NEP Outcome-based Curriculum Framework
For
M.A. Hindu Studies

(To be effective from the Academic Session 2026)

Department of Indian Knowledge & Languages,
Gurugram University, Gurugram

(A State Govt. University Established Under Haryana Act 17 Of 2017)

M.A. Hindu Studies
1-63

Table of Contents

S. No. Particulars	Particulars	Page No.
1	Background	03
2	Programme Education Outcomes	06
3	Programme Outcomes	06
4	Programme Specific Outcomes	07
5	Postgraduate Attributes	07
6	Qualification Descriptors	08
7	Scheme of Programme	09
8	Syllabus	14

Background
M.A. Hindu Studies

An M.A. in Hindu Studies typically involves an in-depth exploration of the religion, philosophy, culture, and history of Hinduism. The curriculum generally includes the study of key texts such as the Vedas, Upanishads, epics like the Mahabharata and Ramayana, and other significant scriptures and commentaries. Courses cover various schools of Hindu philosophy, such as Vedanta, Samkhya, and Yoga, as well as the practices, rituals, and diverse traditions within Hinduism.

Students often engage in the study of Sanskrit, as it's the primary language of many Hindu texts. The program also explore the historical development of Hinduism, its interactions with other religions, and its impact on art, literature, and society. Additionally, contemporary issues, such as the role of Hinduism in the modern world, its diaspora, and its interaction with global religions, are commonly addressed.

Programs also involve comparative studies with other religious traditions, courses on the Hindu aesthetic and performing arts, and opportunities for fieldwork or research projects. The course aims to provide a comprehensive understanding of Hindu thought and practice, equipping students with the tools for scholarly research, teaching, or other professional applications related to Hindu Studies.

Objectives of the Course

The objective of an M.A. in Hindu Studies course is typically to provide an in-depth understanding of Hindu traditions, philosophies, texts, practices, and their historical and cultural contexts.

- To offer a broad and deep exploration of Hindu beliefs, practices, scriptures, rituals, and philosophies, including the study of key texts such as the Vedas, Upanishads, Bhagavad Gītā, Ramayana, and Mahabharata.
- To develop skills in critical thinking, textual analysis, and interpretation of primary sources. This includes understanding the historical development, cultural contexts, and contemporary relevance of Hindu traditions.
- To examine the historical evolution of Hinduism from ancient to modern times, including its influence on Indian society, art, politics, and its interactions with other religions and cultures.
- To integrate perspectives from history, philosophy, literature, anthropology, and religious studies, providing a multidisciplinary approach to understanding Hindu traditions.
- To train students in research methodologies specific to the study of Hinduism, enabling them to contribute to academic scholarship through research, publications, and presentations.
- To explore the role and impact of Hinduism in contemporary issues, such as globalization, environmental ethics, gender roles, and social justice.
- To provide insights into the global spread of Hinduism and the experiences of the Hindu diaspora, examining how Hindu traditions are practiced and adapted in various cultural contexts.

Eligibility criteria for the programme for Indian and International

- students Minimum criteria are 55% or 2.2/4.0 GPA or equivalent Grade Point Average (GPA) in Undergraduate Degree.
- Students from any stream i.e Humanities/ Sciences/ Engineering/ Management/ Law etc. can apply for the programme.
- Age no bar.

Career opportunities

An M.A. in Hindu Studies opens up a wide range of career opportunities in various fields, including academia, research, cultural preservation, education, and social work. Graduates can leverage their deep understanding of Hinduism, its philosophy, and its cultural traditions to pursue roles in both traditional and contemporary settings.

- Teaching Hindu Studies, Religious Studies, Indology, Philosophy, or related subjects at universities, colleges, and institutions.
- Conducting advanced research in Hindu philosophy, history, culture, or comparative religion. This can involve working for academic institutions, think tanks, or research organizations.
- Pursuing a Ph.D. in Hindu Studies, Indology, or related fields, leading to advanced research positions or academic leadership roles.
- Working with cultural organizations, museums, or government bodies to advise on Hindu art, literature, traditions, and rituals.
- Overseeing religious programs, managing temple activities, and promoting spiritual and cultural engagement within Hindu communities.
- Working with organizations that promote Hindu culture, interfaith dialogue, or social development based on Hindu ethical principles.
- Applying principles from Hindu ethics and spirituality in fields like mental health, family counseling, or community development.
- Working with religious organizations, governments, or NGOs to promote understanding and cooperation between different religious communities.
- Serving as a cultural ambassador, promoting understanding of Hinduism and Indian culture in international forums, embassies, or cultural exchange programs.
- Working in museums, heritage sites, or cultural preservation organizations to protect and promote Hindu art, architecture, and religious practices.
- Managing collections of Hindu texts, manuscripts, and cultural artifacts in libraries or archives.
- Offering insights into Hindu traditions for media, film, or corporate projects that require a deep understanding of Indian culture and religion.

