2. **उपपदविभक्तिः** –
- अधि, अनु, उप, उभयतः, परितः, निकषा, प्रति, धिक्, विना.....योगे द्वितीया।
 - अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया।
 - नमः, रुघ्, दा, स्पृहा, अलम् (सामर्थ्यार्थे).....चतुर्थी।
 - विना, बहिः, परम्, पूर्वम्.....योगे पञ्चमी।
 - अग्रतः, पुरतः, पृष्ठतः, वामतः, दक्षिणतः, उत्तरतः.....योगे षष्ठी।
 - स्निह्, विश्वस्.....योगे सप्तमी।
3. **वाच्यम्** – कर्तृवाच्यम्, कर्मवाच्यम्, भाववाच्यम्।
4. **प्रत्ययः** – (क) कृतप्रत्ययः – क्त, क्तवत्, क्त्वा, ल्यप्, तुमुन्, शत्, शानच्, ण्यत्, क्तिन्, ल्युट्, तय्यत्, अनीयर्, ण्वुल्, तुच्, घञ्।
(ख) तद्धितप्रत्ययः – मत्तुप्, यत्तुप्, इन्, ठक् (इक्), घञ्, त्व, तल्, अण्, थ्यञ्।
(ग) स्त्रीप्रत्ययः – ङीप्, ङीष्, टाप्।
5. **अव्ययम्** – (स्थानवाचि) – अत्र, तत्र, यत्र, सर्वत्र, अन्यत्र, कुत्र, एकत्र, यतः, ततः।
(समयवाचि) – यदा, तदा, सदा, सर्वदा, कदा, अद्य, श्वे, ह्यः, परश्च, परह्यः, वारम्, आरभ्य, निश्चयेन, ।

(समुच्चयवाचि)– च, अपि, एव ।
 (अवस्थावाचि)– आम्, किम्, धन्यवादः, आवश्यकम् ।
 (दिशावाचि)– उपरतः, पृष्ठतः, दामतः, दक्षिणतः, अगितः, परितः ।
 (पूर्णतावाचि)– पर्याप्तम्, अत्यन्तम्, अलम्, इति ।
 (निषेधवाचि)– नास्तु, अलम्, न ।
 (सम्भावनावाचि)– किन्तु, प्रायशः, अपेक्षया, अतः, यत्-तत् ।
 सादृश्यवाची अव्यय– इव, नु, वा, चित् ।
 अव्यय– क्वातोऽनुकसुनः, कृन्मेजन्तः, तद्धितश्वासर्वविभक्तिः

6. **उपसर्गः** – आ, उत्, अनु, वि, प्र, परि, अव, उप, सम्, अप ।

7. **विशेष्य-विशेषणसम्बन्धः** ।

8. **संख्या** – सङ्ख्यावाचि– शब्दरूपाणि एकः, द्वौ, त्रयः, चत्वारः (त्रिषु लिङ्गेषु) ।

संख्या – 5-100

Unit – 4

Marks 10

- 1- संस्कृत शब्दावलियों का पाश्चात्य अवधारणाओं से विशेषाभास (ईश्वर / God, आत्मा / Soul, धर्म / Religion, पति-पत्नी / Husband-wife इत्यादि)
- 2- संस्कृत पाठ्यार्थों के माध्यम से संस्कृत भाषा के पढ़ने तथा लिखने का अभ्यास ।
- 1- Sanskrit Terminologies and their contrast from western concepts (Īshwara/God; Ātma/Soul; Dharma/Religion; Pati-Patni/Husband-wife etc.).
- 2- Language training through reading and writing of Sanskrit passages.

सन्दर्भग्रन्थसूची –

1. रघुनानुवादकौमुदी, कपिलदेव द्विवेदी, विश्वविद्यालय प्रकाशन, विशालाक्षी भवन, भूगर्भतल, चौक, वाराणसी 221001
2. अनुवादचन्द्रिका, ब्रह्मानन्द त्रिपाठी, चौखम्बा सुरभारती प्रकाशन, चौक, वाराणसी 221001
3. संस्कृत स्वयं शिक्षक, श्रीपाद दामोदर सातवलेकर, राजपाल एण्ड सन्त, कश्मीरी गेट, नई दिल्ली 110008
4. व्याकरणसौख्यम्, सम्पादक– कमलाकान्त मिश्र, एन.सी.ई.आर.टी., नई दिल्ली, 2002 ।
5. व्याकरणवीथि, सम्पादक– कमलाकान्त मिश्र, एन.सी.ई.आर.टी., नई दिल्ली, 2003 ।
6. संस्कृत बालबोध, भारतीय विद्याभवन, कस्तूरबा गौधी मार्ग, नई दिल्ली-110001 ।
7. सरल संस्कृत शिक्षक (भाग 1 से 8 तक), भारतीय विद्याभवन, कस्तूरबा गौधी मार्ग, नई दिल्ली-110001 ।
8. सरलसंस्कृतज्ञानम् (भाग 1 एवं 2), भारतीय विद्याभवन, कस्तूरबा गौधी मार्ग, नई दिल्ली-110001 ।
9. संस्कृत स्वाध्याय, केन्द्रीय संस्कृत विश्वविद्यालय (राष्ट्रीय संस्कृत संस्थान), 56-57, इन्स्टीट्यूशन एरिया, जनकपुरी, नई दिल्ली, 2001 ।
10. दार्शनिक सम्प्रत्ययकोश, सम्पादक– शशिप्रभा कुमार, संतोष कुमार शुक्ल, रामनाथ झा, विशिष्ट संस्कृत अध्ययन केन्द्र, जवाहरलाल नेहरू विश्वविद्यालय, प्रकाशक डी०के० प्रिंटवर्ल्ड, वेदश्री एफ-395, सुदर्शन पार्क, नई दिल्ली-110015, 2014 ।
11. वाच्यपरिवर्तन सिद्धान्त, प्रो० भगवत्शरण शुक्ल, आचार्यनिलयम्, वैष्णवनगर कालोनी, प्लॉट नं० 619, छिन्नपुर, वाराणसी-5, 1997 ।
12. कारकप्रकरण, प्रो० भगवत्शरण शुक्ल, चौखम्बा संस्कृतपुस्तकालय, सी.के. 28/15, ज्ञानवापी, चौक, वाराणसी-01, 2019 ।
13. An Easy Grammar of Sanskrit, S.B.Datar, Pub.-Keshav Bhikaji Dhawale, Maharashtra, 2015.
14. Sanskrit for English Speaking People, Ratnakar Narale, Pub.- Prabhat Prakashan, New Delhi, 2013.

Semester: I

Pramanyavada

Course Code: DHS121

Paper: Major
Credits: 04

Course Objectives: Pramana and Logic are the foundation of Rationality and Reasoning in any philosophical system. In Hindu Philosophy also the significance of Nyaya Darshan has been accepted by all of the sub traditions in India, be it Astika School or any Nastika School. The aim of this course is to strengthen the logical base of students and enable them to critically analyse the philosophical ground of Hindu Religions and sects.

Learning Outcomes: After the completion of the course, the student will be able to:

- Understand ancient knowledge and historical traditions and practices.
- Lay hands on the vast treasure of knowledge that lies hidden in the form of historical literature or books.
- Relate the ancient historical knowledge with the present context.
- Get familiar with Indian thought and thinkers in historical perspective.
- Cultivate critical skills, appreciation and insights relevant for promoting cognitive abilities, right values and appropriate worldview.
- Develop a better understanding of contemporary questions and issues.

Unit 1

1. The origin and development of *pramana* siddhant
2. What is a valid “definition”? (*lakshan* of *lakshan*)
3. Indian model of analysis of text: Knower, knowable object, process of knowing, and knowledge, and establishing validity of knowledge (*pramanya-vaad*)

Unit 2

1. Nature, definition, method, & limits of different types of *pramanas*: *pratyaksha*, *anumana*, *upaman*

Unit 3

1. Nature, definition, method, and limits of different types of *pramanas*:
 - a. *Shabda*: *shabda-shakti*, *shakti-grahak*, and *tatparya-gyaan* and contrast with Western analysis
 - b. *Anuplabdhi* and *Arthapatti*

Unit 4

1. Mapping different *pramanas* into the world of natural sciences
2. Applications of *pramana* theory: Ayurveda and metaphysics
3. Complimentarity and pramanas, and the need of *Vimarsha*
4. Application to a contemporary text

Suggested Readings

आचार्य बलदेव उपाध्याय, संस्कृत वाङ्मय का बृहद् इतिहास, खण्ड 9, पृष्ठ 1- 17.

Tarka-bhasa, pp. 4-17; 60-184; 208-229.

Indian Epistemology and Metaphysics, pp. 22-93; 44-59.

Shobhakant Mishra, Shabdārtha Tattva, pp. 330-405.

Charak Samhita, p. 519.

Semester: I
Tattva Mimamsa

Course Code: DHS122

Paper: Minor
Credits: 04

Course Objectives: The course of Tattva Mimamsa (metaphysics in common parlance) is developed to delve into the philosophical aspects of Hindu culture, religion and traditions. The course also entails the deliberations on elements of Bhartiya knowledge traditions, emanation of knowledge, understanding creation and operation of universe. The learner will be made familiar with metaphysical facets of different *matts* and *sampradays* and their interconnectedness in the broad ambit of Hindu culture.

Learning Outcomes: After the completion of the course, the student will be able to understand:

- Bhartiya in general and Hindu in particular, knowledge traditions.
- Basic elements (pancha-mahabhoot) and the nature of time and space
- Concepts of *aatma* and *parmaatma*
- Position of feminine in Hindu discourse.
- Philosophical aspects of *vaidik* and non *vaidik* traditions.
- Differences between *varna*, *jati* and caste.

Unit 1

1. Understanding the term “Hindu”
2. Bharatiya Gyaan Parampara (*ashtaa-dash vidya*) and its acharyas
3. The nature of *padaartha* /tattva (time & space), pancha-mahabhoot in all Bharatiya traditions
4. The concept of *aatma* and similarities in *aatma tattva* across traditions

Unit 2

1. Parallel sovereignty principles (Defining self)
 - a. Self-definitions: Atharva-shirsha/Vaak Sukta & Krishna (Indro-mayabhi prurup iyate)
 - b. Ardha-naareeshwara from Kashmir-Shaiva darshan, Brihadaranyaka Upanishad (1.4.3)

2. Shakti and Prakriti principles and relationship with *stree* and *devis*
3. Soundarya-Lahari
4. Similarities of position of feminine principle in Jain, Bauddha and Sikh traditions

Unit 3

1. The principle of Oneness in Vaidik traditions as the basis of *sweekaryata* of opposites
 - a. Principle of interconnectedness in Jain, Bauddha, Sikh, Nyaya & Vaisheshik traditions
2. Infinite knowledge and emergence of humility (Naasdiya Sukta, Buddhist-Sikh-Jain texts)
3. Influence on vocabulary: Multiple terms for same entity (e.g., Vishnu, Buddha, sun & love)
4. Linkages between interconnectedness, oneness, interdependence, and acceptance
5. Acceptance of reason, not intolerance/violence/terrorism (Vaidik/Jain e.g., Jinadutta Suri), Sikh position)

Unit 4

1. The *taatvik* position on *varna*: Purush-sukta and Brihadaranyak Upanishad
 - a. The principle of Oneness as the foundation for universal equality, and respect
2. How *varna*, *jaati* and caste relate to entirely different ideas.

Suggested Readings

Semester: I
Vaada Parampara

Course Code: DHS123

Paper: Skill/Vocational
Credits: 04

Course Objectives: The course of Vaada Parampara is developed to delve into the methods of debating (*shastrarth*) Hindu religion and traditions to arrive at true and authentic knowledge it will acquaint the students with varied tools involved in arriving at a learned and informed conclusion. The course also entails the deliberations on elements of Bhartiya knowledge traditions, conceptualization and organization of knowledge and its analysis. The basic objective of this course is to inculcate the Hindu methodologies to create and understand knowledge.

Learning Outcomes: After the completion of the course, the student will be able to understand:

- Bhartiya in general and Hindu in particular, debating traditions.
- Methodologies and meanings associated with such traditions and will enhance their cognitive skills.
- How knowledge can be organized and analyzed.
- Rules and methods of engagements in public discourse.
- The skills required for the application of different forms of knowledge in contemporary times.
- Preservation and passing of knowledge.

