



CENTRE FOR HINDU STUDIES

GAUTAM BUDDHA UNIVERSITY

The Objective of the Centre

Hindu Studies is nothing but a study of the perennial traditions of the wisdom of Hindus encapsulating various aspects of their life and activities. The intellectual tradition of Hindus is inter-disciplinary, where the textual and the oral, the verbal and the visual, the scientific and the metaphysical, and the transcendental and the functional are interlocked as parts of a whole. Hindu Civilization is no different from Sanatan Civilization or Vedic Civilization. However, it possesses rich knowledge systems capable of addressing and resolving our modern world's enormous challenges.

In a more holistic term, Hindu Studies would not be just limited to the studies of Vedas, Upanishads, Puranas, and Itihaasas but will also pave the way to realise the importance of economics and culture, politics, geography, foreign policies, Law and jurisprudence, Media and the Psychology of the society that played a vital role in shaping our perception of Hinduism as a religion.

In the course of Hindu Studies, you would stand to achieve the following:

- Articulate the position of Hindu values in the present context.
- Develop a Hindu view of the universe and its constituents (environment, the living, the non-living, and humanity).
- Understand the philosophy of truth, justice, freedom, equity, women, and the environment.
- Understand the relationships between Hindu philosophy, practices, economy, history, state, law, arts, religion, literature, culture, and societies.
- Study other religious, spiritual, and secular traditions, ideologies, and systems.
- Explore the chasm between science, religion, and spirituality.
- Develop conflict resolution methods and promote truth, peace, and justice.

Regarding research related to Hindu Studies, there has been no significant groundwork on the same, which necessitates a renowned focus. Moreover, with the heightened strategic

importance of India as a global power in terms of its diplomacy, strategic geo-political ties and consumer market, the inquisition related to Hindu Studies is pre-emptively analysed to grow significantly, offering lucrative career opportunities.

Vision

Hindu Studies Centre will work on "Sarve Bhavantu Sukhinah" principles. The centre tries to promote wisdom and knowledge for the auspicious welfare of the universe.

MA PROGRAM in HINDU STUDIES

Aim(s)

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 significantly heightened interest in Hindus and their civilisation. A MA program in Hindu Studies fills this important gap. The course endeavours to critically study the origin and history of the Hindus and their literature, mythology, religion, art, culture, philosophy, institutions, and ethics. In addition, it focuses on collecting, translating, and illustrating important texts from the rich manuscript corpus of the Hindus.

What Will the Student Learn?

- A student with a MA degree in Hindu Studies shall:
- Develop a good understanding of foundational principles underlying Hindu civilisation, society, and culture. These principles provide a basis through which Hindus, despite the endless diversity present amongst them, can relate to each other.
- Develop a good understanding of analytical methods through which knowledge is analysed and processed. These methods fall into two categories:
 - a) Methods as laid out in Hindu darshanas: The 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 civilisations 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.

- 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.

Develop a very good understanding of Hindu practices (related to the individual, family, society, and the state) and how these practices (past and present) manifest core Hindu foundational principles.

Shall acquire some expertise through electives in one or more of the 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 contextualise her understanding of “Hindu” in the present.

Qualifications:

The MA (Hindu Studies) program shall be two years long. Any student with a three- or four-year 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.

Course Requirements

All students shall be expected to take a total of 16 courses. Each course shall have four credits. Of the sixteen courses, 9 will be Core (i.e. compulsory), and the remaining 6 will be Electives (i.e. optional). A single credit corresponds to 15 lecture hours.

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.

First Semester

- Languages I: Sanskrit Parichay (Compulsory)
- Methods I: Pramana Siddhant (Compulsory)
- Methods II: Vaad-parampara, and Organization, Development, And Transmission of Knowledge (Compulsory)
- Principles I: Tattva vimarsha (Compulsory)

Second Semester

- Methods III: Western Methods for Understanding Discourses (Compulsory)
- Principles II: Dharma-Karma Vimarsha (Compulsory)
- Principles IV (elective)
- Language II (elective)

- Third Semester
- Principles III: Punarjanma-Bandhan-Moksha Vimarsh (Compulsory)
- Practices I: Ramayan (Compulsory)
- Disciplines I (elective)
- Disciplines II (elective)
- Fourth Semester
- Practices II: Mahabharat (Compulsory)
- Practices III (elective)
- Disciplines III (elective)
- Disciplines IV (elective)
- Syllabus of COMPULSORY COURSES for MA (Hindu Studies)

COURSE NAME - PRINCIPLES I: TATTVA VIMARSH

Unit 1

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

Unit 2

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

Unit 3

The principle of Oneness in Vaidik traditions as the basis of sweekaryata of opposites

Pinciple of interconnectedness in Jain, Bauddha, Sikh, Nyaya & Vaisheshik traditions

Infinite knowledge and emergence of humility: (Naasdiya Sukta, Buddhist-Sikh-Jain texts)

Influence on vocabulary: Multiple terms for same entity (e.g. Vishnu, Buddha, sun & love)

Linkages between interconnectedness, oneness, interdependence, and acceptance

Acceptance of reason, not intolerance/violence/terrorism: (Vaidik/Jain e.g. Jinadutta Suri), Sikh position)

Unit 4

The taatvik position on varna: Purush-sukta and Brihadaranyak Upanishad

The principle of Oneness as the foundation for universal equality, and respect

How varna, jaati and caste relate to entirely different ideas.