These career paths not only offer personal growth but also provide opportunities to contribute to society by promoting Hindu philosophy, traditions, and ethics in a wide range of professional contexts.

Note: The medium of instruction and examination for the course would be Hindi and English.

Programme Education Outcomes (PEOs)

The Programme Education Outcomes (PEOs) of an M.A. in Hindu Studies would typically focus on providing students with a deep understanding of Hindu philosophy, texts, traditions, and their contemporary relevance.

PEO	Description
PEO-1	Develop a comprehensive knowledge of key Hindu texts such as the Vedas, Upanishads, Bhagavad Gītā, Ramayana, Mahabharata, Puranas, and Dharmashastra.
PEO-2	Cultivate an understanding of the diverse schools of Hindu philosophy (e.g., Vedanta, Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa) and their implications in shaping Hindu thought such as Dharma, Karma, Moksha and their relevance to contemporary ethical debates.
PEO-3	Enhance critical thinking and analytical skills in the interpretation of Hindu texts, traditions, and their varied commentarial traditions.
PEO-4	Develop research skills for academic work in Hindu Studies, including textual criticism, comparative analysis, and the application of modern academic theories.
PEO-5	Foster personal growth and self-awareness by engaging with Hindu spiritual traditions, practices of meditation, and philosophical inquiry.

Outcome of the Programme

A student with a MA degree in Hindu Studies shall –

PO	Description
PO-1	Develop a good understanding of foundational principles underlying Hindu spiritual traditions and culture.
PO-2	Demonstrate an in-depth understanding of the key Hindu scriptures, including the Vedas, Upanishads, Smritis, Epics, and Puranas.
PO-3	Exhibit a comprehensive grasp of the major schools of Hindu philosophy (Vedanta, Samkhya, Yoga, etc.) and their core teachings.
PO-4	Develop skills in interpreting primary Hindu texts, applying hermeneutical techniques, and understanding commentarial traditions.
PO-5	Analyze sacred texts within their historical, cultural, and philosophical contexts, offering both traditional and contemporary interpretations.
PO-6	Articulate Hindu ethical concepts such as Dharma, Karma, and Moksha, and analyze their application in contemporary issues such as morality, justice, and environmental ethics.
PO-7	Engage with debates on the relevance of Hindu thought in the modern world, including discussions on spirituality, well-being, and the human condition.

PO-8	Demonstrate awareness of the historical evolution of Hinduism, its diversity of practices, and its relationship with other religious and philosophical systems.
PO-9	Understand the role of Hindu traditions in shaping art, culture, rituals, and social institutions throughout history.

Programme Specific Outcomes (PSOs)

The Programme Specific Outcomes (PSOs) of an M.A. in Hindu Studies focus on the unique, discipline-specific knowledge and skills that students will acquire through the program. These outcomes highlight the specialized areas of learning within Hindu Studies and their practical applications.

PSO	Description
PSO-1	Attain a deep understanding and critical interpretation of foundational Hindu scriptures, including the Vedas, Upanishads, Bhagavad Gītā, Ramayana, and Mahabharata.
PSO-2	Demonstrate expertise in specific commentaries and interpretations of these texts from various philosophical traditions within Hinduism.
PSO-3	Gain comprehensive knowledge of key Hindu philosophical systems, including Advaita Vedanta, Vishishtadvaita, Dvaita, Samkhya, and Yoga, and their relevance in both historical and modern contexts.
PSO-4	Critically analyze the similarities and differences between various schools of Hindu thought and their influence on spiritual and intellectual traditions.
PSO-5	Achieve proficiency in reading and interpreting classical Sanskrit texts, enabling direct engagement with primary sources.
PSO-6	Evaluate the application of Hindu ethical principles such as Dharma, Karma, and Ahimsa to contemporary social, political, and environmental issues.
PSO-7	Understand the influence of Hinduism on modern movements like environmentalism, feminism, and human rights, as well as its contribution to global spiritual practices (e.g., Yoga, mindfulness).
PSO-8	Demonstrate the ability to conduct independent research on topics within Hindu Studies, utilizing appropriate methodologies such as textual criticism, historical analysis, and comparative philosophy.
PSO-9	Contribute to academic discussions through original research, presentations, and publications on key issues in Hindu philosophy, history, and culture.
PSO-10	Develop expertise in a specific area of Hindu Studies, such as Vedanta, Yoga, Tantra, or Bhakti traditions, preparing for advanced research or teaching in that specialization.

