

अध्ययन मंडल (बोर्ड ऑफ स्टडीज) की बैठक का कार्यवाही विवरण

दिनांक 26 जुलाई को सुबह 11:00 बजे ई0सी0 कक्ष में एम0 हिन्दू स्टडीज के पाठ्यक्रम को मूर्त रूप प्रदान करने हेतु बोर्ड ऑफ स्टडीज (BOS) की ऑनलाइन मीटिंग सम्पन्न हुई। इस मीटिंग में निम्न सम्मानित सदस्य उपस्थित हुए।

अध्यक्ष

प्रो० विनय कुमार पाठक कुलपति छत्रपति शाहू जी महाराज विश्वविद्यालय कानपुर।

बाह्य सदस्य

1. प्रोफेसर नचिकेता तिवारी, विभागाध्यक्ष, डिपार्टमेंट ऑफ डिजाइन, आई आई टी कानपुर
2. प्रोफेसर पवन कुमार शर्मा, विभागाध्यक्ष, राजनीतिशास्त्र, चौधरी चरण सिंह विश्वविद्यालय, मेरठ, उत्तरप्रदेश
3. डॉ. प्रवीण कुमार तिवारी, एसोसिएट प्रोफेसर, शिक्षाशास्त्र विभाग, रूहेलखंड विश्वविद्यालय, बरेली, उत्तरप्रदेश

विभागीय सदस्य

1. डॉ. पतंजलि मिश्र (एसोसिएट प्रोफेसर, विभागाध्यक्ष, निदेशक, कला, मानविकीय एवं समाजिक विज्ञान विद्यापीठ)
2. प्रोफेसर सन्दीप कुमार सिंह (प्रोफेसर)
3. डॉ. मानस उपाध्याय (असिस्टेंट प्रोफेसर)
4. डॉ. प्रशांत (असिस्टेंट प्रोफेसर)
5. डॉ. अंशू सिंह (असिस्टेंट प्रोफेसर)
6. श्री अभिषेक कुमार मिश्र (असिस्टेंट प्रोफेसर)

बैठक में निम्न अनुशंसा की गई।


1. मास्टर इन हिन्दू स्टडीज के पाठ्यक्रम में आशिक संशोधन के साथ अनुमोदन किये जाने की अनुशंसा की गयी।
2. कोर्स स्ट्रक्चर पर सहमति व्यक्त की गयी।
- 3- पाठ्यक्रम में आशिक संशोधन हेतु विभागाध्यक्ष (जीवन्त पर्यन्त शिक्षा प्रसार विभाग) को अधिकृत किया जाता है।

नोट— बाह्य सदस्यों के ऑनलाइन जुड़े होने के कारण ऑनलाइन ही सहमति प्राप्त की गई।

प्रो० विनय कुमार पाठक


डॉ. पतंजलि मिश्र


प्रो० सन्दीप कुमार सिंह


डॉ. अंशू सिंह


डॉ. अभिषेक कुमार मिश्र


डॉ. प्रशांत


डॉ. मानस उपाध्याय

MA PROGRAM IN HINDU STUDIES

Purpose

There has always been a need for expertise in “Hindu Studies”. Such need will only grow with time, because of India’s rapid emergence as an economic, military, technological, and cultural power on the global stage, and the consequential heightened interest in Hindus and their *sanskritis*. Unfortunately, no Indian university offers such a program. A MA program in Hindu Studies fills this important gap.

Programme Specific Outcome

A student with a MA degree in Hindu Studies shall:

1. Develop a good understanding of foundational *principles* underlying Hindu Philosophy, society, and culture. These principles provide a basis through which Hindus, despite the endless diversity present amongst them, can relate to each other.
2. Develop a good understanding of *analytical methods* through which knowledge, is analyzed and processed. These methods fall in two categories:
 - a. *Methods as laid out in Hindu darshanas*: Study of these methods is important as it will help the student understand Hindu conceptions of the individual, family, relationships, society, state, environment, and the entire cosmos. Further, such methods will also help her understand other societies, states, and civilizations through *Bharatiya* lenses.
 - b. *Methods as developed in the West*: The principal methods amongst these are biographical, new-historicism, formalism, psychological (both Freudian and Jungian approaches), feminist, Marxist (and Critical theory) and post-colonial theory.
3. Develop a good understanding of **Sanskrit**, as it is in Sanskrit that an overwhelmingly large number of Hindu texts, both spiritual as well as secular, have been written. Thus, working proficiency in Sanskrit is a must for MA (Hindu Studies) program. Proficiency in an additional is also encouraged.
4. Develop a very good understanding of Hindu *practices* (related to the individual, family, society, and the state), and how these practices (past, as well as present) are manifestations of core Hindu foundational principles.