Unit 1

1. *Vaad-Parampara*: The method of *Shastrartha* (*Vishay, paksha, samasya/sanshay, sangati, i.e., continuity of argument, nishkarsh, nirnayak and his/her ethics, gender bias*)

- a. Rules for engagement, decision making, follow-up and updation
- b. The concept of *adhikaran*

2. *Katha* (*nature and types of katha*): a. *Vaad*, *Jalpa*, *Vitanda*

Unit 2

1. Organization of knowledge

a. *Sutra* (concise statement of a theoretical principle), *bhashya* (establishment of theory/siddhant), *vartik* (critique of stated and unstated positions)

b. *Vritti* (short description of theory), *teeka* (detailed description in easier style with elucidations), and *tippani* (explanations related to specific points, terms, phrases, very much like footnotes)

2. *Padaik-vakya, evam vakyaik vakyata* (Mimamsa bhaashya)

3. Rules for analysing “*tatparya*”– Six-fold process (shad-vidhi tatparya nirnayak ling)

4. Methods for determining the meaning (shruti, ling, vakya, prakaran, sthaan, Samkhya)

Unit 3

1. *Tantra-yukti*: “Research methodology” especially for natural sciences, technology and medicine: discussion of different steps

a. Application to a contemporary problem

2. *Nyayika prakriya* (*sanshay to nirnay*)

Unit 4

1. Tools to preserve the sounds and meanings of *Vedas*

a. Vedangas

b. Paath-paddhati

Suggested Readings

Semester: I
Ecology in Hindu Thought

Course Code: DHS124
IDP

Paper:

Credits: 02

Course Objectives: The course is developed to delve into the ecological and environmental perspectives espoused in Hindu philosophical traditions. The course starts with a comprehensive background of the Hindu knowledge system and analysis of their view on ecology. Moreover, it discusses elaborately, the benefits and consequences of humankind's interaction with the ecosystem. The Hindu cultural and ritualistic practices and the five great elements of space, air, fire, water and earth are interdependent and relate to the Brahman. The course also entails the deliberations on these five elements, which are equally related to the human body, and each of the elements to one of the five senses. The basic objective of this course is to first comprehend and further inculcate the Hindu way of interacting and treating the ecology.

Learning Outcomes: After the completion of the course, the student will be able to understand:

- How ecology is seen and understood in Hindu thought?
- How ecology is seen and understood in heterodox Hindu traditions?
- Rules and methods of engagements with nature.
- Preservation and passing of knowledge.

Unit -1

Environmental Thoughts in Veda & Purana

- a. Environment in Veda, Vedanga and Upangas
- b. Environment in Pauranic Literature
- c. Environment and Karma-Kanda

Unit -2

Environment in Jain, Bauddha and Sikh Philosophy

- a. Environment, Jain Teachings and Jain Lifestyle
- b. Environmental thoughts and Bauddha Philosophy
- c. Environment and Sikh Scriptures

Unit -3

Environment in Indian Folk Culture and Hindu Lifestyle

- a. Environmental practices in Tribal Hindu Culture
- b. Environmental thoughts and Tribal Rituals
- c. Local Deities, Festivals and Environment
- d. Hindu Reformers in the field of Environment

Semester: I

Indian Knowledge System

Course Objectives: The course is devised with the aim to acquaint the students of Hindu Studies with the different facets of Indian knowledge system including basic and fundamental sciences, technology, art, architecture, medicine, environmental, health *etc.* It is on the lines of National Education Policy, 2020 wherein a compulsory course is introduced in all streams of higher education. To bring the program of Hindu Studies at par with the practices in other disciplines, the course is incorporated.

Learning Outcomes: After the completion of the course, the student will be able to:

- Assess her/his knowledge about the things Bhartiya.
- Understand the basics of ancient Bhartiya civilization and its antiquity.
- Know about the various centres of learning in ancient Bharat.
- Bhartiya contribution to the world in the fields of science, mathematics, arts and culture.

Unit I: Bharatiya Civilization and Development of Knowledge System

Antiquity of Civilization; Discovery of the Saraswati River; the Saraswati-Sindhu Civilization; Traditional Knowledge System; The Vedas; School of Philosophy (6+3); Ancient Education System; the Takshila University; the Nalanda University

Unit II: Arts, Literature and Scholars in Ancient Bharat

Art, Music and Dance; Nataraja- A masterpiece of Bharatiya Art; Literature; Life and works of Agastya, Lopamudra, Ghosha, Valmiki, Patanjali, Vedavyasa, Yajnavalkya, Gargi, Caraka, Sushruta, Kanada, Kautilya, Panini, Thiruvalluvar, Aryabhata, Bhaskaracharya, Madhavacharya.

Unit III: Ancient Bhartiya Contribution towards Science and Mathematics

Sage Agastya's Model of Battery; Vedic Cosmology and Modern Concepts; Concept of Zero and Pi; Number System; Pythagoras Theorem and Vedic Mathematics; Kerala School for Mathematics and History of Culture of Astronomy; Astronomical _ of day, year and Yuga.

Unit IV: Ancient Bhartiya Engineering, Technology and Architecture

Pre-Harappan and Sindhu Valley Civilization; Juices, Dyes, Paints and Cements, Glass and Pottery, Metallurgy; Iron Pillar of Delhi, Rakhigarhi, Mehrgarh; Sindhu Valley Civilization; Marine Technology; and Bet-Dwarka.

Unit V: Ancient Bhartiya Contribution in Environment and Health

Ethnic Studies; Life Science in Plants; Agriculture; Ecology and Environment; Ayurveda; Integrated Approach to Healthcare; Surgery and Yoga, etc.

Semester: II
Hindu Customs, Rituals and Traditions

Course Code: DHS130

Paper: Major
Credits: 04

Course Objectives: The present study is an attempt to bring about the importance of customs, rituals and traditions of Hindu in spiritual as well as worldly pursuits.

Learning Outcomes: After the completion of the course, the student will be able to:

- Develop knowledge of major Hindu customs and rituals.
- **Gain skills in the real world where Hindu rituals and customs are daily practised.**
- Understand contribution of tradition in preserving culture and philosophy
- Gain insights into the working of local customary and religious systems.
- Get in touch with the localised traditions and practices which have their linkages with the larger religion
- Widen their knowledge of Bhartiya philosophical systems.

Unit I

Comprehending Religion and Dharma- Principal Themes, Definitions, Interpretations and Perspectives.

Unit II

Introduction to- Vedas; Upanishads; Agamas, Smritis; Puranas; Their Role in the Construction of Bhartiya History and Contemporary Bhartiya Identity.

Unit III

Introduction to Bhartiya Philosophy – Six Systems of Philosophy (shad-darśana) – Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. Introduction to Hindu, Hindutva, Hinduism.

Unit IV

Concept of Kuldevi/Kuldevta, Gramdevta; Concepts of Brahma, Ishwara, Worship of Surya-Chandrama, Donyi Polo, Rangfraism, Lalpa, God, Moksha and Nirvana.

Reference Readings

1. Bhatti, S. (2000). *Folk Religion: Change and Continuity*. Rawat: New Delhi.
2. Vertovec (1994). "Official and Popular Hinduism in Diaspora: Historical and Contemporary Trends in Surinam, Trinidad, and Guyana". *Contributions to Indian Sociology*, 28 (1): 123-47.
3. Bhandarkar, R.G. *Vaisnavism, Saivism and Minor Religious Systems*.
4. The Ramakrishna Mission. *The Cultural Heritage of India*, Vol. III & IV.
5. Biardeau, M. (1981). *Hinduism: The Anthropology of a Civilization*. Oxford University Press: Delhi.
6. Flood, G. (Ed.) (2003). *The Blackwell Companion to Hinduism*. Blackwell: Oxford.
7. Madan, T. N. (1987). *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford University Press: Delhi.
8. Cowell and Gough (1882, Translators). *The Sarva-Darsana-Samgraha or Review of the Different Systems of Hindu Philosophy by Madhva Acharya*, Trubner's Oriental Series.
9. Olson, C. (2007). *The Many Colours of Hinduism: A Thematic-Historical Introduction*. Rutgers University Press.
10. Huyler, Stephen P. (2002). *Meeting God: Elements of Hindu Devotion*. Yale University Press.
11. Flood, G. (2004). *An Introduction to Hinduism*. Cambridge University Press.
12. Mishra, A. (2019). *Hinduism: Ritual, Reason and Beyond*. Story Mirror Infotech Pvt. Ltd.
13. Frawley, D. (2018). *What is Hinduism: A Guide for Global Mind*. Bloomsbury India.
14. Sharma, Pandit S.R. (2017). *108 Upanishads Gyan Khand*. Yug Nirman Yojana.
15. Shastri, S. (2020). *Vedas (In Sanskrit and Hindi)*. Hindi Sahitya Sadan.
16. Eswaran, E. (2009). *The Upanishads*. Jaico Publishing House.
17. vedpuran.net/download
18. Barkataki, M. and Ruscheweyh (2015). Best of All Worlds: Rangraism, the New Institutionalized religion of Tangsa Community in North East India. *Internationales Asienforum*, Vol. 46, No. 1-2, pp. 149-167.
19. Mibang T. and Sarit Kumar Chaudhuri (2004). *Understanding Tribal Religion*. Mittal Publications.
20. Sarit Kumar Chaudhuri (2013). *The Institutionalization of Tribal Religion. Recasting the Donyi-Polo Movement in Arunachal Pradesh*. In: *Asian Ethnology*, Vol. 72, No. 2, Nanzan Institute for Religion and Culture, pp. 259–277.
21. Boro, Anil (2014). *Bathou Religion and its Impact on Boro Society a Folkloristic Study*.
22. Saraswati, Swami D. and Ghasi Ram (2010). *An Introduction to the Commentary on Vedas (Rigvedadi-Bhashya-Bhumika)*. Vijaykumar Govindram Hasanand.
23. Saraswati, Swami D. (2020). *Satyarth Prakash*. Abhishek Publications.
24. Vivekananda, S. (2019). *Karmyog, Gyanyog, Rajyog and Bhaktiyog (Set of four books)*. Maple Press.

Semester: II

Western Methods for Understanding Modern Hindu Discourses

Course Code: DHS131
Major

Paper:

Credits: 04

Course Objectives: The major objectives of the course are to gain crucial and critical knowledge about the western methodologies and tools of knowledge. How far such methods help in comprehending the Hindu ideations especially in the realms of philosophy, history, politics and other socio-psychological concepts is the aim of this course.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about different western theories pertaining to conception society philosophy, history, literature, culture and religion.
- Understand the influence of Indic knowledge systems on western thoughts.
- Know about the ideas of objectivity and subjectivity.
- Get acquainted with the interaction of Bhartiya and Western thoughts.
- Learn the ideas of Psychoanalysis.
- **Discover the skill of the appropriation of western methods to understand Hindu thought.**

Unit 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 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 advancing 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 3

1. New Historicism
 - a. The impossibility of neutral inquiry, and need to make historical value judgements
 - b. No distinction between “great” and “popular” literatures: power play and subversion
 - c. Strong interest in “non-normative” behaviours: peasant revolts, exorcism, cross-dressing, i.e. the “Other”.

Unit 4

1. Ethnic studies, orientalism, post-modernism, post-colonial criticism, and gender studies
2. Psychological analysis (Jungian, and Freudian)
3. Cartesian approaches in areas of cognition and science
4. Going beyond “reductionism”: Role of Indian knowledge system
5. Analysis of a contemporary text using Indian methods (as explained in Methods I and II courses, and appropriate Western approaches)

Reference Readings

1. Colonial Discourse and Post-Colonial Theory: A Reader, Williams, Patrick and Laura Chrisman, Columbia Press, NY
2. History and Historians in the 19th Century, GP Gooch, London, 1913.
3. The Historian Craft, Marc Block, NY 1953
4. The Creation of Patriarchy, Lerner Gerda, Oxford University Press, 1986.
5. Gender and Politics of History, Joan Scott, Oxford University Press, 1989.
6. White Mythologies, History and the West, Rubert Young, Routledge, 1990.
7. Studying History, Black Jeremy, and Donald Maxrild, Macmillan, 1997.
8. G-Research Methodology and Historical Investigation, Clark Kitson, 1972, Cambridge University Press.
9. The Age of Revolution, 1789-1848, Eric Hobsbawm
10. Essays in Indian History: towards a Marxist Perception, Irfan Habib
11. Marxist Historiography: A Global Perspective, Editors – Wang and Iggers
12. Marxist History Writing for the 21st Century, Edit. Chris Wickham
13. Marxism and the Methodology of History, Gregor McLennan
14. Reflections on the Marxist Theory of History, Paul Blackledge

15. Postmodernism or the Cultural Logic of Late Capitalism; Fredric Johnson
16. Postmodernism: A Very Short Introduction, Christopher Butler
17. Postmodern Theory: Steven Best
18. The Origins of Postmodernity, Perry Anderson
19. Orientalism, Edward Said
20. Culture and Imperialism, Edward Said
21. Orientalism: History, Theory and the Arts; John McKenzie
22. Interrogating Orientalism: Contextual Approaches and Pedagogical Practices, Editors: Hoeveler and Cass
23. Orientalism and Modernism, Zhaoming Qian
24. Structuralism and Poststructuralism for Beginners, Donald Parmler
25. Poststructuralism, Catherine Belsey
26. Michel Foucault: Beyond Structuralism and Hermeneutics; Dreyfus and Rabinow
27. Structuralism and Since: From Levi Strauss to Derrida; Editor: John Sturrock
28. Genealogies and Speculation: Materialism and Subjectivity since Structuralism, Suhail Malik and Armen Avanesian
29. Architecture and Structuralism: The Ordering of Space, Hertzberger
30. History of Structuralism, Vol. 1: The Rising Sign; 1945-1966, Dosse
31. Critical Theory to Structuralism; Philosophy, Politics and the Human Sciences, David Ingram
32. Philosophy: Structuralism for Unity, Visions of Truth for Justice and Success, Ronnie Lee

Semester: II
Concept of Dharma and Karma

Course Code: DHS132
Major

Paper:

Credits: 04

Course Objectives: The major objective of the course are to gain crucial knowledge concept of Dharma as told in varied texts of Hindus and its different manifestations in the plural human activities. To understand the interrelatedness of Dharma and Karma is another aim of this course. The course will also help the learners in becoming familiar with concepts related to Dharma and Karma like Raj-dharma, Dharma's non - equivalence to religion and different forms of Karma.