COURSE NAME - PRINCIPLES II: DHARMA EVAM KARMA VIMARSH

Unit 1

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

Unit 2

- Primacy of dharma over belief and worship practices
- 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)
- Evolving nature of dharma based on a series of realisations: dharma not a frozen entity
- Explanations of terms of dharma, religion, panth, mazhab, and sampradaya

Unit 3

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

Unit 4

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

Course Name - Principles III: Punarjanma-Bandhan-Moksha VIMARSH

Unit 1

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

Unit 2

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

Unit 3

- Meaning and definitions of moksha
- Moksha: Dukh-nivritti
- And supreme (endless and limitless) bliss in Upanishads
- Jeevanmukti and videhmukti (examples)
- Preconditions of moksha for sanyasi and grihastha

Unit 4

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

Course Name – METHODS I: PRAMANA SIDDHANT

Unit 1

- The origin and development of pramana Siddhant
- What is a valid “definition”?
- No overlap b. Uncommonness

- 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

- Nature, definition, method, and limits of different types of pramanas: Pratyaksha, Anumana, Upaman

Unit 3

- Nature, definition, method, and limits of different types of pramanas:
- Shabda: shabda-shakti, shakti-grahak, and tatparya-gyaan (intentionality) and contrast with Western analysis
- Anuplabdhi and Arthappati

Unit 4

- 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
- Applications of pramana theory
- In empirical sciences such as Ayurveda, and jurisprudence (Naiyayika prakriya)
- In methaphysics
- Complimentarity and pramanas, and the need of vimarsha
- Application to a contemporary text

Course Name – METHODS II: VAAD-PARAMPARA, and Organization, Development, And Sustenance of Knowledge

Unit 1

- Vaad-Parampara: The method of Shastrartha

- Rules for engagement, decision making, follow-up and updation
- The concept of adhikaran
- Katha (nature and types of katha)
- Vaad (nature and purpose)
- Jalpa (nature and purpose)
- Vitanda (nature and purpose)

Unit 2

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

Unit 3

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

Unit 4

- Tools to preserve the sounds and meanings of vedas
- Vedangas
- Paath-paddhati

Course Name – METHODS III: WESTERN METHODS for UNDERSTANDING DISCOURSES

Unit 1

- Overview: Greek approaches, Philology and Xtian distortion, Samuel Johnson text, 20th century analytical methods.
- Traditional Western restrictions on limits of free inquiry:
- Traditional methods (Historical, biographical, etc.)

- Formalism and New Criticism: Importance of form and literariness but not of author
- {Reading materials: Passages from Greek literature,

Unit 2: Marxism and Critical Theory

- Role of class and economics as analytical devices
- Critical Theory - A theory with a purpose: A review of its history and the intention of advancing Leftist thought in Europe
- Gramsci/Hegel and “hegemony”
- Psycho-analytical approaches: Freudian, and Jungian
- Structuralism
- Saussure, influence of Sanskrit linguistics, and consequential differences (words have no inherent meanings)
- Emphasis on objectivity, scientific approach
- **Post-structuralism**
- Derrida and influence of Upanishadic relativism
- Deconstruction – loss of reference and endless deferral of meaning, reviewer at liberty to craft meanings
- Decolonial literature

Unit 3

- New Historicism
- The impossibility of neutral inquiry, and need to make historical value judgements
- No distinction between “great” and “popular” literatures: power play and subversion
- Strong interest in “non-normative” behaviours: peasant revolts, exorcism, cross-dressing, i.e. the “Other”.
- Ethnic studies, orientalism, post-modernism, post-colonial criticism, and gender studies

Unit 4

- Cartesian approaches in areas of cognition and science
- Going beyond “reductionism”: Role of Indian knowledge system
- Analysis of a contemporary text using Indian methods (as explained in Methods I and II courses, and appropriate Western approaches.

Outcome of the Programme

A student with a MA degree in Hindu Studies (Sanātana) shall develop a good understanding of foundational principles underlying Hindu spiritual traditions and culture.