5. Shall acquire some expertise through **electives** in one or more of following areas of knowledge: history, economics, law, society, culture, politics, education, arts, ethics, literature, military, comparative religion, linguistics, and natural sciences. Such an understanding will help the student contextualize her understanding of “Hindu” in the present.

Qualifications

The MA (Hindu Studies) program shall be two-years long. Any student who has a three- or four-year's bachelor's degree will be eligible for it. Thus, students with bachelor's degrees in sciences, engineering, and medicine are also eligible to pursue this program.

The MA (Hindu Studies) will be spread over four-semesters, i.e. two academic years. Given below is a semester-wise listing of these courses.

Department of Lifelong Learning & Extension

**M.A. Hindu Studies
Course Structure**

The schedule of papers prescribed for various semesters and marks shall be as follows:

Distribution of Papers and Marks SEMESTER-1						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
MAHS-101	Languages I: Sanskrit Parichay (Compulsory)	CC	75	25	100	5
MAHS -102	Methods I: Pramana Siddhant (Compulsory)	CC	75	25	100	5
MAHS -103	Methods II: Vaad-parampara, and Organization, Development, And Transmission of Knowledge (Compulsory)	CC	75	25	100	5
* MAHS - 104	Principles I: Tattva vimarsha (Compulsory)	CC	75	25	100	5
Total Marks			300	100	400	20

SEMESTER-2						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
MAHS -201	Methods III: Western Methods for Understanding Discourses (Compulsory)	CC	75	25	100	5
* MAHS -202	Principles II: Dharma-Karma Vimarsha (Compulsory)	CC	75	25	100	5
	** Electives (Students have to choose any two papers from electives)					
**MAHS- 203	Anvikshiki (Research Methods)	EC	75	25	100	5
** MAHS 204	Basic English	EC	75	25	100	5

MAHS 205	The Bhagavadgītā and understanding of the 'Self'	EC	75	25	100	5
**	Minor Elective from Other Faculty / Department	ME	75	25	100	4
MAHS 206	Dissertation	NTCC	--	-	100	8
Total Marks			375	125	600	32

***Department will offer Minor elective for Semester I and II. Details are as under:**

Paper Code	Title of Paper
* MAHS -102	Methods I: Pramana Siddhant (Compulsory)
* MAHS -202	Principles II: Dharma-Karma Vimarsha (Compulsory)

**** Student will opt minor elective in Semester II.**

SEMESTER-3						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
MAHS -301	Principles III: Punarjanma-Bandhan-Moksha Vimarsh (Compulsory)	CC	75	25	100	5
MAHS -302	Practices I: Ramayan (Compulsory)	CC	75	25	100	5
MAHS -303	Indian Classical Literature	CC	75	25	100	5
**Electives (Students have to choose any one paper from electives)						
** MAHS 304	Disciplines I (elective)	EC	75	25	100	5
** MAHS - 305	Disciplines II (elective)	EC				
Total Marks			300	100	400	20

SEMESTER-4						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
MAHS -401	Practices II: Mahabharat (Compulsory)	CC	75	25	100	5
MAHS -402	Practices III: Dharma, Darshan and Sanskriti	CC	75	25	100	5

	Electives (Students have to choose any two papers from electives)					
MAHS 403	Ancient Indian Science and Technology	EC	75	25	200	5
MAHS 404	Data Analytics for Hindu Studies	EC	75	25		5
MAHS 405	Ethics in Hindu Philosophy	EC	75	25		5
MAHS 406	Field visit and Term Paper	NTCC	-----	---	100	8
Total Marks			375	125	500	28