Learning Outcomes: After the completion of the course, the student will be able to:

- Understand the broad concept of Dharma
- Comprehend about that Dharma is not religion but a righteous obligations and conduct.
- Learn about Dharma as a means to organize different societies.
- Understand the interconnectedness of Dharma and Karma.
- Differentiate between different forms of Karma
- Make the learner develop the cognitive skill of seeing Dharma and Karma as complementary in real lives.

Unit 1

1. Dharma – survey of definitions (*shrutis, smritis, kalpa*, dharma-shastras, across traditions)
 - a. Relationship with responsibilities, and swa-bhaava
 - b. Pravritti & nivritti moolak dharma for abhyudaya and nishreyas (purusharthas)
2. Dharma as the organizing principle at all levels in Vaidik, Jain, Bauddha, and Sikh traditions
 - a. Personal (ashram dharma) and freedom to choose in varnashrama dharma
 - b. Society, & community: aachar, vyavhaara, prayaschit and related jurisprudence
 - c. The responsibilities of the State and the King: Raj-dharma

Unit 2

1. Primacy of dharma over belief and worship practices

- a. Definitions of who is a true vaishnav (Vaishnav jan to), a true Shaiva, a true Sikh (de Shiva bar mohe aiso), a true Bauddha (the eight-fold path)
- b. Cosmos and the idea of *rta*

Unit 3

1. Evolving nature of dharma based on a series of realizations: dharma not a frozen entity
2. Explanations of terms of *dharma*, religion, *panth*, *mazhab*, and *sampradaya*

Unit 4

1. Karma: Survey of definitions
 - a. Karma, vikarma, and akarma (Bhagvadgita)
 - b. Six categories: Kaamyas, nityas, nishiddh, naimittik, prayaschit, and upasana
2. Provision of sakaam karma for an individual
3. Nishkama karma: Brahma or Sarvam as the *real* doer
 - a. Humility and doing for the sake of responsibility alone
4. Choice of intention on karma, but the lack of absolute control (*adhikaar*) on its consequences (karma-phal); The *inescapability* from fruits of karma
5. *Karma* and *sanskaar*: story of Raja Bharat who became a deer from Bhaagvat-Purana

Suggested Readings

Semester: II
Pauranic Literature

Course Code: DHS133
Minor

Paper:

Credits: 04

Course Objectives: Major objectives of studying Puranas and literature attached to it includes, making the Pauranic literature intelligible to the students of Hindu Studies. Puranas are a part of Smriti, that is, the non Vedic Scriptures and thus learning about Puranas and understanding their relevance will make the learner more aware of the contexts in which ancient Hindu literature is composed and made useful to society. The course intends to make learners acquainted with the Puranas as a source of Hindu cosmology as well as of Hindu history.

Learning Outcomes: After the completion of the course, the student will be able to:

- Know about the names of major Puranas.
- Understand the contexts in which Pauranic literature has been composed.
- **Make learner understand the historical value of Puranas**
- Divulge the solutions that Puranas offer to mundane riddles of daily life
- Make learner comprehend the literary value of Puranas
- **Offer insight into the major godheads of Hindu trilogy.**

Unit 1

Puranas: A Structural Overview

- a. Jigyasa and Puranas
- b. Linkages in Purana Samhita and Brahmanas
- c. Common and Unique elements of Puranas
- d. Sthal Puranas and Up-Puranas

Unit 2

Puranas: A Philosophical Exploration

- a. Stuti, Geet and Mahatmya
- b. Puranas and Karmakanda
- c. Smriti and Puranas

Unit 3

Puranas: A Historical Analysis

- a. A Genealogical Study
- b. Significance of Puranas in reconstructing the Ancient Indian History

Unit 4

Puranas: A Critical Analysis

- a. Critique by Dayananda Saraswati
- b. Additions and Alterations in the Puranas
- c. Interpolations and Plagiarism in the Puranas

Semester: II
Samskaras in Hindu Traditions

Course Code: DHS134

Paper: Skill/Vocational
Credits: 02

Course Objectives: Major objectives of studying Samskaras and literature available on those is to make the learner aware of their dharmic and ritualistic value. Hindu Samskaras are elaborated in different Smritis and Dharmashastaras and by the way of this course the learner will become versed in sacramental beliefs and practices which are consistent and logical and have practical utility and intention. Samskaras grouped under five heads: prenatal, natal, educational, nuptial and funeral. Besides being a landmark in Hindu culture, it presents patterns of life based on high ethical, spiritual and humanistic values.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about different Samskaras.
- Discern between theological and practical aspects of Smritis and Dharmasutras.
- **Inculcate skilful knowledge of the major rites of passage and rituals deeply associated with Hindu way of life.**
- Discover major Samskaras in prevailing among different Panths and Sampradayas

Unit 1

- a. Smritis, Dharmasutras and Samskaras
- b. A brief introduction of Samskaras in different Sampradayas

Unit 2

Samskaras and Psychology

- a. Hindu Psychology and the significance of Samskaras
- b. The Sacred and The Profane
- c. Concept of Deeksha: The Initiation

Unit 3

- a. Samskaras in Jainism
- b. Samskaras in Buddhism
- c. Samskaras in Sikhism

Semester: II
Ancient Hindu Knowledge and Traditions

Course Code: DHS135

Paper: IKS
Credits: 02

Course Objectives: The course is devised with the aim to acquaint the students of Hindu Studies with the different facets of Indian knowledge system including basic and fundamental sciences, technology, art, architecture, medicine, environmental, health *etc.* It is on the lines of National Education Policy, 2020 wherein a compulsory course is introduced in all streams of higher education. To bring the program of Hindu Studies at par with the practices in other disciplines, the course is incorporated.

Learning Outcomes: After the completion of the course, the student will be able to:

- Assess her/his knowledge about the things Bhartiya.
- Understand the basics of ancient Bhartiya civilization and its antiquity.
- Know about the various centres of learning in ancient Bharat.
- Bhartiya contribution to the world in the fields of science, mathematics, arts and culture.

Unit I: Bhartiya Ancient Knowledge

Bhartiya Traditional Knowledge System; Vedas; Puranas and the Genealogy; Indian Philosophical Systems; Ancient Education System; Gurukul Parampara; Agriculture; Ecology and Environment; Traditional Knowledge on Environmental Conservation; Healthcare; Surgery and Yoga, etc; Vedic Mathematics; Vedic Cosmology.

Unit II: Historical Traditions

Art, Music and Dance; Nataraja- A masterpiece of Bhartiya Art; Natyashastra; Theatre and Drama; Language and Literature; Life and works of Agastya, Valmiki, Patanjali, Vedavyasa, Yajnavalkya, Gargi, Caraka, Sushruta, Kautilya, Kalidas, Panini, Thiruvalluvar, Aryabhata; Ayurveda; Traditional Medicine; Engineering Marvels in Temple Architecture; Forts and Palaces.

Unit III: Traditional Bhartiya Practices

Teaching and Learning Practices in Ancient Bharat; Ethics: Individual and Social; Martial Arts Traditions; Water Harvesting Practices; Traditional Housing; Traditional Agricultural Practices; Weather Forecasting/Prediction; Traditional practices in animal husbandry.

Suggested Readings

O.P. Dwivedi, *Environmental Crisis and Hindu Religion*, Gitanjali Publishing House, Delhi, 1987.

Christopher K. Chapple, 'Towards an indigenous Indian environmentalism', in Nelson E., Lance, (ed.), *Purifying the Earthly Body of God*, p. 20, State University of New York Press, Albany, 1998.

David L. Gosling, *Religion and Ecology in India and Southeast Asia*, Routledge, London & New York, 2001.

Bansi Lal Malla, *Trees in Indian Art, Mythology and Folklore*, Aryan Books International, New Delhi, 2000.

R. Narayan and J. Kumar, *Ecology and Religion: Ecological Concepts in Hinduism*,

Buddhism, Jainism, Islam, Christianity and Sikhism, Deep and Deep Publications, New Delhi, 2003.

Pragati Sahni, *Environmental Ethics in Buddhism: A Virtual Approach*, Routledge, New York, 2008.

Priyadarsan Sensarma, 'Conservation of Biodiversity in Manu Samhita', *Indian Journal of History of Science*, 33 (4), 1998.

Vipul Singh, *The Human Footprint on Environment: Issues in India*, Macmillan India, New Delhi, 2012.

MA in Hindu Studies (2021-24)

Semester	Name of the Course	Course	Course Code	Credits
I	<i>Pramana Siddhant</i>	Major	MHS 420	4
I	<i>Vaad-parampara</i> , Organization, Development and Transmission of Knowledge	Major	MHS 421	4
I	<i>Tattva Vimarsha</i>	Minor	MHS 425	4
I	Sanskrit <i>Parichay</i>	Skill/Vocational	MHS 426	4
I	Bhartiya Knowledge System	IKS	MHS 427	2
I	Hindu Rituals	IDP (Major)	MHS 422	2
	Bhakti Tradition		MHS 423	
	Environment in Hindu Thought		MHS424	
Semester	Name of the Course	Course	Course Code	Credits
II	Understanding Hindu Culture & Traditions	Major	MHS 428	4
II	Western Methods for Understanding Discourses	Major	MHS 429	2
II	<i>Dharma - Karma Vimarsha</i>	Major	MHS 430	4
II	Introduction to Puranas	Minor	MHS 431	4
II	Hindu <i>Samskaras</i>	Skill/Vocational	MHS 432	2
II	Ancient Knowledge and Historical Traditions	IKS	MHS 433	2
II	Pilgrimage in Hindu Tradition	IDP	MHS434	2
Semester	Name of the Course	Course	Course Code	Credits
III	<i>Punarjanma-Bandhan-Moksha Vimarsh</i>	Major (Elective Specialization)	MHS 520	4
	<i>Stree</i> in Hindu Tradition		MHS 521	
	Philosophy of Yoga		MHS 522	
III	Research Methodology in Hindu Studies	Minor	MHS 523	4
III	Ramayana	Skill/Vocational	MHS 524	4
III	Review of Literature & Research Proposal		MHS 525	8
Semester	Name of the Course	Course	Course Code	Credits
IV	Bhagavadgītā	Major (Elective Specialization)	MHS 526	4
	Buddhism – History and Philosophy		MHS 527	
	Jainism – History and Philosophy		MHS 528	
IV	Academic Writing, Theory, Paper Publications	Minor	MHS 529	4
IV	Mahabharata	Skill/Vocational	MHS 530	4
IV	Dissertation and Viva-Voce		MHS 531	8

Semester: I
Pramana Siddhant

Course Code: MHS420

Paper: Major
Credits: 04

Course Objectives: Pramana and Logic are the foundation of Rationality and Reasoning in any philosophical system. In Hindu Philosophy also the significance of Nyaya Darshan has been accepted by all of the sub traditions in India, be it Astika School or any Nastika School. The aim of this course is to strengthen the logical base of students and enable them to critically analyse the philosophical ground of Hindu Religions and sects.

Learning Outcomes: After the completion of the course, the student will be able to:

- Understand ancient knowledge and historical traditions and practices.
- Lay hands on the vast treasure of knowledge that lies hidden in the form of historical literature or books.
- **Skilfully relate the ancient historical knowledge with the present context.**
- Get familiar with Indian thought and thinkers in historical perspective.
- **Cultivate critical skills, appreciation and insights relevant for promoting cognitive abilities, right values and appropriate worldview.**
- Develop a better understanding of contemporary questions and issues.

Unit 1

1. The origin and development of *pramana* siddhant
2. What is a valid “definition”? (*lakshan* of *lakshan*)
3. Indian model of analysis of text: Knower, knowable object, process of knowing, and knowledge, and establishing validity of knowledge (*pramanya-vaad*)

Unit 2

2. Nature, definition, method, & limits of different types of *pramanas*: *pratyaksha*, *anumana*, *upaman*

Unit 3

5. Nature, definition, method, and limits of different types of *pramanas*:
 - a. *Shabda*: *shabda-shakti*, *shakti-grahak*, and *tatparya-gyaan* and contrast with Western analysis
 - b. *Anuplabdhi* and *Arthapatti*

Unit 4

4. Mapping different *pramanas* into the world of natural sciences
6. Applications of *pramana* theory: Ayurveda and metaphysics
7. Complimentarity and pramanas, and the need of *Vimarsha*
8. Application to a contemporary text

Suggested Readings

आचार्य बलदेव उपाध्याय, संस्कृत वाङ्मय का बृहद् इतिहास, खण्ड 9, पृष्ठ 1- 17.

Tarka-bhasa, pp. 4-17; 60-184; 208-229.

Indian Epistemology and Metaphysics, pp. 22-93; 44-59.

Shobhakant Mishra, Shabdārtha Tattva, pp. 330-405.

Charak Samhita, p. 519.

Semester: I

Vaad-Parampara, Organization, Development and Transmission of Knowledge

Course Code: MHS421

**Paper: Major
Credits: 04**

Course Objectives: The course of Vaada Parampara is developed to delve into the methods of debating (*shastrartha*) Hindu religion and traditions to arrive at true and authentic knowledge it will acquaint the students with varied tools involved in arriving at a learned and informed conclusion. The course also entails the deliberations on elements of Bhartiya knowledge traditions, conceptualization and organization of knowledge and its analysis. The basic objective of this course is to inculcate the Hindu methodologies to create and understand knowledge.