Postgraduate Attributes

Postgraduate Attributes for an M.A. in Hindu Studies reflect the qualities, skills, and competencies that graduates are expected to possess by the end of their program. These attributes describe not only academic and intellectual development but also personal and ethical growth.

- Graduates will possess a deep and nuanced understanding of Hindu philosophy, scriptures, rituals, history, and culture.
- They will be proficient in analyzing and interpreting major Hindu texts, such as the Vedas, Upanishads, Gītā, and epics.
- Graduates will have strong critical thinking skills, allowing them to evaluate philosophical ideas, ethical principles, and religious practices in Hinduism.
- They will be able to engage with complex academic discussions, using both traditional and modern frameworks to critique and analyze Hindu thought.
- Graduates will be adept at conducting independent research in the field of Hindu Studies, utilizing primary and secondary sources, critical methodologies, and academic rigor.
- They will have experience in academic writing, presenting research findings, and contributing to scholarly discussions through papers and publications.
- Graduates will have a strong grasp of ethical and moral teachings in Hinduism, including concepts like Dharma, Karma, and Moksha, and their application to contemporary social and personal issues.
- They will understand the importance of these teachings in shaping ethical behavior, personal integrity, and social responsibility.
- Graduates will have proficiency in classical languages such as Sanskrit, enabling them to engage directly with primary Hindu texts.
- They will be skilled in translating, interpreting, and analyzing Sanskrit texts, contributing to their broader understanding of Hindu thought.
- Graduates will possess excellent communication skills, both in writing and speaking, enabling them to convey complex ideas about Hindu philosophy, culture, and history to diverse audiences.
- They will be able to present their ideas clearly and effectively in academic, professional, and public settings.

These attributes aim to ensure that M.A. Hindu Studies graduates are not only academically competent but also ethically grounded, culturally aware, and ready to contribute meaningfully to society in both scholarly and practical capacities.

Qualification Descriptors

Qualification Descriptors for an M.A. in Hindu Studies outline the academic standards, levels of achievement, and competencies that students must demonstrate to earn the degree. These descriptors provide a benchmark for the knowledge, skills, and attributes associated with the qualification.

- Depth of Knowledge: Graduates will have a comprehensive and deep understanding of Hindu scriptures, philosophies, traditions, and historical developments. This includes familiarity with primary texts like the Vedas, Upanishads, Bhagavad Gītā, and Puranas, as well as secondary literature and commentarial traditions.

- Philosophical Systems: They will possess detailed knowledge of major Hindu philosophical schools, including Vedanta, Samkhya, Yoga, Nyaya, and others, along with an ability to compare these systems critically.
- Contextual Awareness: Graduates will understand Hinduism in its historical, social, and cultural contexts, including its interactions with other religious and philosophical systems.
- Critical Thinking: Graduates will demonstrate the ability to critically evaluate ideas, arguments, and interpretations related to Hindu philosophy, rituals, and cultural practices.
- Problem-Solving: Graduates will use their philosophical knowledge to address contemporary issues, applying Hindu ethical principles such as Dharma, Karma, and Ahimsa in problem-solving.
- Research Skills: Graduates will be capable of independently designing and conducting research in the field of Hindu Studies. They will be skilled in using both primary sources (e.g., scriptures, commentaries) and secondary academic literature.
- Methodological Proficiency: Graduates will demonstrate proficiency in various research methodologies, including textual criticism, historical analysis, comparative philosophy, and sociocultural studies.
- Academic Writing: Graduates will have the ability to write clearly and coherently, producing well-structured academic papers, essays, and research reports on topics in Hindu Studies.
- Public Engagement: They will be able to communicate complex ideas about Hinduism to both academic and non-academic audiences, using language appropriate to the context. This includes presenting research at conferences or delivering lectures.
- Multilingual Skills: Where applicable, graduates will demonstrate proficiency in Sanskrit and/or other relevant classical languages, enabling them to engage directly with Hindu texts.