Course Name – PRACTICS I: RAMAYANA

Unit 1

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

Unit 2

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

Unit 3

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

Unit 4

- Detailed reading of any one traditional Ramayan text

Course Name – PRACTICS II: MAHABHARAT

Unit 1

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

Unit 2

- A complete grantha, i.e. an encyclopaedia to teach about subtleties of dharma and samsara 10 stories about 10 lakshana of dharma: dhriti (Ganga avataran), kshama (Vasishtha and Vishwamitra), dama (Yayati and Puru), asteya (Yudhishtir-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)

- Mahabharata as one of the two source-books (Upjeevya) for much of Indian literature, and arts (folk, classical, and contemporary arts)

Unit 3

- Vidur-neeeti and Bhagvad Gita
- Bhishma's upadesha to Yudhisthir about politics and governance

Unit 4

- Political boundaries of Bharat-varsha
- Stree vimarsha in Mahabharat

Course Name – Language I: Sanskrit Parichay

1. **संस्कृतवर्णमात्रापरिचयः** - चतुर्दश माहेश्वरसूत्राणि ।
स्वरः, व्यञ्जनम्, संयुक्तवर्णाः, अनुस्वारः, अनुनासिकम्, विसर्गः, वर्णविन्यासः, वर्णसंयोगः, उच्चारणस्थानम्, लेखन-प्रक्रिया, शब्दपदयोर्मध्ये अन्तरम् ।

2. **शब्दरूपम्** (दैनिकप्रयोगदृष्ट्या आधारभूता शब्दरूपप्रक्रिया), विभक्तिः, कारकम् (अर्थसहितः सामान्यपरिचयः) -

- 2.1 शब्दरूपम् (संज्ञात्मकम्) - अन्तिमवर्णद्वयं, लिङ्गद्वयं वचनद्वयं च वर्गीकरणम् ।

शब्दाः (अजन्ता/स्वयन्ताः)						
	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 (हलन्ताः/व्यञ्जनान्ताः)	
पुंलिङ्गम्	गिषज् (गिषज्), महत्, सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत्, गरुत् आत्मन्, ब्रह्मन्, विद्वस् ।
स्त्रीलिङ्गम्	वाघ, सरित्, दिश, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री ।
नपुंसकलिङ्गम्	जगत्, नामन्, कर्मन्, घञुष्, मनस्, हविष्, ब्रह्मन्, धनुष्, पयस्, दधि ।
एतत्सदृशानाम् अन्येषाम् रूपानाम् अभ्यासः ।	

- 2.3 सर्वनाम- 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), लङ्लकारः (भूतकालः)
लोटलकारः (आज्ञार्थकः), विधिलिङ्लकारः (सम्भाषणायाम्) ।

- पुरुषदृशा - प्रथमपुरुषः, मध्यमपुरुषः, उत्तमपुरुषः ।

- वचनदृशा - एकवचनम्, द्विवचनम्, बहुवचनम् ।

- 3.3 धातवः- पंचलकारेषु धातुरूपाणि -

परस्मैपदिनः-	पठ्, लिख्, घल्, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, ज्ञा, घ्रा, नी, दृश्, घृ, फल्, षा(पिब), स्मृ, क्रुष्, शक्, पुच्छ्, इष (इच्छ्), दा, जीव, त्यज्, धाव्, पच, रस्, सृ, रुद्, भी, नश्, रिन्हा, आप्, क्षिप्, जप्, विश्, मिल्, ग्रह्, चिन्, फल्, रच, लल् ।
आत्मनेपदिनः-	लम्, मुद्, क्षम्, कृष्, सद्, सेव्, ईस्, ऊह्, कम्, भाष्, यत्, रम्, वन्द, याच्, शीङ् ।
सत्तात्मकी -	अस्, यू ।

Unit - 2

Marks 20

1. **सन्धिः** - स्वरसन्धिः- यण्, अयादि, गुण्, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभाव ।
व्यञ्जनसन्धिः- परसवर्णः, अनुनासिकः, श्थुत्वम्, श्चुत्वम्, जश्चम्, घर्चम्, णत्व-श्चविधिः ।
विसर्गसन्धिः - विसर्गलोपः, विसर्गस्थाने ओ, र्, स, श, ष ।
अनुस्वारः, र् लोपः, त् स्थाने ल् अनुनासिकम् ।

Unit - 3

Marks 20

1. **कारकम्** - कर्ता, कर्म, करण, सम्प्रदान, अपादान (सम्बन्ध), अधिकरण, सम्बोधन ।

2. **उपपदविभक्तिः** -

- अधि, अनु, उप, उभयतः, परितः, निकषा, प्रति, चिक, विना.....योगे द्वितीया ।
- अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया ।
- नमः, रुच, दा, स्पृहा, अलम् (सामर्थ्यार्थं).....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 - वत्, क्त्वत्, क्त्वा, ल्यप्, तुमुन्, शत्, शानच्, ष्यत्, क्लिन्, ल्युट्, तव्यत्, अनीयर्, ण्वुल्, लृच्, घञ् ।