Total credit of the programme – 100

Total marks – 1900

CC – Core Course

EC – Elective Course

ME – Minor Elective

NTCC – Non-Teaching Credit Course

Semester – I

LEVEL : Semester-1
PAPER CODE : MAHS- 101
COURSE NAME – LANGUAGE I: SANSKRIT PARICHAY
MARKS : 75

Unit – I

Marks 20

1. संस्वरूपवर्णनासाम्यपरिचयः – चतुर्दश माहेश्वरसूत्राणि ।
स्वरः, व्यञ्जनम्, संयुक्तवर्णः, अनुस्वारः, अनुनासिकम्, विसर्गः, वर्णविन्यासः, वर्णसंयोगः, उच्चारणस्थानम्, लेखन-प्रक्रिया, शब्दपदयोर्मध्ये अन्तरम् ।
2. शब्दरूपम् (दैनिकप्रयोगदृष्ट्या आधारभूता शब्दरूपप्रक्रिया) विभक्तिः, कारकम् (अर्थसहिताः सामान्यपरिचयः) –
- 2.1 शब्दरूपम् (संज्ञालेखनम्) – अन्तिमवर्णद्वयदृष्ट्या, लिङ्गद्वयदृष्ट्या वचनद्वयदृष्ट्या च वर्गीकरणम् ।

शब्दाः (अजन्ता/स्वरान्ताः)						
	अकारान्तः	इकारान्तः	उकारान्तः	ऋकारान्तः	आकारान्तः	ईकारान्तः
पुलिङ्गम्	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/व्यञ्जनान्ताः)	
पुलिङ्गम्	गिषज् (गिषक), महत्, सुहृद्, राजन्, विद्याथीन्, पाथीन्, गच्छत्, मरुत् आत्मन्, ब्रह्मन्, विद्वत् ।
स्त्रीलिङ्गम्	बाध्, सारित्, दिश्, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री ।
नपुंसकलिङ्गम्	जगत्, नामन्, कर्मन्, धनुष्, मनस्, हविष्, ब्रह्मन्, धनुष्, पयस्, दधि ।
एतत्सदृशानाम् अन्येषाम् रूपानाम् अभ्यासः ।	

- 2.3 सर्वनाम – अस्मद्, युष्मद्, तद्, एतद्, यद्, त्वत्, किम्, इदम्, अदस्, सर्वे (त्रिषु लिङ्गेषु) ।
3. धातुरूपम् (क्रियासूत्रम्) –
- 3.1 धातूनां गणपरिचयः, आत्मनेपदम्, परस्मैपदम् ।
- 3.2 लकारदृशा – लटलकारः (प्रतमानकालः), लृटलकारः (भविष्यत्कालः), लङलकारः (भूतकालः) ।
लोटलकारः (आज्ञार्थकः), विधिलिङलकारः (सम्भाषनायाम्) ।
- पुरुषदृशा – प्रथमपुरुषः, मध्यमपुरुषः, उत्तमपुरुषः ।
- वचनदृशा – एकवचनम्, द्विवचनम्, बहुवचनम् ।
- 3.3 धातवः – पञ्चलकारेषु धातुरूपाणि –
- परस्मैपदिनः – पठ्, लिख्, चल्, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, झ्, घ्रा, नी, दृश्, धृ, प्ल्, षा(पिप्), स्मृ, क्लृप्, शक्, पृच्छ्, इष (इच्छ्), दा, जीप्, त्यज्, धाप्, पठ्, खल्, स्तृ, रुद्, मी, नश्, स्निह्, आप्, क्षिप्, जप्, विष्, मिल्, ग्रह्, विन्त्, फल्, रच्, कल् ।
- आत्मनेपदिनः – लम्, मुद्, धाम्, कृष्, सह्, सेप्, ईष्, ऊह्, कम्, बाष्, यत्, रम्, बन्द्, याच्, शोड् ।
- सत्तात्पर्यम् – अस्, भू ।

Unit - 2

Marks 20

1. सन्धिः – स्वरसन्धिः – यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वस्य परस्य, प्रकृतिभावः ।
व्यञ्जनसन्धिः – परस्यवर्णः, अनुनासिकः, श्चुत्वम्, श्चुत्वम्, जश्चम्, कर्त्तव्यम्, पत्त-पत्तयोधिः ।
विसर्गसन्धिः – विसर्गलोपः, विसर्गस्थाने ओ, रु, लृ, श्, ष ।
अनुस्वारः, 'र' 'लोपः', 'त्' स्थाने 'ल्' अनुनासिकम् ।
2. समासः – केवलः, अव्ययीभावः, तत्पुरुषः, कर्मधारयः, द्विगुः, बहुव्रीहिः, इच्छः ।