These qualification descriptors define the standards and expectations for students completing an M.A. in Hindu Studies, ensuring they are well-prepared for academic, professional, and personal success in their chosen field.

Scheme of Programme
Hindu Studies

Semester 1

Course Code	Course Title	Course ID	L (Hrs)	T (Hrs)	P (Hrs)	L Credits	T Credits	P Credits	Total Credits	MARKS TI	MARKS TE	MARKS PI	MARKS PE	MARKS Total
Core Course(s)														
CC-01	Understanding Hinduism: Core Concepts and Believes -1	261/HS/CC101	3	1	-	3	1	-	4	30	70	-	-	100
CC-02	Dharma And Karma Vimarsa	261/HS/CC102	3	1	-	3	1		4	30	70	-	-	100
CC-03	Introduction to the Rāmāyaṇa	261/HS/CC103	3	1	-	3	1	-	4	30	70	-	-	100
Discipline Specific Elective Courses														
DSE-01	संस्कृत परिचय	261/HS/DS101	2	1	-	2	1	-	3	25	50	-	-	75
Multidisciplinary Course(s)														
MDC-01	ज्योतिष शास्त्र-1	261/SKT/MD101	2	-	1	2	-	1	3	15	35	5	20	75
Ability Enhancement Course(s)														
AEC-01	व्यावहारिक संस्कृत-1	261/HS/AE101	1	1	0	1	1	0	2	15	35	-	-	50
Value-added Course(s)														
VAC-01	Upanishad and Geeta (VAC)	261/HS/VA101	1	1	-	1	1	-	2	15	35	-	-	50
Total Credits									22					

Semester 2

Course Code	Course Title	Course ID	L	T	P	L	T	P	Total Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
Core Course(s)														
CC-01	Introduction to the Vaidika-Literature	261/HS/CC201	3	1	-	3	1	-	4	30	70	-	-	100
CC-02	Introduction to the Mahābhārata	261/HS/CC202	3	1	-	3	1	-	4	30	70	-	-	100
CC-03	Hindu Darsana and Traditions	261/HS/CC203	3	1	-	3	1	-	4	30	70	-	-	100
Discipline Specific Elective Courses														
DSE-2	Praman Siddhant	261/HS/DS202	2	1	-	2	1	-	3	25	50	-	-	75
Multidisciplinary Course(s)														
MDC-2	Jyotish Shastra -2	261/SKT/MD202	2	0	1	2	0	1	3	15	35	5	20	75
Ability Enhancement Course(s)														
AEC-2	व्यावहारिक संस्कृत-2	261/HS/AE202	1	1	-	1	1	-	2	15	35	-	-	50
Skill Enhancement Course(s)														
SEC-1	भारतीय वास्तुशास्त्र	261/HS/SE202	1	1	-	1	1	-	2	5	20	5	20	50
Total Credits									22					

Semester 3

Course Code	Course Title	Course ID	L	T	P	L	T	P	Total Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
Core Course(s)														
CC-01	Understanding Hinduism: Core Concepts and Believes - 2	261/HS/CC301	3	1	-	3	1	-	4	30	70	-	-	100
CC-02	Punarjanm, Bandhana and Mokṣa	261/HS/CC302	3	1	-	3	1	-	4	30	70	-	-	100
CC-03	Introduction to Allied Concepts of Hindutva	261/HS/CC303	3	1	-	3	1	-	4	30	70	-	-	100
Discipline Specific Elective Courses														
DSE-3	Hindu Thinkers	261/HS/DS303	2	1	-	2	1	-	3	25	50	-	-	75
Multidisciplinary Course(s)														
MDC-3	Basic Principles of Āyurveda	261/SKT/MD303	2	1	-	2	1	-	3	25	50	-	-	75
Ability Enhancement Course(s)														
SEC-2	Basic Skills for Research Paper and Dissertation	261/HS/SE302	1	-	1	1	-	1	2	5	20	5	20	50
Skill Enhancement Course(s)														
VAC-1	Indian Kāvya: Tradition and	261/HS/VA302	1	1	-	1	1	-	2	15	35	-	-	50