- (ख) तद्धितप्रत्ययः- मत्तुप्, क्तुप्, इन्, ठक् (इक्), घञ्, त्व, तल्, अण्, ष्यञ् ।

- (ग) स्त्रीप्रत्ययः- स्त्रीम्, स्त्रीष्, टाप् ।

5. **वाच्यम्**- (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)- घ, अपि, एष ।
 (अवस्थावाचि)- अम्, किम्, धन्यवादः, आवश्यकम् ।
 (दिशावाचि)- उपरतः, पृष्ठतः, वागतः, दक्षिणतः, अगितः, परितः ।
 (पूर्णतावाचि)- पर्याप्तम्, अत्यन्तम्, अलम्, इति ।
 (निषेधवाचि)- मास्तु, अलम्, न ।
 (सम्भावनाववाचि)- किन्तु, प्रायशः, अपेक्षया, अतः, यत्-तत् ।
 सादृश्यवाची अव्यय- इय, नु, या, यित् ।
 अव्यय- क्त्वात्तिसुनकसुनः, कृन्मेजन्तः, तद्धितश्वासादीनिमित्तः

6. **उपसर्गः** - आ, उत्, अनु, दि, प्र, परि, अव, उप, सम्, अप ।
 7. **विशेष्य-विशेषणसाम्यम्** ।
 8. **संख्या** - सङ्ख्यावाचि- शब्दरूपाणि एक, द्वौ, त्रयः, चत्वारः (त्रिषु लिङ्गेषु) ।
 संख्याः - 5-100

Unit - 4

Marks 10

- 1- संस्कृत शब्दावलिषो का पाश्चात्य अवधारणाओं से विरोधाभास (ईश्वर/God, आत्मा/Soul, धर्म/Religion, पति-पत्नी/Husband-wife इत्यादि)
- 2- संस्कृत पाठ्यांशों 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 सन्स, कश्मीरी गेट, नई दिल्ली 110008
4. व्याकरणसौरभम्, 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 गाँधी मार्ग, नई दिल्ली-110001 ।
7. सरल संस्कृत शिक्षक (भाग 1 से 8 तक), भारतीय विद्याभवन, कस्तूरबा गाँधी मार्ग, नई दिल्ली-110001 ।
8. सरलसंस्कृतज्ञानम् (भाग 1 एवं 2), भारतीय विद्याभवन, कस्तूरबा गाँधी मार्ग, नई दिल्ली-110001 ।
9. संस्कृत रचाध्याय, 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, छिन्पुर, 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.

SOME DETAILS ON ELECTIVE (OPTIONAL COURSES)

The student will be taking three courses from the Practices theme. Of these, two are compulsory (Ramayan and Mahabharat). For the Practices-III course, the titles of suggested courses could be from the following. The university could design some of these courses and ask the student to select one of the courses designed by it.

- The meaning of the term “Hindu” (appreciation of Hindus and Hindu thought by Western and Bharatiya thinkers)
- The structure and significance of Puranas
- Puranas and Hindu cosmology
- Hindu samskaras as in Dharmashastras, Itihaas, and Puranas
- The place of contemporary Hindu festivals, teerthas in Puranas
- Geographical and historical data in Puranas
- The 64 kalas of Hindus
- Natya
- Hindu rituals and Pauranik/aagamic linkages
- Aaranyak literature and modern discourse on "tribes"
- Traditions & terminologies: Acharyas, rishis, munis, siddhas, arihant, bhikshus, gurus, and sants
- The significance of puranas and aagamas in Bhakti traditions
- The Bhakti tradition
- Bhagvad-Geeta
- Historical and contemporary linkages between Vaidik, Jain, Sikh, and Bauddha traditions, & practices
- Pluralism and acceptance in Puranas
- The Dharmashastras, Arthashastra, Shukranitishaara, and Hindu Society and State
- Varna, jaati, and caste
- Sarga, prati-sarga, manvantar (timescales), vansha (geneology), charitra (biographies)
- Concepts of Time and Space in Puranas and Ganit
- Shakti traditions in Puranas
- Environment in Hindu thought
- Mandir architecture in Pauranik and aagamic texts

The student will be expected to take four “Optional” courses related to the DISCIPLINE theme. To opt for these, she could opt for any courses offered by different departments, including the following.

History, Political Science, Economics, Law, Education, Literature, Journalism and Mass Communication, Linguistics, Psychology, Management, Natural Sciences Environment, Policy & Planning etc.

- The student will also be expected to take an additional course (Optional) related to the LANGUAGES theme. He could opt for any course related to the present Indian languages or Advanced Sanskrit, Pali, Prakrit, and Persian.