Learning Outcomes: After the completion of the course, the student will be able to understand:

- Bhartiya in general and Hindu in particular, debating traditions.
- Methodologies and meanings associated with such traditions.
- The skill of the organization and analysis of knowledge.
- Skills, Rules and methods of engagements in public discourse.
- Application of different forms of knowledge in contemporary times.
- Preservation and passing of knowledge.

Unit 1

1. *Vaad-Parampara*: The method of *Shastrartha* (*Vishay, paksha, samasya/sanshay, sangati, i.e., continuity of argument, nishkarsh, nirnayak and his/her ethics, gender bias*)

- a. Rules for engagement, decision making, follow-up and updation
- b. The concept of *adhikaran*

2. *Katha* (*nature and types of katha*): a. *Vaad*, *Jalpa*, *Vitanda*

Unit 2

1. Organization of knowledge

a. *Sutra* (concise statement of a theoretical principle), *bhashya* (establishment of theory/siddhant), *vartik* (critique of stated and unstated positions)

b. *Vritti* (short description of theory), *teeka* (detailed description in easier style with elucidations), and *tippani* (explanations related to specific points, terms, phrases, very much like footnotes)

2. *Padaik-vakya, evam vakyaik vakyata* (Mimamsa bhaashya)
3. Rules for analysing “*tatparya*”– Six-fold process (shad-vidhi tatparya nirnayak ling)
4. Methods for determining the meaning (shruti, ling, vakya, prakaran, sthaan, Samkhya)

Unit 3

1. *Tantra-yukti*: “Research methodology” especially for natural sciences, technology and medicine: discussion of different steps
 - a. Application to a contemporary problem
2. *Nyayika prakriya* (*sanshay to nirnay*)

Unit 4

1. Tools to preserve the sounds and meanings of *Vedas*
 - a. Vedangas
 - b. Paath-paddhati

Suggested Readings

Semester: I

Tattva Vimarsha

Course Code: MHS425

Paper: Minor
Credits: 04

Course Objectives: The course of Tattva Mimamsa (metaphysics in common parlance) is developed to delve into the philosophical aspects of Hindu culture, religion and traditions. The course also entails the deliberations on elements of Bhartiya knowledge traditions, emanation of knowledge, understanding creation and operation of universe. The learner will be made familiar with metaphysical facets of different *matts* and *sampradays* and their interconnectedness in the broad ambit of Hindu culture.

Learning Outcomes: After the completion of the course, the student will be able to understand:

- Bhartiya in general and Hindu in particular, knowledge traditions.
- Basic elements (pancha-mahabhoot) and the nature of time and space
- Concepts of *aatma* and *parmaatma*
- Position of feminine in Hindu discourse.
- Philosophical aspects of *vaidik* and non *vaidik* traditions.
- Differences between *varna*, *jati* and caste.

Unit 1

1. Understanding the term “Hindu”
2. Bharatiya Gyaan Parampara (*ashtaa-dash vidya*) and its acharyas
3. The nature of *padaartha* /tattva (time & space), pancha-mahabhoot in all Bharatiya traditions
4. The concept of *aatma* and similarities in *aatma tattva* across traditions

Unit 2

1. Parallel sovereignty principles (Defining self)
 - a. Self-definitions: Atharva-shirsha/Vaak Sukta & Krishna (Indro-mayabhi prurup iyate)
 - b. Ardha-naareeshwara from Kashmir-Shaiva darshan, Brihadaranyaka Upanishad (1.4.3)
2. Shakti and Prakriti principles and relationship with *stree* and *devis*
3. Soundarya-Lahari

4. Similarities of position of feminine principle in Jain, Bauddha and Sikh traditions

Unit 3

1. The principle of Oneness in Vaidik traditions as the basis of *sweekaryata* of opposites
 - a. Principle of interconnectedness in Jain, Bauddha, Sikh, Nyaya & Vaisheshik traditions
2. Infinite knowledge and emergence of humility (Naasdiya Sukta, Buddhist-Sikh-Jain texts)
3. Influence on vocabulary: Multiple terms for same entity (e.g., Vishnu, Buddha, sun & love)
4. Linkages between interconnectedness, oneness, interdependence, and acceptance
5. Acceptance of reason, not intolerance/violence/terrorism (Vaidik/Jain e.g., Jinadutta Suri), Sikh position)

Unit 4

1. The *taatvik* position on *varna*: Purush-sukta and Brihadaranyak Upanishad
 - a. The principle of Oneness as the foundation for universal equality, and respect
2. How *varna*, *jaati* and caste relate to entirely different ideas.

Suggested Readings

Semester: I
Sanskrit Parichay

Course Code: MHS426

Paper: Skill/Vocational
Credits: 04

Course Objectives: Sanskrit is also a very systematic and syntactic language and the grammar of the language serves as a master template for most Indian (and a few European) languages. The course is designed to acquaint the learners with the preliminary working knowledge of Sanskrit language. The aim of this course is to strengthen the basics of a language in most of the primary literature and sources of Hindu culture, philosophy, spirituality, theology, sciences, grammar, law *etc.* are written and composed. Sanskrit as a linguistic skill is essential to gain understanding in the different genres of Hindu studies. Learning Sanskrit can also help understand the etymology of many words in Indian as well as non-Indian languages.

Learning Outcomes: After the completion of the course, the student will be able to:

- It would also help you understand ancient Sanskrit texts in their right context.
- **Its language skills and knowledge will ensure that nothing is lost in translation.**
- Comprehending ancient knowledge and historical traditions and practices becomes easier.
- **Learning basic Sanskrit skills will eventually equip and prepare the learner for further advance courses.**
- It will familiarise the learner with Indian thought and thinkers in right perspective..
- It will help in developing a better understanding of different courses pertaining to Hindu Studies.

1. **संस्कारवर्णमालापरिचयः** – चतुर्वर्ष माहेश्वरसूत्राणि।
स्वरः, व्यञ्जनम्, संयुक्तवर्णाः, अनुस्वारः, अनुनासिकम्, विसर्गः, वर्णविन्यासः, वर्णसंयोगः, उच्चारणस्थानम्, लेखन-प्रक्रिया, शब्दपदयोर्मध्ये अन्तरम्।
2. **शब्दरूपम्** (दैनिकप्रयोगदृष्ट्या आधारभूता शब्दरूपप्रक्रिया) विभक्तिः, कारकम् (अर्थसहितः सागान्यपरिचयः) –
- 2.1 शब्दरूपम् (संज्ञात्मकम्) – अन्तिमवर्णद्वयदृष्ट्या, लिङ्गगदृष्ट्या वचनदृष्ट्या च वर्गीकरणम्।

शब्दाः (व्यञ्जनाः/स्वरान्ताः)						
	अकारान्तः	इकारान्तः	उकारान्तः	ऋकारान्तः	आकारान्तः	ईकारान्तः
पुंलिङ्गम्	देव, राम	कवि, हरि, पति	गुरु	पितृ, दातृ	—	—
स्त्रीलिङ्गम्	—	मति	धेनु	मातृ	लता	नदी
नपुंसकलिङ्गम्	फल	वारि	वस्तु	—	—	—

- 2.2 शब्दरूपम् (हलन्तम्/व्यञ्जनान्ताम्) –

शब्दाः (हलन्ताः/व्यञ्जनान्ताः)	
पुंलिङ्गम्	गिषज् (गिषक्), महत्, सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत् मरुत् आत्मन्, ब्रह्मन्, विद्वत्।
स्त्रीलिङ्गम्	वाघ, सरित्, दिश, परिषद्, आशिष, स्त्री, लक्ष्मी, श्री।
नपुंसकलिङ्गम्	जगत्, नामन्, कर्मन्, चक्षुष, मनस्, हविष, ब्रह्मन्, धनुष, पयस्, दधि।
एतत्सदृशानाम् अन्येषाम् रूपानाम् अभ्यासः।	

- 2.3 सप्तानाम्- अस्मद्, युष्मद्, तद्, एतद्, यद्, भवत्, किम्, इदम्, अदस्, सर्वं (त्रिषु लिङ्गेषु)।

3. **धातुरूपम्** (क्रियारूपम्) –

- 3.1 धातूनां गणपरिचयः, आत्मनेपदम्, परस्मैपदम्।
- 3.2 लकारदृशा – लटलकारः (वर्तमानकालः), लृटलकारः (भविष्यत्कालः), लङलकारः (भूतकालः)
लोटलकारः (आज्ञार्थकः), विधिलिङलकारः (सम्भावनाप्रयाम्)।
- पुरुषदृशा – प्रथमपुरुषः, मध्यमपुरुषः, उत्तमपुरुषः।
- वचनदृशा – एकवचनम्, द्विवचनम्, बहुवचनम्।
- 3.3 धातवः – धातुकारेषु धातुरूपाणि –
- परस्मैपदिनः – पठे, लिखे, घत्, गम्, नम्, खाद, वद, हस, गै, कृ, क्री, ज्ञा, घ्रा, नी, दृश, धृ, प्ल, पा(पिब), रम्, कृष्, शक्, पृच्छ, इष (इच्छ), दा, जीव, त्यज, धाव, पच, स्वा, सू, रुद, भी, नश्, रिनाह, आप, क्षिप, जप, विश, गिल, ग्रह, चिन्त, पाल, रच, क्षत्।
- आत्मनेपदिनः – लम्, मुद, क्षम्, कृष्, सह, सेव, ईक्ष, ऊह, कम्प, भाष, यत्, रम्, वन्द, याव, शीङ्।
- सत्तात्मकौ – अस, भू।

Unit - 2

Marks 20

1. **सन्धिः** – स्वरसन्धिः – यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभावः।
व्यञ्जनसन्धिः – परसवर्णः, अनुनासिकः, श्चुत्वम्, ष्टुत्वम्, जश्चुत्वम्, चर्त्त्वम्, णत्व-प्लुत्वविधिः।
विसर्गसन्धिः – विसर्गलोपः, विसर्गस्थाने ओ, ए, सू, श, ष।
अनुस्वारः, 'रु' लोपः, 'तु' स्थाने 'ल' अनुनासिकम्।
2. **समासः** – केवलः, अव्ययीभावः, तत्पुरुषः, कर्मधारयः, द्विगुः, बहुव्रीहिः, द्वन्द्वः।

Unit - 3

Marks 20

1. **कारकम्** – कर्ता, कर्म, करण, सम्प्रदान, अपादान (सम्बन्ध), अधिकरण, सम्बोधन।
2. **उपपदविभक्तिः** –
- अधि, अनु, उप, उभयतः, परितः, निकषा, प्रति, धिक्, विना.....योगे द्वितीया।
 - अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया।
 - नमः, रुच, दा, स्पृहा, अलम् (सामर्थ्यार्थे).....चतुर्थी।
 - विना, बहिः, परम्, पूर्वम्.....योगे पञ्चमी।
 - अग्रतः, पुरतः, पृष्ठतः, वामतः, दक्षिणतः, उत्तरतः.....योगे षष्ठी।
 - स्निह, विश्वस्.....योगे सप्तमी।
3. **वाच्यम्** – कर्तृवाच्यम्, कर्मवाच्यम्, भाववाच्यम्।
4. **प्रत्ययः** – (क) कृतप्रत्ययः – क्त, क्तवत् क्त्वा, ल्यप्, तुमुन्, शतृ, शानच्, ण्यत्, क्तिन्, ल्युट्, तय्यत्, अनीयर्, ण्युल, तुघ, घञ्।
(ख) तद्धितप्रत्ययः – मत्तुप्, वत्तुप्, इन्, ठक् (इक्), घञ्, ल्य, तल्, अण्, घञ्।
(ग) स्त्रीप्रत्ययः – ङीप्, ङीष्, टाप्।
5. **अव्ययम्** – (स्थानवाचि) – अत्र, तत्र, यत्र, सर्वत्र, अन्यत्र, कुत्र, एकत्र, यतः, ततः।
(समयवाचि) – यदा, तदा, सदा, सर्वदा, कदा, अद्य, श्वः, ह्यः, परश्च, परह्यः, वारम्, आरभ्य, निश्चयेन,।

(समुच्चयवाचि)– च, अपि, एव ।
 (अवस्थावाचि)– आम्, किम्, धन्यवादः, आवश्यकम् ।
 (दिशावाचि)– उपरतः, पृष्ठतः, दामतः, दक्षिणतः, अगितः, परितः ।
 (पूर्णतावाचि)– पर्याप्तम्, अत्यन्तम्, अलम्, इति ।
 (निषेधवाचि)– नास्तु, अलम्, न ।
 (सम्भावनावाचि)– किन्तु, प्रायशः, अपेक्षया, अतः, यत्-तत् ।
 सादृश्यवाची अव्यय– इव, नु, वा, चित् ।
 अव्यय– क्वातोऽनुकसुनः, कृन्मेजन्तः, तद्धितश्वासर्वविभक्तिः

6. **उपसर्गः** – आ, उत, अनु, वि, प्र, परि, अव, उप, सम्, अप ।

7. **विशेष्य-विशेषणसम्बन्धः** ।

8. **संख्या** – सङ्ख्यावाचि– शब्दरूपाणि एकः, द्वौ, त्रयः, चत्वारः (त्रिषु लिङ्गेषु) ।

संख्या – 5-100

Unit – 4

Marks 10

- 1- संस्कृत शब्दावलियों का पाश्चात्य अवधारणाओं से विशेषाभास (ईश्वर / God, आत्मा / Soul, धर्म / Religion, पति-पत्नी / Husband-wife इत्यादि)
- 2- संस्कृत पाठ्यार्थों के माध्यम से संस्कृत भाषा के पढ़ने तथा लिखने का अभ्यास ।
- 1- Sanskrit Terminologies and their contrast from western concepts (Īshwara/God; Ātma/Soul; Dharma/Religion; Pati-Patni/Husband-wife etc.).
- 2- Language training through reading and writing of Sanskrit passages.