Unit – 3

Marks 20

1. कारकम् – कर्ता, कर्म, करण, सम्प्रदान, अपादान (सम्बन्ध), अधिकरण, सम्बोधन ।
2. उपपदविभक्तिः –
- अधि, अनु, उप, उभयतः, परितः, निकषा, प्रति, चिह्न, विना.....योगे द्वितीया ।
 - अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया ।
 - नमः, रुच्य, 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, तुल्यम्, शतृ, शानच्, ष्यत्, क्तिन्, ल्युट्, तथ्यत्, अनीयर्, ष्युल्, लृच्, घञ् ।
(ख) तद्धितप्रत्ययः – न्तुप्, वत्तुप्, इन्, ठक् (इक्), घञ्, ल्य, तल्, अण्, ध्यञ् ।
(ग) स्त्रीप्रत्ययः – ङीप्, ङीष्, टाप् ।
5. अर्थवाचिः – अत्र, तत्र, यत्र, सर्वत्र, अन्यत्र, कुत्र, एकत्र, यतः, ततः ।
(समयवाचिः) – यदा, तदा, सदा, सर्वदा, कदा, अद्य, ह्यः, परस्मै, परस्मै, वारम्, आरम्भ, निश्चयेन ।

LEVEL : Semester-1

PAPER CODE : MAHS - 102
COURSE NAME – METHODS I: PRAMANA SIDDHANT

MARKS : 75

Unit 1

1. The origin and development of *pramana* Siddhant
2. What is a valid “definition”?
 - a. No overlap
 - b. Uncommonness
3. Indian model of analysis of text: Knower, knowable object, process of knowing, and knowledge, and establishing validity of knowledge (*pramanya-vaad*)
[Six ways of knowing – Dutta, Basic ways of knowing – G. Bhatt (mimamsa oriented), the methods of knowledge – Sw. Satprakashanda (vedanta oriented), The nyaya theory of knowledge – S.C. Chatterjee, *History of Indian logic* – Vidyabhushan, Tarka Sangraha – Annam-bhatta, Bodas and Athale book (definition)]

Unit 2

4. Nature, definition, method, and 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 (intentionality) and contrast with Western analysis
 - b. Anuplabdhi and Arthapatti

Unit 4

6. Mapping different *pramanas* into the world of natural sciences and law
Pratyaksha – experimental data
Anumana – inference (if $a = b$, and $b = c$, the $c = a$, commonly used in mathematics, and natural sciences)
Upamana = comparison and analogies (e.g mathematical models/analogies/equations)
Arthaapatti = circumstantial evidence (used heavily in law)
Shabda – testimonies from reliably honest sources

Anupalabdhi – non-perception

7. Applications of *pramana* theory

- a. In empirical sciences such as Ayurveda, and jurisprudence (Naiyayika prakriya)
- b. In metaphysics

8. Complementarity and pramanas, and the need of vimarsha

9. Application to a contemporary text

LEVEL : Semester-1
PAPER CODE : MAHS - 103
COURSE NAME – METHODS II: VAAD-PARAMPARA, AND ORGANIZATION,
DEVELOPMENT, AND SUSTENANCE OF KNOWLEDGE
MARKS : 75

Unit 1

1. *Vaad-Parampara*: The method of *Shastrartha*
 - a. Rules for engagement, decision making, follow-up and updation
 - b. The concept of *adhikaran*
2. *Katha* (nature and types of *katha*)
 - a. *Vaad* (nature and purpose)
 - b. *Jalpa* (nature and purpose)
 - c. *Vitanda* (nature and purpose)

Unit 2

3. Organization of knowledge
 - a. *Sutra* (concise statement of a theoretical principle), *bhashya* (description of theory), *vartik* (critique of state 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)
4. *Padaik-vakya, evam vakyaik vakyata*
5. Rules for analysing “*tatparya*” of knowledge – Six-fold process (*shad-vidhi tatparya nirnayak ling*)
6. Methods for determining the meaning (*shruti, ling, vakya, prakaran, sthaan, samkhya*)