सन्दर्भग्रन्थसूची –

1. रघनानुवादकौमुदी, कपिलदेव द्विवेदी, विश्वविद्यालय प्रकाशन, विशालाक्षी भवन, भूगर्भतल, चौक, वाराणसी 221001
2. अनुवादचन्द्रिका, ब्रह्मानन्द त्रिपाठी, चौखम्बा सुरभारती प्रकाशन, चौक, वाराणसी 221001
3. संस्कृत स्वयं शिक्षक, श्रीपाद दामोदर सातवलेकर, राजपाल एण्ड सन्त, कश्मीरी गेट, नई दिल्ली 110008
4. व्याकरणसौख्यम्, सम्पादक– कमलाकान्त मिश्र, एन.सी.ई.आर.टी., नई दिल्ली, 2002 ।
5. व्याकरणवीथि, सम्पादक– कमलाकान्त मिश्र, एन.सी.ई.आर.टी., नई दिल्ली, 2003 ।
6. संस्कृत बालबोध, भारतीय विद्याभवन, कस्तूरबा गौधी मार्ग, नई दिल्ली-110001 ।
7. सरल संस्कृत शिक्षक (भाग 1 से 8 तक), भारतीय विद्याभवन, कस्तूरबा गौधी मार्ग, नई दिल्ली-110001 ।
8. सरलसंस्कृतज्ञानम् (भाग 1 एवं 2), भारतीय विद्याभवन, कस्तूरबा गौधी मार्ग, नई दिल्ली-110001 ।
9. संस्कृत स्वाध्याय, केन्द्रीय संस्कृत विश्वविद्यालय (राष्ट्रीय संस्कृत संस्थान), 56-57, इन्स्टीट्यूशन एरिया, जनकपुरी, नई दिल्ली, 2001 ।
10. दार्शनिक सम्प्रत्ययकोश, सम्पादक– शशिप्रभा कुमार, संतोष कुमार शुक्ल, रामनाथ झा, विशिष्ट संस्कृत अध्ययन केन्द्र, जवाहरलाल नेहरू विश्वविद्यालय, प्रकाशक डी0के0 प्रिंटवर्ल्ड, वेदश्री एफ-395, सुदर्शन पार्क, नई दिल्ली-110015, 2014 ।
11. वाच्यपरिवर्तन सिद्धान्त, प्रो0 भगवत्शरण शुक्ल, आचार्यनिलयम्, वैष्णवनगर कालोनी, प्लॉट नं0 619, छिन्नपुर, वाराणसी-5, 1997 ।
12. कारकप्रकरण, प्रो0 भगवत्शरण शुक्ल, चौखम्बा संस्कृतपुस्तकालय, सी.के. 28/15, ज्ञानवापी, चौक, वाराणसी-01, 2019 ।
13. An Easy Grammar of Sanskrit, S.B.Datar, Pub.-Keshav Bhikaji Dhawale, Maharashtra, 2015.
14. Sanskrit for English Speaking People, Ratnakar Narale, Pub.- Prabhat Prakashan, New Delhi, 2013.

Semester: I
Bhartiya Knowledge System

Course Code: MHS427

Paper: IKS
Credits: 02

Course Objectives: The course is devised with the aim to acquaint the students of Hindu Studies with the different facets of Indian knowledge system including basic and fundamental sciences, technology, art, architecture, medicine, environmental, health *etc.* It is on the lines of National Education Policy, 2020 wherein a compulsory course is introduced in all streams of higher education. To bring the program of Hindu Studies at par with the practices in other disciplines, the course is incorporated.

Learning Outcomes: After the completion of the course, the student will be able to:

- Assess her/his knowledge about the things Bhartiya.
- Understand the basics of ancient Bhartiya civilization and its antiquity.
- Know about the various centres of learning in ancient Bharat.
- Bhartiya contribution to the world in the fields of science, mathematics, arts and culture.

Unit I: Bharatiya Civilization and Development of Knowledge System
Antiquity of Civilization; Discovery of the Saraswati River; the Saraswati-Sindhu Civilization; Traditional Knowledge System; The Vedas; School of Philosophy (6+3); Ancient Education System; the Takshila University; the Nalanda University

Unit II: Arts, Literature and Scholars in Ancient Bharat

Art, Music and Dance; Nataraja- A masterpiece of Bharatiya Art; Literature; Life and works of Agastya, Lopamudra, Ghosha, Valmiki, Patanjali, Vedavyasa, Yajnavalkya, Gargi, Caraka, Sushruta, Kanada, Kautilya, Panini, Thiruvalluvar, Aryabhata, Bhaskaracharya, Madhavacharya.

Unit III: Ancient Bhartiya Contribution towards Science & Mathematics

Sage Agastya's Model of Battery; Vedic Cosmology and Modern Concepts; Concept of Zero and Pi; Number System; Pythagoras Theorem and Vedic Mathematics; Kerala School for Mathematics and History of Culture of Astronomy; Astronomical _ of day, year and Yuga.

Unit IV: Ancient Bhartiya Engineering, Technology and Architecture

Pre-Harappan and Sindhu Valley Civilization; Juices, Dyes, Paints and Cements, Glass and Pottery, Metallurgy; Iron Pillar of Delhi, Rakhigarhi, Mehrgarh; Sindhu Valley Civilization; Marine Technology; and Bet-Dwarka.

Unit V: Ancient Bhartiya Contribution in Environment and Health

Ethnic Studies; Life Science in Plants; Agriculture; Ecology and Environment; Ayurveda; Integrated Approach to Healthcare; Surgery and Yoga, etc.

Semester: I

Hindu Rituals

Course Code: MHS422

Paper: IDP (Major)
Credits: 02

Course Objectives: Rituals are not only celebrated during life but continue after death, including burial and cremation practices and therefore the course is designed to bring understanding about the ritualistic practices related to Hindus including their sacred spaces, pilgrimages and devotional practices.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about rituals attached to religious and devotional practices and their skilful implementation.
- Understand how rituals bring spiritual awakening.
- Know regarding the temple rituals.
- Know regarding the pilgrimage rituals.

Unit 1

Hindu Religious Practices; Spiritual Awakening

Unit 2

Temple Rituals; Pilgrimage as Ritual

Unit 3

Bhakti; Yoga Exercises

Semester: I
Bhakti Tradition

Course Code: MHS423

Paper: IDP (Major)
Credits: 02

Course Objectives: Bhakti movement was a revolution started by the Hindu saints and realized beings to bring religious and ritualistic reforms by adopting the method of selfless and complete devotion towards the Supreme Being. The course will bring about the basic understanding the evolution of Bhakti tradition and of different forms of Bhakti. A certain degree of perceptiveness will be developed among the learners *vis a vis* the devotional facet of Hindu dharma.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about the historical and socio-religious background of Bhakti movement.
- Make out the distinction between *Saguna* and *Nirguna* Bhakti traditions.
- Know about the forms of Bhakti developed amongst the different Hindu sects.
- Learn the theoretical aspects of Bhakti traditions prevalent in the contemporary times especially towards the Hindu deities.

Unit 1

Early Traditions of Bhakti

Unit 2

Saguna and *Nirguna*; Alvars and Nayanars; Virashaiva and Lingayats

Unit 3

Worship of major deities – Shiva, Vishnu and *Devis*

Semester: I

Environment in Hindu Thought

Course Code: MHS424

Paper: IDP (Major)
Credits: 02

Course Objectives: The course has been developed to delve into the ecological and environmental perspectives espoused in Hindu philosophical traditions. The course starts with a comprehensive background of the Hindu knowledge system and analysis of their view on ecology. Moreover, it discusses elaborately, the benefits and consequences of humankind's interaction with the ecosystem. The Hindu cultural and ritualistic practices and the five great elements of space, air, fire, water and earth are interdependent and relate to the Brahman. The course also entails the deliberations on these five elements, which are equally related to the human body, and each of the elements to one of the five senses. The basic objective of this course is to first comprehend and further inculcate the Hindu way of interacting and treating the ecology.

Learning Outcomes: After the completion of the course, the student will be able to understand:

- How ecology is seen and understood in Hindu thought?
- How ecology is seen and understood in heterodox Hindu traditions?
- Rules and methods of engagements with nature.
- **Theoretical skills of preservation and passing of knowledge.**

Unit -1

Environmental Thoughts in Veda & Purana

- a. Environment in Veda, Vedanga and Upangas
- b. Environment in Pauranic Literature
- c. Environment and Karma-Kanda

Unit -2

Environment in Jain, Bauddha and Sikh Philosophy

- a. Environment, Jain Teachings and Jain Lifestyle
- b. Environmental thoughts and Bauddha Philosophy
- c. Environment and Sikh Scriptures

Unit -3

Environment in Indian Folk Culture and Hindu Lifestyle

- a. Environmental practices in Tribal Hindu Culture
- b. Environmental thoughts and Tribal Rituals
- c. Local Deities, Festivals and Environment
- d. Hindu Reformers in the field of Environment

Semester: II

Understanding Hindu Culture and Traditions

Course Objectives: The major objectives of the course includes making the learner well versed in the broad doctrinal aspects of Hindu culture, history, traditions, literature, philosophy and its different sub-sects.

Learning Outcomes: After the completion of the course, the student will be able to:

- Understand Hindu Dharma and the historical and cultural traditions.
- Lay hands on the vast treasure of knowledge that lies hidden in the form of primary historical literature.
- Relate the glorious ancient culture and traditions with the present context and identity.
- Get familiar with the Bhartiya perspective of reading the ancient texts.
- Cultivate critical skills, appreciation and insights relevant for promoting cognitive abilities, right values and appropriate worldview.
- Develop a better understanding of contemporary questions and issues.

Unit I

Comprehending Religion and Dharma- Principal Themes, Definitions, Interpretations and Perspectives.

Unit II

Introduction to- Vedas; Upanishads; Agamas, Smritis; Puranas; Their Role in the Construction of Bhartiya History and Contemporary Bhartiya Identity.

Unit III

Introduction to Bhartiya Philosophy – Six Systems of Philosophy (shad-darśana) – Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta.

Introduction to Hindu, Hindutva, Hinduism.

Unit IV

Concept of Kuldevi/Kuldevta, Gramdevta; Concepts of Brahma, Ishwara, Worship of Surya-Chandrama, Donyi Polo, Rangfraism, Lalpa, God, Moksha and Nirvana.

Reference Readings

1. Bhatti, S. (2000). Folk Religion: Change and Continuity. Rawat: New Delhi.

2. Vertovec (1994). "Official and Popular Hinduism in Diaspora: Historical and Contemporary Trends in Surinam, Trinidad, and Guyana". *Contributions to Indian Sociology*, 28 (1): 123-47.
3. Bhandarkar, R.G. Vaisnavism, Saivism and Minor Religious Systems.
4. The Ramakrishna Mission. *The Cultural Heritage of India*, Vol. III & IV.
5. Biardeau, M. (1981). *Hinduism: The Anthropology of a Civilization*. Oxford University Press: Delhi.
6. Flood, G. (Ed.) (2003). *The Blackwell Companion to Hinduism*. Blackwell: Oxford.
7. Madan, T. N. (1987). *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford University Press: Delhi.
8. Cowell and Gough (1882, Translators). *The Sarva-Darsana-Samgraha or Review of the Different Systems of Hindu Philosophy by Madhva Acharya*, Trubner's Oriental Series.
9. Olson, C. (2007). *The Many Colours of Hinduism: A Thematic-Historical Introduction*. Rutgers University Press.
10. Huyler, Stephen P. (2002). *Meeting God: Elements of Hindu Devotion*. Yale University Press.
11. Flood, G. (2004). *An Introduction to Hinduism*. Cambridge University Press.
12. Mishra, A. (2019). *Hinduism: Ritual, Reason and Beyond*. Story Mirror Infotech Pvt. Ltd.
13. Frawley, D. (2018). *What is Hinduism: A Guide for Global Mind*. Bloomsbury India.
14. Sharma, Pandit S.R. (2017). *108 Upanishads Gyan Khand*. Yug Nirman Yojana.
15. Shastri, S. (2020). *Vedas (In Sanskrit and Hindi)*. Hindi Sahitya Sadan.
16. Eswaran, E. (2009). *The Upanishads*. Jaico Publishing House.
17. vedpuran.net/download
18. Barkataki, M. and Ruscheweyh (2015). Best of All Worlds: Rangfraism, the New Institutionalized religion of Tangsa Community in North East India. *Internationales Asienforum*, Vol. 46, No. 1-2, pp. 149-167.
19. Mibang T. and Sarit Kumar Chaudhuri (2004). *Understanding Tribal Religion*. Mittal Publications.
20. Sarit Kumar Chaudhuri (2013). The Institutionalization of Tribal Religion. Recasting the Donyi-Polo Movement in Arunachal Pradesh. In: *Asian Ethnology*, Vol. 72, No. 2, Nanzan Institute for Religion and Culture, pp. 259–277.
21. Boro, Anil (2014). *Bathou Religion and its Impact on Boro Society a Folkloristic Study*.
22. Saraswati, Swami D. and Ghasi Ram (2010). *An Introduction to the Commentary on Vedas (Rigvedadi-Bhashya-Bhuminka)*. Vijaykumar Govindram Hasanand.
23. Saraswati, Swami D. (2020). *Satyarth Prakash*. Abhishek Publications.
24. Vivekananda, S. (2019). *Karmyog, Gyanyog, Rajyog and Bhaktiyog (Set of four books)*. Maple Press.

Semester: II

Western Methods for Understanding Discourses

Course Code: MHS429

Paper: Major

Course Objectives: The major objectives of the course are to gain crucial and critical knowledge about the western methodologies and tools of knowledge. How far such methods help in comprehending the Hindu ideations especially in the realms of philosophy, history, politics and other socio-psychological concepts is the aim of this course.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about different western theories pertaining to conception society philosophy, history, literature, culture and religion.
- Understand the influence of Indic knowledge systems on western thoughts.
- Know about the ideas of objectivity and subjectivity.
- Get acquainted with the interaction of Bhartiya and Western thoughts.
- Learn the ideas and basic theoretical skills of Psychoanalysis.
- **Skilfully appropriate western methods to understand Hindu thought.**

Unit 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 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 advancing Leftist thought in Europe
 - c. Gramsci and “hegemony”
2. Structuralism and Post-Structuralism
 - a. Saussure, the 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 3

1. New Historicism

- a. The impossibility of neutral inquiry, and need to make historical value judgements
- b. No distinction between “great” and “popular” literatures: power play and subversion
- c. Strong interest in “non-normative” behaviours: peasant revolts, exorcism, cross-dressing, i.e. the “Other”.

2. Ethnic studies, orientalism, post-modernism, post-colonial criticism, and gender studies

Unit 4

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 Readings

1. Colonial Discourse and Post-Colonial Theory: A Reader, Williams, Patrick and Laura Chrisman, Columbia Press, NY
2. History and Historians in the 19th Century, GP Gooch, London, 1913.
3. The Historian Craft, Marc Block, NY 1953
4. The Creation of Patriarchy, Lerner Gerda, Oxford University Press, 1986.
5. Gender and Politics of History, Joan Scott, Oxford University Press, 1989.
6. White Mythologies, History and the West, Rubert Young, Routledge, 1990.
7. Studying History, Black Jeremy, and Donald Maxrild, Macmillan, 1997.
8. G-Research Methodology and Historical Investigation, Clark Kitson, 1972, Cambridge University Press.
9. The Age of Revolution, 1789-1848, Eric Hobsbawm
10. Essays in Indian History: towards a Marxist Perception, Irfan Habib
11. Marxist Historiography: A Global Perspective, Editors – Wang and Iggers
12. Marxist History Writing for the 21st Century, Edit. Chris Wickham
13. Marxism and the Methodology of History, Gregor McLennan
14. Reflections on the Marxist Theory of History, Paul Blackledge
15. Postmodernism or the Cultural Logic of Late Capitalism; Fredric Johnson
16. Postmodernism: A Very Short Introduction, Christopher Butler

17. Postmodern Theory: Steven Best
18. The Origins of Postmodernity, Perry Anderson
19. Orientalism, Edward Said
20. Culture and Imperialism, Edward Said
21. Orientalism: History, Theory and the Arts; John McKenzie
22. Interrogating Orientalism: Contextual Approaches and Pedagogical Practices, Editors:
Hoeveler and Cass
23. Orientalism and Modernism, Zhaoming Qian
24. Structuralism and Poststructuralism for Beginners, Donald Parmler
25. Poststructuralism, Catherine Belsey
26. Michel Foucault: Beyond Structuralism and Hermeneutics; Dreyfus and Rabinow
27. Structuralism and Since: From Levi Strauss to Derrida; Editor: John Sturrock
28. Genealogies and Speculation: Materialism and Subjectivity since Structuralism,
Suhail Malik and Armen Avanessian
29. Architecture and Structuralism: The Ordering of Space, Hertzberger
30. History of Structuralism, Vol. 1: The Rising Sign; 1945-1966, Dosse
31. Critical Theory to Structuralism; Philosophy, Politics and the Human Sciences, David
Ingram
32. Philosophy: Structuralism for Unity, Visions of Truth for Justice and Success, Ronnie
Lee

Semester: II

Dharma – Karma Vimarsha

Course Code: MHS430

**Paper: Major
Credits: 04**

Course Objectives: The major objective of the course are to gain crucial knowledge concept of Dharma as told in varied texts of Hindus and its different manifestations in the plural human activities. To understand the interrelatedness of Dharma and Karma is another aim of this course. The course will also help the learners in becoming familiar with concepts related to Dharma and Karma like Raj-dharma, Dharma's non - equivalence to religion and different forms of Karma.

Learning Outcomes: After the completion of the course, the student will be able to:

- Understand the broad concept of Dharma
- Comprehend about that Dharma is not religion but a righteous obligations and conduct.
- Learn about Dharma as a means to organize different societies.
- **Develop the critical skill related to the understanding of the interconnectedness of Dharma and Karma.**
- Differentiate between different forms of Karma
- Make the learner see Dharma and Karma as complementary in real lives.

Unit 1

1. Dharma – survey of definitions (*shrutis*, *smritis*, *kalpa*, dharma-shastras, across traditions)
 - a. Relationship with responsibilities, and swa-bhaava
 - b. Pravritti & nivritti moolak dharma for abhyudaya and nishreyas (purusharthas)
2. Dharma as the organizing principle at all levels in Vaidik, Jain, Bauddha, and Sikh traditions
 - a. Personal (ashram dharma) and freedom to choose in varnashrama dharma
 - b. Society, & community: aachar, vyavhaara, prayaschit and related jurisprudence
 - c. The responsibilities of the State and the King: Raj-dharma
 - d. Cosmos and the idea of *rta*

Unit 2

1. Primacy of dharma over belief and worship practices
 - a. Definitions of who is a true vaishnav (Vaishnav jan to), a true Shaiva, a true Sikh (de Shiva bar mohe aiso), a true Bauddha (the eight-fold path)

- b. Evolving nature of dharma based on a series of realizations: dharma not a frozen entity
- 2. Explanations of terms of *dharma*, religion, *panth*, *mazhab*, and *sampradaya*

Unit 3

- 1. Karma: Survey of definitions
 - a. Karma, vikarma, and akarma (Bhagvadgita)
 - b. Six categories: Kaamya, nitya, nishiddh, naimittik, prayaschit, and upasana
- 2. Provision of sakaam karma for an individual
- 3. Nishkama karma: Brahma or Sarvam as the *real* doer
 - a. Humility and doing for the sake of responsibility alone

Unit 4

- 1. Choice of intention on karma, but the lack of absolute control (*adhikaar*) on its consequences (karma-phal); The *inescapability* from fruits of karma
- 2. *Karma* and *sanskaar*: story of Raja Bharat who became a deer from Bhaagvat-Purana

Suggested Readings

Semester: II Introduction to Puranas

Course Code: MHS431

Paper: Minor
Credits: 04

Course Objectives: Major objectives of studying Puranas and literature attached to it includes, making the Pauranic literature intelligible to the students of Hindu Studies. Puranas are a part of Smriti, that is, the non Vedic Scriptures and thus learning about Puranas and understanding their relevance will make the learner more aware of the contexts in which ancient Hindu literature is composed and made useful to society. The course intends to make learners acquainted with the Puranas as a source of Hindu cosmology as well as of Hindu history.

Learning Outcomes: After the completion of the course, the student will be able to:

- Know about the names of major Puranas.
- Understand the contexts in which Pauranic literature has been composed.
- Make learner understand the historical value of Puranas
- **Divulge the skilful solutions that Puranas offer to mundane riddles of daily life.**
- Make learner comprehend the literary value of Puranas.
- Offer insight into the major godheads of Hindu trilogy.
- **Enhance their cognitive skills.**

Unit 1

Puranas: A Structural Overview

- a. Jigyasa and Puranas
- b. Linkages in Purana Samhita and Brahmanas
- c. Common and Unique elements of Puranas
- d. Sthal Puranas and Up-Puranas

Unit 2

Puranas: A Philosophical Exploration

- a. Stuti, Geet and Mahatmya
- b. Puranas and Karmakanda
- c. Smriti and Puranas

Unit 3

Puranas: A Historical Analysis

- a. A Genealogical Study
- b. Significance of Puranas in reconstructing the Ancient Indian History

Unit 4

Puranas: A Critical Analysis

- a. Critique by Dayananda Saraswati
- b. Additions and Alterations in the Puranas
- c. Interpolations and Plagiarism in the Puranas

Semester: II

Hindu Samskaras

Course Code: MHS432

**Paper: Skill/Vocational
Credits: 02**

Course Objectives: Major objectives of studying Samskaras and literature available on those is to make the learner aware of their dharmic and ritualistic value. Hindu Samskaras are elaborated in different Smritis and Dharmashastaras and by the way of this course the learner will become versed in sacramental beliefs and practices which are consistent and logical and have practical utility and intention. Samskaras grouped under five heads: prenatal, natal, educational, nuptial and funeral. Besides being a landmark in Hindu culture, it presents patterns of life based on high ethical, spiritual and humanistic values.

Learning Outcomes: After the completion of the course, the student will be able to:

- **Learn about different Samskaras and their skilful practice in a Hindu life.**
- Discern between theological and practical aspects of Smritis and Dharmasutras.
- Understand major rites of passage and rituals deeply associated with Hindu way of life
- Discover major Samskaras in prevailing among different Panths and Sampradayas

Unit 1

- a. Smritis, Dharmasutras and Samskaras
- b. A brief introduction of Samskaras in different Sampradayas

Unit 2

Samskaras and Psychology

- a. Hindu Psychology and the significance of Samskaras
- b. The Sacred and The Profane
- c. Concept of Deeksha: The Initiation

Unit 3

- a. Samskaras in Jainism
- b. Samskaras in Buddhism
- c. Samskaras in Sikhism

Semester: II

Ancient Knowledge and Historical Traditions

Course Code: MHS433

**Paper: IKS
Credits: 02**

Course Objectives: The course is devised with the aim to acquaint the students of Hindu Studies with the different facets of Indian knowledge system including basic and fundamental sciences, technology, art, architecture, medicine, environmental, health *etc.* It is on the lines

of National Education Policy, 2020 wherein a compulsory course is introduced in all streams of higher education. To bring the program of Hindu Studies at par with the practices in other disciplines, the course is incorporated.

Learning Outcomes: After the completion of the course, the student will be able to:

- Assess her/his knowledge about the things Bhartiya.
- Understand the basics of ancient Bhartiya civilization and its antiquity.
- Know about the various centres of learning in ancient Bharat.
- Bhartiya contribution to the world in the fields of science, mathematics, arts and culture.

Unit I: Bhartiya Ancient Knowledge

Bhartiya Traditional Knowledge System; Vedas; Puranas and the Genealogy; Indian Philosophical Systems; Ancient Education System; Gurukul Parampara; Agriculture; Ecology and Environment; Traditional Knowledge on Environmental Conservation; Healthcare; Surgery and Yoga, etc; Vedic Mathematics; Vedic Cosmology.

Unit II: Historical Traditions

Art, Music and Dance; Nataraja- A masterpiece of Bhartiya Art; Natyashastra; Theatre and Drama; Language and Literature; Life and works of Agastya, Valmiki, Patanjali, Vedavyasa, Yajnavalkya, Gargi, Caraka, Sushruta, Kautilya, Kalidas, Panini, Thiruvalluvar, Aryabhata; Ayurveda; Traditional Medicine; Engineering Marvels in Temple Architecture; Forts and Palaces.

Unit III: Traditional Bhartiya Practices

Teaching and Learning Practices in Ancient Bharat; Ethics: Individual and Social; Martial Arts Traditions; Water Harvesting Practices; Traditional Housing; Traditional Agricultural Practices; Weather Forecasting/Prediction; Traditional practices in animal husbandry.

Suggested Readings

O.P. Dwivedi, Environmental Crisis and Hindu Religion, Gitanjali Publishing House, Delhi, 1987.

Christopher K. Chapple, 'Towards an indigenous Indian environmentalism', in Nelson E.,

Lance, (ed.), Purifying the Earthly Body of God, p. 20, State University of New York Press, Albany, 1998.

David L. Gosling, Religion and Ecology in India and Southeast Asia, Routledge, London & New York, 2001.

Bansi Lal Malla, Trees in Indian Art, Mythology and Folklore, Aryan Books International, New Delhi, 2000.

R. Narayan and J. Kumar, Ecology and Religion: Ecological Concepts in Hinduism,

Buddhism, Jainism, Islam, Christianity and Sikhism, Deep and Deep Publications, New Delhi, 2003.

Pragati Sahni, Environmental Ethics in Buddhism: A Virtual Approach, Routledge, New York, 2008.

Priyadarsan Sensarma, 'Conservation of Biodiversity in Manu Samhita', Indian Journal of History of Science, 33 (4), 1998.

Vipul Singh, The Human Footprint on Environment: Issues in India, Macmillan India, New Delhi, 2012.

Semester: II

Pilgrimage in Hindu Tradition

Course Code: MHS434

Paper: IDP

Credits: 02

Course Objectives: Pilgrimage or *teerth yatra* in Hindu tradition is the practice of journeying to sites where religious powers, knowledge, or experience are deemed especially accessible to the seeker. The course intends to make aware the student about the meaning and significance of pilgrimage. The Hindu pilgrimage is rooted in

ancient scriptures and has certain observances, the present course will make such aspects intelligible to the learners.