Unit 3

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

Unit 4

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

LEVEL : Semester-1
PAPER CODE : MAHS - 104
COURSE NAME - PRINCIPLES I : TATTVA VIMARSH
MARKS : 75

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

5. Parallel sovereignty principles (Defining self)
 - a. Self-definitions: Atharva-shirsha/Vaak Sukta & Krishna (Indro-mayabhi prurup iyate)
 - b. Ardha-naareeshwara from Kashmir-Shaiv darshan, Brihadaranyaka Upanishad (1.4.3)
6. Shakti and Prakriti principles and relationship with stree and devis
7. Soundarya-Lahari
8. Similarities of position of feminine principle in Jain, Bauddha and Sikh traditions

Unit 3

9. 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
10. Infinite knowledge and emergence of humility: (Naasdiya Sukta, Buddhist-Sikh-Jain texts)
11. Influence on vocabulary: Multiple terms for same entity (e.g. Vishnu, Buddha, sun & love)
12. Linkages between interconnectedness, oneness, interdependence, and acceptance
13. Acceptance of reason, not intolerance/violence/terrorism: (Vaidik/Jain e.g. Jinadutta Suri), Sikh position)

Unit 4

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

Semester – II

LEVEL : Semester-2
PAPER CODE : MAHS - 201
COURSE NAME–METHODS III: WESTERN METHODS FOR UNDERSTANDING DISCOURSES
MARKS : 75

Overview by Prerna ji (Greek approaches)

Overview by Chaitra (Philology and Xtian distortion, Samuel Johnson text)

Overview by Vikram ji (20th century analytical methods)

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
{Reading materials: Passages from Greek literature,

Unit 2

4. 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/Hegel and “hegemony”
5. Psycho-analytical approaches: Freudian, and Jungian
6. Structuralism
 - a. Saussure, influence of Sanskrit linguistics, and consequential differences (words have no inherent meanings)
 - b. Emphasis on objectivity, scientific approach
7. 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
 - c. Decolonial literature

Unit 3

8. 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”.

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

Unit 4

10. Cartesian approaches in areas of cognition and science

11. Going beyond “reductionism”: Role of Indian knowledge system

12. Analysis of a contemporary text using Indian methods (as explained in Methods I and II courses, and appropriate Western approaches)

LEVEL : Semester-2
PAPER CODE : MAHS - 202
COURSE NAME - PRINCIPLES II: DHARMA - KARMA VIMARSHA
MARKS : 75

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

3. 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
4. Explanations of terms of *dharma*, religion, *panth*, *mazhab*, and *sampradaya*

Unit 3

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

Unit 4

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

Electives (Students have to choose any two papers from electives)

LEVEL : Semester-2

PAPER CODE : MAHS - 203

COURSE NAME : *Anvikshiki* (Research Methods)

MARKS : 75

Unit: 1

Foundations of *Anvikshiki* and Indian Epistemology: Concept of *Anvikshiki*, *Anusandhan*, *Anveshan*, *Shodh*, Objectives and need of *Anvikshiki* . The Concept of *Siddhant*, *Niyam*, Ways of Knowing in Indian tradition, *Sadhan Sapeksh Shaili* and *Sadhan Nirpeksha Shaili*, *Pramana*, *Prtyaksha*, *Anuman*, *Upman*, *Shabd*, *Arthapatti*, *Anupalabdh*i, *Sambahv*, *Prama* , *Aprama*,

Unit: 2

Qualitative Research: Nature of qualitative research, Ethnography and participant observation in research, Interview in qualitative research, Documents as source of data: personal diaries, letters, autobiographies, official documents, hermeneutics, qualitative content analysis and semiotics Qualitative data analysis. Integrating qualitative/ quantitative research.