Learning Outcomes: After the completion of the course, the student will be able to:

- Understand what a pilgrimage is?
- Learn about the major pilgrimage centres (*teerth sthal*) associated with the Hindu culture.
- Comprehend major virtues attached to a pilgrimage.
- Understand ritualistic dimension of pilgrimage.

Unit 1

Pilgrimage in Religious Literature; Hindu Pilgrimage Sites or *Tirthas*; Sacred Rivers and *Dhaam*

Unit 2

Virtues of Pilgrimage; Observances during Pilgrimage

Unit 3

Pilgrimage as Ritual- *Tirtha Yatra*; Pilgrimage as Precept- Religious Duty

Suggested Readings

Bharati, A. (1963) 'Pilgrimage in the Indian tradition', *History of Religions* 3: 135-167.

Bharati, A. (1970) 'Pilgrimage sites and Indian civilization', in J.W. Elder (ed.) *Chapters in Indian Civilization*, Dubuque, Iowa: Kendall-Hunt.

Bhardwaj, S.M. (1973) *Hindu Places of Pilgrimage in India: A Study in Cultural Geography*, Berkeley: University of California Press.

Cohn, B.S. and Marriott, M. (1958) 'Networks and centres in the integration of Indian civilisation', *Journal of Social Research (Ranchi)* 1(1): 1-4.

Dave, J.H. (1957-1961) *Immortal India*, (4 vols), Bombay: Bhartiya Vidya Bhavan.

Dubey, D.P. (2001a) *Kumbha Mela: Pilgrimage to the Greatest Cosmic Fair*, Allahabad: Society of Pilgrimage Studies.

Dubey, D.P. (2001b) *Prayaga: The Site of the Kumbha Mela*, New Delhi: Aryan International.

Dyczkowski, M.S.G. (2004) *A Journey in the World of Tantras*, Varanasi: Indica Books.

Feldhaus, A. (2003) *Connected Places: Religion, Pilgrimage, and Geographical Imagination in India*, New York: Palgrave Macmillan.

Gita Press (1957) Tirthanka Kalyana [Short and popular essays on 1820 holy places of India. In Hindi], Gorakhpur: Gita Press.

Gupta, Vasanti (1999) 'Sustainable tourism: learning from Indian religious traditions', International Journal of Contemporary Hospitality Management 11(2/3): 91-95.

Semester: III

Punarjanma-Bandhan-Moksha Vimarsh

Course Code: MHS520

Paper: Major (Elective Specialization)

Credits: 04

Course Objectives: The course intends to delve into the Hindu concepts of rebirth, bondage and salvation (*Punarjanma-Bandhan-Moksha*) and make the learner understand that how they are markedly different from what the western philosophy envisages. The course also aims to examine the centrality of these concepts in Hindu thought and philosophy.

Learning Outcomes: After the completion of the course, the students will be able to:

- Comprehend the concept of jeeva.
- Understand Bandhan and its different types.
- Formulate the idea about the relatedness of these concepts.
- Gain skilful knowledge about what Hindu Dharamshastras say about *Punarjanma, Bandhan and Moksha*
- Develop the theoretical understanding of the concept of *moksha*
- Know about the different paths leading to *moksha* according to Hindu philosophy
- Inculcate life skills

Unit 1

1. Concept of *jeeva*
2. Definitions of *bandhan*
 - a. Categories: *prakritik, vaikritik, dakshanik*
3. The root-cause of bandhan (Gita 3.37 – 3.41), and the process of bondage: Gita (2.62-66)
 - a. agyaan (Vedanta), mithya-gyaan (Nyaya), mithya-drishti (Bauddha), avivek (Samkhya)

Unit 2

1. The principle of rebirth
 - a. An enabler for practicing of Dharma
 - b. Rising above the fear of destruction
2. Process: Prateetya-samutpaadya siddhant (Bauddha)

Unit 3

1. Meaning and definitions of moksha
2. Moksha: Dukkha-nivritti
 - a. And supreme (endless and limitless) bliss in Upanishads
 - b. Jeevanmukti and videhmukti (examples)
 - c. Preconditions of moksha for sanyasi and grihastha

Unit 4

1. Charting a roadmap for moksha
 - a. Different pathways (Yoga): abhyaas, karma, bhakti, gyaan
 - b. Bhakti tradition: Contributions
2. Role of acharya

Semester: III

***Stree* in Hindu Tradition**

Course Code: MHS521

Paper: Major (Elective Specialization)

Credits: 04

Course Objectives: The course aims to delineate about the evolution of the concept of *Stree* (Women) in Hindu philosophy. The course will explore the theoretical aspects of rights and duties associated with the women as well as it will look into the gender discourses in the Hindus. Another objective of the course is to study about some of the most illustrious women in the Hindu culture and tradition across different ages.

Learning Outcomes: After the completion of the course, the student will be able to:

- **Develop skilful understanding about the ideation of *Stree* in Hindu tradition.**
- Able understand the Bhartiya and Western discourses on *Stree*.
- Make student appreciative of roles assigned to women in Hindu discourse.
- Bring students learn about what Smritis and Dharamsutras say about women.
- Know about illustrious Hindu women.
- Learn about what Buddh, Jaina and Sikh traditions say about women.
- **Inculcate life skills on *Stree Vimarsha*.**

Unit 1: The Concept of *Stree* and Hindu Philosophy

- a. Evolution in Hindu Tradition
- b. *Stree* and Woman: An Etymological Analysis; Western and Indian approach to “The Gender”; Discourse of Pooraka
- c. Hindu Psychology and *Stree*

Unit 2: *Stree*: Adhikara and Kartavya

- a. *Stree* Dharma and Smritis
- b. *Stree* Adhikara in Smritis
- c. Concept of Freedom and Svaatantrya

Unit 3: *Stree* in Vedic Literature

- a. *Stree* in Vedas; Gargi; Maitreyi; *Stree* Rishis; *Stree* Mantra Drashtas
- b. *Stree* in Upanishads
- c. *Stree* and Shastrartha Tradition

Unit 4: *Stree* in Ramayana and Mahabharat

- a. Sita, Mandodari, Tara, Anusuya, Kaikeyi, Urmila, Swayamprabha
- b. Draupadi; Kunti; *Gopikas*; Satyabhama-Draupadi Dialogue

Unit 5: *Stree* in Buddhism, Sikhism and Jainism

- a. Buddhist Code and *Stree*
- b. Jain Achar and *Stree*
- c. *Stree* in Sikh Panth

Semester: III

Philosophy of Yoga

Course Code: MHS522

Paper: Major (Elective Specialization)

Credits: 04

Course Objectives: The course objective is to make the learner understand philosophical and practical facets of Yoga from its canonisation by Patanjali to the modern times.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about Patanjali's Yogasutras.
- Understand Yoga as a school of Hindu philosophy and will gain its theoretical skills.

- Take a comparative look at Yoga *vis a vis* other schools of philosophy.
- **Develop basic understanding and theoretical skill of Hathyoga.**
- Understand the ideal of Karma Yoga
- Yoga in the modern Hindu thought as told by Swami Vivekananda and Sri Aurobindo

Unit 1

Patanjali Yoga

- Yogasutra: An Overview
- Ashtanga Yoga
- Concept of Chitta
- Yoga and Sankhya: Parallel Systems of Philosophy

Unit 2

Kundalini Yoga and Tantra

- Kashmir Shaiva Darshana
- Vigyaanabhairava Tantra
- Philosophy of Saadhana

Unit 3

Hathayoga: Philosophy and Practices

- An Overview of Gheranda Samhita
- Philosophy of Hathayoga and Hathayoga Pradeepika

Unit 4

Yoga in Srimadbhagvadgita and Yogavasishtha

- Anasakti Yoga
- Karma Yoga
- Sankhya Yoga of Bhagvadgita and Srimad Bhagwatam

Unit 5

Yoga and Modern Hindu Thought

- Yoga in Swami Vivekananda's thoughts: Raaj Yoga; Karma Yoga; Gyaan Yoga; Bhakti Yoga
- Yoga and Aurobindo
- Yoga in sub-sects: Surat Yoga; Naad Yoga; Siddha Yoga

Semester: III

Research Methodology in Hindu Studies

Course Code: MHS523

Paper: Minor

Credits: 04

Course Objectives: This course aims to introduce the student to the research in the discipline of Hindu Studies in social sciences and to acquaint students with the meanings and nature of such studies and literature related to it. It also aims to instill the required methodology for studying and **basic researching skills in Hindu Studies and conducting advanced research.**

Learning Outcomes: After the completion of the course, the student will be able to:

- **Learn basic skills of doing research in Hindu Studies.**

- Its outcome will lead a learner towards developing an understanding of what entails research.
- How research is conducted in social sciences in general and in Hindu Studies in particular will be made comprehensible.
- The learner will get to know about different types of researches in Hindu Studies and which one could be most appropriate to his research proposal.
- Various research concepts like sources, subjectivity, objectivity, ethics *etc.* will be understood by the learners.
- **The course will enthuse a discerning research skill in the learners.**
- **The student will learn about broad and subtle research tools and allied skills for conducting research.**
- This course introduces the student to challenges linkages of Hindu Studies with other disciplines of social sciences and humanities.
- This course will equip the student with necessary skills by training for further pursuing a PhD.

Unit 1

Prashna and Jigyasa

Unit 2

Thesis, Anti-thesis and Synthesis in Hindu Philosophical Schools

Unit 3

Pramana Siddhant and Anubhooti

Unit 4

Hindu Approach of Philosophy and its critique

Semester: III

Ramayana

Course Code: MHS524

**Paper: Skill/Vocational
Credits: 04**

Course Objectives: The aim of this course is to widen the students' understanding of Ramayana as a historical philosophical and epistemological epic of Bharat. The paper seeks to provide a reasonable understanding to the learners about the varied concepts, versions, events, historicity, adaptations and interpretations of Ramayana.

Learning Outcomes: After the completion of the course, the student will be able to:

- Know the original version of Ramayana as told by Maharishi Valmiki.
- Understand Ramayana as Upjeevya and its skilful implementation in modern lives.
- Learn about different versions of Ramayana in varied times and spaces
- See social and philosophical messages imparted by Ramayana.
- Gain historical information that Ramayana provides.
- Learn about the political institutions prevalent in the ancient times.
- Gain life skills by understanding the deeper message of Ramayana

Unit 1

1. How many Ramayanas?
 - a. Traditional texts where the story has divine origins, and have the same core story as that in Maharshi Valmiki's Ramayan
 - b. Reverential texts developed beyond India: Significantly deviate from core story of Valmiki
 - c. Texts which deviate substantially from the core story
2. The popularity and relevance of traditional Ramayanas.

Unit 2

1. Ramayana as one of the two source-*books* (Upjeevya) for much of Indian literature, and arts (folk, classical, and contemporary arts)
2. Maryada Purushottam Ram
3. Human relationships, and human-nature relationships in Ramayan

Unit 3

1. Stree-vimarsha in Ramayan: Sita, Mandodari, Tara, Anusuya, Kaikeyi, Urmila, Swayamprabha
2. Ram Rajya
3. The role of rishi in a society

Unit 4

Detailed reading of any one traditional Ramayan text

Semester: III
Review of Literature & Research Proposal

Course Code: MHS525

Credits: 08

Course Objectives: The broader aim is to make a researcher acquaint with the basic understanding of research methodology in Hindu studies; to inculcate the idea of discipline centric research; to develop a sense of critical reading of texts; and to make aware of how to use sources and computer for enhancing research output.

Learning Outcomes: After the completion of the course, the student will be able to:

- Develop the skill of studying the source material available in the domain of Hindu Studies from research perspective.

- Understand different western philosophical and literary concepts.
- Theorize the research questions and eventually will learn to develop a theory
- **Do review of literature in skilful manner.**
- Prepare a research proposal for doing research in Hindu Studies.
- **Inculcate the skill of developing and designing the thesis and research reports based on research conducted in Hindu Studies.**

- **Theory Paper**
Credits: 04

Unit – 1:

Review of Literature in Hindu Studies

Survey of Literature, types of Literature Review, use of Libraries and Archives consulting primary and secondary sources.

Unit – 2:

Tools for Literature Review

Understanding generalization, Historical criticism, Structuralism and Post structuralism, Deconstruction, Modernism and Post Modernism.