Unit: 3

Selection of the Research Topic: Basic Considerations in Selection of Topic, Factor Affecting Topic Selection, Methods of narrowing a Topic into a Research Question, Research ethics in Indian tradition

Unit: 4

Writing of Research Report Mode of Citation and Bibliography: Author- date System Footnote and Endnote System, citing for the First Time, Subsequent citing, List of Abbreviation Used in Citation, Bibliographical Entries, Indian citation tradition

LEVEL : Semester-2
PAPER CODE : MAHS - 204
COURSE NAME : BASIC ENGLISH
MARKS : 75

Unit: 1

Vocabulary development- Root Words, Affixes, Synonyms, Antonyms, One Word Substitution
Grammar: Fluency and Expression

Unit: 2

Tenses, Voices, Tag Questions

Unit: 3

Sentence Formation, Communication Essentials, Basics of Communication, Communication Circle

Unit: 4

Writing Skills (CV Writing, Email Writing, cover Letter, Application Writing
GD based on current affairs, contemporary issues, sensitive issues, case study based and social issues



LEVEL : Semester-2
PAPER CODE : MAHS - 205
COURSE NAME : THE BHAGAVADGĪTĀ AND UNDERSTANDING
OF THE 'SELF'
MARKS : 75

Unit – 1

The nature and scope of Bhagavadgita, The Importance of Bhagavadgita in Indian Culture. Pravrtti and nivrtti Gita as a Prasthanatrayi; Relation between Upanishad and Gita b. Vishad Yoga and Shri Krishna's Reply c. Samkhya Buddhi and Yoga Buddhi

Unit – 2

Nature of God God as Transcendent, God as Immanent, Concept of Avatara Vibhuti-

Unit – 3

Concept of Self Self as the Subject (Kshetrajna), Nature of Self, Nishkama Karma Yoga, Swadharma and Varnashramadharma, Karma-yoga, Bhakti-yoga and Jnana-yoga

Unit – 4

The World Nature of the world, Cosmic Evolution, Kshetra-Kshetrajnya (Purusha-Prakruti), Cosmic Evolution Ksaraksara – Jnana, Lokasangraha and Sthitapragya, Relevance of Bhagavadgita for modern life, western thought on Bhagavadgītā

LEVEL	: Semester-2
PAPER CODE	: MAHS - 206
COURSE NAME	: DISSERTATION
MARKS	: 75

Course Objective:

This course allows students to follow a particular topic in depth and develop independent research skills. It helps the students to write a report covering a review of relevant literature, the research question, and explanation and justification of the design, a description of the conduct and analysis of the data, and a discussion of the findings therein. The aim of present course is to enable students to get a first-hand understanding of research issues and their implications in the field of Hindu studies.



Semester – III



LEVEL : Semester-3
PAPER CODE : MAHS – 301
COURSE NAME PRINCIPLES III: PUNARJANMA-BANDHAN-MOKSHA
VIMARSH
MARKS : 75

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

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

Unit 3

6. Meaning and definitions of moksha
7. Moksha: Dukh-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

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

LEVEL	: Semester-3
PAPER CODE	: MAHS - 302
COURSE NAME	: COURSE NAME – PRACTICS I: RAMAYAN
MARKS	: 75

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 Ramayans.

Unit 2

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

Unit 3

6. Stree-vimarsha in Ramayan: Sita, Mandodari, Tara, Anusuya, Kaikeyi, Urmila. Swayamprabha
7. Ram Rajya
8. The role of rishi in a society

Unit 4

9. Detailed reading of any one traditional Ramayan text

LEVEL : Semester-3
PAPER CODE : MAHS - 303
COURSE NAME : Indian Classical Literature
MARKS : 75

Unit 1

Basic History of Sanskrit Literature

Unit 2

Introduction to Literature of Kalidas, Shudrak , Banbhat, Dandi

Unit 3

Introduction to Nitishatakam , Panchtantram , Hitopadesh

Unit 4

Craft, Plot and speciality of Sanskrit poetry and drama



Electives (Students have to choose any one paper from electives)

LEVEL	: Semester-3
PAPER CODE	: MAHS - 304
COURSE NAME	: Disciplines I (elective)
MARKS	: 75

- (i) Sociology
- (ii) Psychology



LEVEL : Semester-3
PAPER CODE : MAHS - 305
COURSE NAME : Disciplines II (elective)
MARKS : 75

- (i) Computer Science
- (ii) Economics



Semester – IV

LEVEL : Semester-4
PAPER CODE : MAHS - 401
COURSE NAME – PRACTICS II : MAHABHARAT
MARKS : 75

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

3. A *complete* grantha, i.e., an encyclopedia 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 nigraha (dharma vyaadha's upadesha on indriya-nighraha), dheer (Savitri), vidya (tale of man-tiger-snake-elephant from Stri Parva), satyam (Harishchandra/Satyakam), akrodha (X)
4. Mahabharata as one of the two source-*books* (Upjeevya) for much of Indian literature, and arts (folk, classical, and contemporary arts)