Unit – 3:

Making of Research Proposal

Understanding research process in Hindu Studies; Selection of subject, preparing synopsis; Historiographical Review; Hypothesis, Collection and classification of data; Chapterization

Unit – 4:

Tools for Research Proposal

Post data collection phase: analysis, generalization, synthesis and discussion. Formalizing research work: footnotes, charts, tables, arrangement of references, indexing appendices, bibliography, Presentation: Research paper, Dissertation, Thesis, Project, Report

Unit – 5:

Use of ICT in Making Research Proposal

Basic computer: MS word, PPT, Photoshop basic Using internet, reliability of internet information recommended

Practical

Credits: 04

Assignments and Presentation on Each Unit

Suggested Readings

- Kothari, C.R. *Research Methodology: Methods and Techniques*, New Age Publication, 2004.
- Ali, B. Sheikh. *History: Its Theory and Method*, Macmillan Publication, 1978.
- Gardiner, P. *Theories of History*, Free Press Publication, 1959.
- Marwick, Arthur. *New Nature of History: Knowledge, Evidence, Language*, Palgrave Publication, 2001.
- Anderson et al., *Thesis and Assignment Writing*, John Willey & Sons, 2nd Edition, 1994.
- Elton G.R. *The Practice of History*, Fontana Books Publication, UK. 1970.
- Sorenson, Sharron. *How to Write Research Paper*, MacMillan Publication, 1995.
- Renier, G.J. *History: Its Purpose and Method*, Allen and Unwin Publication, 1961.
- Shafer, R.J. *A Guide to Historical Method*, Dorsey Press Publication, 1983.
- Lloyd, Christopher. *The Structures of History*, Blackwell Press Publication, 1996.
- Thompson, W. *Rethinking History*, Routledge Publication, London, 1991.
- Childe, V. Gordon. *What Happened in History*, Harmondsworth: Penguin, 1946.
- Webster, John C.B. *An Introduction to History*, Macmillan, Meerut, 1967.
- Low, D.A. (ed.) *Archives in South Asia*, CUP, Cambridge, 1969.
- Crump, C.G. *History and Historical Research*, London: Routledge, 1928.
- Vincent, John M. *Historical Research: An Outlines of Theory and Practice*.

Semester: IV

Bhagavadgītā

Course Code: MHS526

Paper: Major (Elective Specialization)

Credits: 04

Course Objectives: The course intends to make learners aware of thoughts, messages and philosophy contained in Bhagavadgita. The learner will understand how this immortal text teaches to handle knowledge by inculcating in the right and unbiased perspective of observing and knowing your own self as well as the entire creation.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn the context of Bhagavadgītā and its background.
- Understand Significance of Bhagavadgītā.

- Philosophically analyse Bhagavadgītā.
- Learn about major commentaries written on Bhagavadgītā.
- Understand what modern thinkers say about Bhagavadgītā.
- Learn about different versions of Bhagavadgītā.
- Gain life skills by understanding the deeper message of Bhagavadgītā

Unit 1: Srimadbhagvadgita: An Introduction

- a. Srimadbhagvadgita and its background: Mahabharata and Gita; Significance of Gita as a Prasthanatrayi
- b. Srimadbhagvadgita – A Brief Analysis; Chapters at a glance; Brief Introduction of some important terms

Unit 2: Srimadbhagvadgita: A Philosophical Analysis

- a. Yoga and Srimadbhagvadgita
- b. Karma and Srimadbhagvadgita
- c. Bhakti and Srimadbhagvadgita
- d. Gyaan and Srimadbhagvadgita

Unit 3: Srimadbhagvadgita and Classic Commentaries

- a. Advaitin Approach: Shankar Bhashya; Gudhartha Deepika of Madhusudana Saraswati;
- b. Ramanuja Bhashya
- c. Madhva Bhashya
- d. Abhinavagupta's Bhashya

Unit 4: Srimadbhagvadgita and Modern Thinkers

- a. Balgangadhar Tilak's Gita Rahasya
- b. Vinoba Bhave and M.K Gandhi on Srimadbhagvadgita
- c. Sri Aurobindo's Commentary on Srimadbhagvadgita
- d. Swami Chinmayananda' Gita Bhashya
- e. Gaudiya Vaishnavism and Srimadbhagvadgita
- f. Western thinkers on Srimadbhagvadgita

Unit 5: Srimadbhagvadgita and various other versions of Gita

- a. Ashtavakra Gita
- b. Guru Gita
- c. Avadhuta Gita
- d. Srimadbhagvadgita and Tripurarahasyam

Suggested Readings

Semester: IV

Buddhism – History and Philosophy

Course Code: MHS527

Paper: Major (Elective Specialization)
Credits: 04

Course Objectives: The course will make learner learn about the history, evolution, spread and philosophy of Buddhism. The course intends to present a holistic understanding of different facets of Buddhism.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about the history of Buddhism
- Understand the evolution of Buddhism.
- Learn about life and times of Gautama, the Buddha.
- Know about the Buddhist literature and iconography.
- Learn about different sub-sects of Buddhism.

- Comprehend the interaction and debates with other philosophical schools.
- Practise Buddhist life skills in understanding the nature of life and world.

Unit 1: Chronology in Buddhism

- a. The Life of Buddha: Birth and Theories; Experience of Suffering; Siddhartha to Buddha; Sermons and Journey; Mahaparinirvana
- b. Four Buddhist Councils: First Council; Second Council; Third Council; Fourth Council
- c. Expansion of Buddhism: Rise of Buddhist states in India; Buddhism and its expansion in Sri Lanka and other South East Asian Countries; Buddhism in Tibet, China and other North East Asian Countries
- d. Buddhism and Modern Days: Buddhism in Tibet and China after Colonial Period; Buddhism in Western World

Unit 2: Principal Schools and Sects of Buddhism

- a. Mahayana, Hinayana and Vajrayana: Hinayana; Theravada; Mahayana; Vajrayana
- b. Schools of Philosophy: Vaibhashika; Sautrantika; Yogachara Vigyanavada; Madhyamika Shoonyavada
- c. Buddhism, Yoga, Dhyana and Tantra; Ch'an School; Vinaya School; Tantra School; Chinachara
- d. Buddhist Elements in different practices and religions; Shinto; Zen

Unit 3: Buddhist Literature and Iconography

- a. Biographies
- b. Buddha's Teachings
- c. The Buddha's Disciplinary Code
- d. Iconography

Unit 4: Deities & Major Buddhists Scholars

- a. Divine and Deities in Buddhism; Avalokiteshwara, Manjushri, Ten Dhamma palas
- b. Nagarjuna, Dharmakeerti, Dinnaga, Asanga, Vasubandhu and other Philosophers

Unit 5: Debate with other Philosophical Schools

- a. Shankaracharya and Buddhism
- b. Kumarila Bhatta and Buddhism
- c. Dayananda Saraswati and Buddhism

Semester: IV
Jainism – History and Philosophy

Course Code: MHS528

Paper: Major (Elective Specialization)
Credits: 04

Course Objectives: The course will make learner learn about the history, evolution, spread and philosophy of Jainism. The course intends to present a holistic understanding of different facets of Jainism and metaphysics attached to this *nastika* school of Hindu philosophy. The course will evaluate the contribution of Jainism to evolution of Bhartiya philosophies.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about the history of Jainism.
- Understand the evolution of Jainism.
- Learn about life and times of Mahavir and other important Tirthankars.
- Know about the Jain literature and iconography.

- Learn about different sub-sects of Jainism.
- Skilfully comprehend the interaction and debates with other philosophical schools of Bhartiya culture.
- Practise Jaina life skills in understanding the nature of life and world.

Unit 1: Jainism: An Introduction

- Jainism and the epistemological evolution; Comparison with Astika Philosophies
- Pre-Mahavira Period; Jain Acharya Tradition; Life and Teachings of Mahavira
- Pancha Vrata; Guna Sthan; Tirthankara & Ganadhara
- Shvetambara & Digambara Schools; Jain Literature

Unit 2: Tattva Vichar: Jain Metaphysics

- Jiva Tattva; Jiva Svarupa; Jiva-Guna; Pratikshana Parinama; Anekantavada; Jiva Bheda
- Ajiva Tattva; Ajiva Bheda; Ajiva Guna; Astikaya & Anastikaya
- Kaala; Aasrava Tattva; Aasrava Svarupa and Bheda
- Bandha and Samvara

Unit 3: Jain Pramana Vichara: Logic in Jainism

- Darshan Gyan and Sakar Gyan; Pramana and Pramana Lakshan; Pramana-Bheda
- Panchavayava Pararthanuman; Dashavayava Pararthanumana
- Naya; Yatharthagyan and Naya; Naya-Bheda; Karma in Naya; Jiva-Karma Sampark; Syadavada; Sata-Svarupa; Examples of Saptabhanginaya

Unit 4: Jainism: A Critical Analysis

- The Concept of Avayava w.r.t Atma
- Bheda in Abheda
- Aachara and Aachara Niyama
- Jainism and Practical Life; The Concept of Sustainability and Jainism

Semester: IV
Academic Writing, Theory, Paper Publications

Course Code: MHS529

Paper: Minor
Credits: 04

Course Objectives: The major aim of this paper is to train the students in art and skill of writing an academic research paper to make the student well versed in the relevant techniques.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn the nuances of academic writings including research papers, books, reports, thesis and dissertations.
- Develop the understanding of reading the texts in skilful manner.
- Learn basics of publishing in journals and books.
- Present research paper in seminars and conferences.
- Do review of literature in a critical manner.

- Comprehend what overall skills of doing professional academic research.

Theory Paper

Credits: 02

Unit -1

Types of Academic Writing, Basic Ways to Improve Your Style in Academic Writing and Features of Academic Writing Style. To understand the importance of academic writing and to understand and avoid plagiarism.

Unit -2

Reading Strategies, Describe the different characteristics of qualitative and quantitative methods and evaluate the suitability of different methods to solve different types of research questions.

Unit -3

A Summary of an article or a report, Book Review, research question, scientific strategies and methodological choices, and analyze an empirical and theoretical material. Target the research work to suitable journal and communication for publication, understand research proposal writing, conference abstract and book writing.

• Practical Paper

Credits: 02

Paper presentation in seminar, conferences, symposium and workshops.

Paper Publication in academic journals.

Suggested Readings

- Research Methodology by C.R. Kothari.
- Understanding Research Methods: An Overview of the Essentials by Mildred L. Patten & Michelle Newhart.
- Research Design: Qualitative, Quantitative, and Mixed Methods by John W. Creswell and J. David Creswell.
- The Craft of Research by Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams.
- Research Methodology: A Step-by-Step Guide for Beginners by Dr. Ranjit Kumar.
- Essentials of Research Design and Methodology by Geoffrey R. Marczyk.

Semester: IV

Mahabharata

Course Code: MHS530

**Paper: Skill/Vocational
Credits: 04**

Course Objectives: The aim of this course is broaden the learners' understanding of the Mahabharata, which is humankind's prominent political and philosophical treatise. The course intends to give an encyclopaedic insight into Mahabharata by the way of understanding its multifarious subtleties including the history and geographies. The course also provides a glance into the messages contained in Vidur-Neeti, Bhagavadgita, Yudhishtar - Neeti and Bhishma – Updeshas.

Learning Outcomes: After the completion of the course, the student will be able to:

- Know the original date of Mahabharata and its position in history.
- Understand Mahabharata as Upjeevya.
- Learn about different literary import of Mahabharata.

- Understand the social, philosophical and the messages of statecraft and the skill it imparted by Mahabharata.
- Gain historical information that Mahabharata provides.
- Learn about the political institutions prevalent in the ancient times.
- Enhance the comprehension of life and will skilfully tread the path of Karama and Dharama in the world.

Unit 1

1. The period of Mahabharata: Textual and traditional sources, as well as modern data
 - a. Calendars (samvat) of Yudhisthir, Krishna, and Vikram
2. The core story, and review of other versions (Indians and others)

Unit 2

1. A *complete* grantha, i.e. an encyclopaedia to teach about subtleties of dharma and samsara
 - a. 10 stories about 10 lakshana of dharma: dhriti (Ganga avataran), kshama (Vasishta and Vishwamitra), dama (Yayati and Puru), asteya (Yudhisthir-Yaksha samvad), shaucha (), indriya nighraha (dharma vyaadha's upadesha on indriya-nighraha), dheer (Savitri), vidya (tale of man-tiger-snake-elephant from Stri Parva), satyam (Harishchandra/Satyakam), akrodha (X)
2. Mahabharata as one of the two source-*books* (Upjeevya) for much of Indian literature, and arts (folk, classical, and contemporary arts)

Unit 3

1. Vidur-neeti and Bhagvad Gita
2. Bhishma's upadesh to Yudhisthir about politics and governance

Unit 4

1. Political boundaries of Bharat-varsha
2. *Stree* vimarsha in Mahabharata

Semester: IV
Dissertation and Viva-Voce

Course Code: MHS531

Credits: 08

Course Objectives: Dissertation for the learners is intended to make them well versed with broader understanding of academic research simultaneously enhancing their writing skills. The basic elements of research writing will be inculcated among the learners by giving them independent research topics that also includes fieldwork.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn the fundamentals of putting research in writing.
- Differentiate an academic writing from non-academic writing.
- Choose the topics for present and future research.
- Gain skills of doing fieldwork.
- Learn methodologies and skills involved in writing research.
- Present research among her/his peers and teachers.
- Explore varied dimensions of topics and themes.

- Learn verbal skills while presenting a research paper.
- Learn verbal skills while appearing for *viva voce*.
- Gain basic skill and knowledge of applying for research projects and research funding.

Contents for the Dissertation and Viva-Voce: The students will be a working dissertation on the broader as well as specific themes based on their semester syllabus. The teacher supervisor for the dissertation in consultation with the concerned student will decide and assign the topic. Dissertation has to be completed within the time specified by the department. The subject matter for the dissertation could be of fundamental nature, thematic as well as interpretative which may involve the usage of primary, secondary and tertiary sources. No monetary help will be offered to the students for the dissertation by the department. However, they are free to generate funds from external resources. On the successful completion of the dissertation, the candidate has to submit a dissertation which will be evaluated by External Examiner and a viva-voce to this effect will also be conducted. The overall performance of the candidate, i.e. in completing and submitting dissertation and viva-voce will determine the final score in the paper.

Dissertation

Credits: 04

Viva-Voce

Credits: 04