Unit 3

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

Unit 4

7. Political boundaries of Bharat-varsha
8. Stree vimarsha in Mahabharat

LEVEL : Semester-4
PAPER CODE : MAHS – 402
COURSE NAME – PRACTICS II : *Dharma, Darshan and Sanskriti*
MARKS : 75

Unit I: प्राचीन भारतीय धार्मिक मतों का सर्वेक्षण k.k Survey of Ancient Religions
बौद्ध, जैन, वैश्णव, शैव तथा शाक्त धार्मिक मतों का सर्वेक्षण

Unit II: भारतीय दर्शन की प्रमुख समस्याएँ
Main problems of India Philosophy

भारतीय दर्शन में आत्मा, परमात्मा—ईश्वर—ब्रह्म, कार्यकारण—सिद्धान्त, प्रमाण—मीमांसा, मोक्ष तथा उसके साधन, कर्मसिद्धान्त एवं पुनर्जन्म

Unit III: वैदिक सभ्यता Vedic Culture
वैदिक संस्कृति, बहुदेववाद, एकेश्वरवाद

Unit IV: नव्यन्यायभाषाप्रदीप Knowledge of Navyanyaya language and methodology

Navyanyayabhas apradipa.
नव्यन्यायभाषाप्रदीप (पुस्तक का अध्ययन)

Electives (Students have to choose any two papers from electives)

LEVEL : Semester-4

PAPER CODE : MAHS - 403

COURSE NAME – PRACTICS II : ANCIENT INDIAN SCIENCE AND
TECHNOLOGY

MARKS : 75

Unit 1

Philosophy of ancient Indian technology, how is different from modern technology? Ancient Indian Scientific methods. Science, technology definition, Difference between science and technology

Unit 2

Origin & Sources of Science in Ancient India, Development in different branches of Science in Ancient India: Astronomy, Mathematics, Engineering and Medicine, Aviation, Developments in metallurgy: Use of Copper, Bronze and Iron in Ancient India. Development of Geography: Geography in Ancient Indian Literature.

Unit 3

Ancient Health Management Systems through Home Remedies, Knowledge of Architecture, Engineering, Town Planning, Ship Building, etc

Unit 4

Mathematics and Astronomy: Baudhayan, Aryabhatta, Brahmgupta, Bhaskaracharya, Varahamihira, Nagarjuna. 2. Medical Science of Ancient India (Ayurveda & Yoga): Susruta, Charak, Yoga - Patanjali

LEVEL : Semester-4
PAPER CODE : MAHS - 404
COURSE NAME – PRACTICS II : DATA ANALYTICS FOR HINDU STUDIES
MARKS : 75

UNIT I

Introduction, Knowledge Discovery Process
Data Preprocessing - I
Data Preprocessing - II
Association Rules

UNIT II

Data Frames
Rule Generation
Classification
Decision Tree

UNIT III

Bayes Classifier
K Nearest Neighbor
Support Vector Machine
Kernel Machines

UNIT IV

Artificial Neural Networks
Machine Learning
Projects

LEVEL : Semester-4
PAPER CODE : MAHS - 405
COURSE NAME – PRACTICS II : ETHICS IN HINDU PHILOSOPHY
MARKS : 75

Unit I

1. Dharma: Meaning and Contour, Varnāśramadharma, Purusārtha, Law of Karma
2. Indian Axiology: *Mulya Mimansha* (*Neeti Mimansha*, *Saundarya Mimansha*), *Niti - Nyaya Vimarsh*

Unit II

1. Ethics of Vedas: Ṛta and Ṛṇa, Yajña
2. Ethics of Upanisads: Śreyah, Preyah, Niśreyah

Unit III

1. Ethics of Bhagawat Gitā: Svabhāva, Svadharma, Sthitaprajña
2. Highest Goal; Synthesis of Karma, Jñāna and Bhakti Marga.
3. Niskāma Karma Yoga and Lokasamgraha

Unit IV

1. Cārvāka Ethics
2. Buddhist Ethics: Eight-fold path, Pañcaśīla
3. Jaina Ethics: Triratna, Anuvrata and Mahāvrata