	Literary Heritage (New Course)													
Seminar														
Seminar		261/HS/SM301							2	15	-	35	-	50
Internship/Field Activity#														
Internship/Field Activity		261/HS/IN301							4	-	-	30	70	100
Total Credits									**28**					

Semester 4

Course Code	Course Title	Course ID	L	T	P	L	T	P	Total Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
Core Course(s)														
CC-01	Vada Parampara	261/HS/CC401	3	1	-	3	1	-	4	30	70	-	-	100
CC-02	Applicability of Western Methods for Understanding Indian Texts...	261/HS/CC402	3	1	-	3	1	-	4	30	70	-	-	100
Discipline Specific Elective Courses														
DSE-4	Tantrāgama- vimarśa	261/HS/DS404	2	1	-	2	1	-	3	25	50	-	-	75

	(New Course)													
Multidisciplinary Course(s)														
MDC-4	Art of Balanced Living	261/SKT/MD404	2	1	-	2	1	-	3	25	50	-	-	75
Ability Enhancement Course(s)														
AEC-3	व्यावहारिक संस्कृत-3	261/HS/AE403	1	1	-	1	1	-	2	15	35	-	-	50
Community Engagement/Field Work/Survey/Seminar														
Seminar		261/HS/SM402							6	50	-	100	-	150
Total Credits									**22**					

1ST SEMESTER

M. A HINDU STUDIES

CORE COURSE PAPER 1

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC-1	Understanding Hinduism: Core Concepts and Believes -1	261/HS/CC101	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This unit introduces students to the meaning, historical evolution, and geographical dimensions of the term 'Hindu'. It examines the development of Hindu civilization through major historical phases including the Vedic, Epic, Classical, Medieval, and Modern periods. The unit explores the conceptual distinctions between Hindu, Hindutva, and Sanātana Dharma from historical, cultural, and philosophical perspectives. Special emphasis is laid upon understanding Hindu Jīvan-Dṛṣṭi as a holistic worldview encompassing dharma, spirituality, ethics, harmony, and cosmic order. The course further analyzes the continuity and adaptability of Hindu traditions across time. Students shall also engage with the civilizational and cultural foundations of Hindu identity. The unit seeks to cultivate an informed and critical understanding of Hinduism as a living and evolving tradition.

Course objectives:

After completing this unit, students will be able to:

1. Understand the historical origin, geographical context, and evolution of the term 'Hindu'.
2. Examine the major historical periods of Hindu civilization and their intellectual contributions.
3. Differentiate between Hindu, Hindutva, and Sanātana Dharma in historical and philosophical contexts.
4. Analyze the concept of Hindu Jīvan-Dṛṣṭi and its ethical, spiritual, and cultural dimensions.
5. Develop a comprehensive understanding of Hinduism as a dynamic civilizational tradition.

Unit-1 Understanding Hinduism-1

- Understanding the term 'Hindu': it's historicity and geography
- Key periods: Vedic, Upajivya, Laukik and Modern.
- Distinction between Sanatana, Hindu and Hindutva.
- Hindu Jivan-drishti

Unit-2 Hindu Scriptures

- Introduction to the 18 branches of knowledge (4 Vedas, 6 Vedangas, 4 Upangas, 4 Upavedas) with their respective Acharyas.
- Upanishads: Major doctrines (Brahman, Atman, Moksha)
- General Introduction to Puranas.

Unit-3 Foundations of Hindu Identity

- Importance of Gau, Ganga, Guru, Grantha and Gayatri
- Tattva/Atma across traditions and underlying unifying themes
- Position of the women in Bharat; Ardhanariswara concept.
- Principles of Sakti and Prakrti.

Unit-4 Major Propounders of Modern Hinduism

- Dayanand Saraswati
- Ramakrishna Paramahansa & Vivekanand
- Aurobindo Ghosh
- S. Radhakrishnan

Recommended Readings:

1. S. Radhakrishnan – The Hindu View of Life
2. Gavin Flood – The Truth Within: A History of Inwardness in Christianity, Hinduism, and Buddhism
3. R.C. Zaehner – Hinduism
4. Klaus Klostermaier – A Survey of Hinduism
5. Patrick Olivelle (trans.) – Upanishads, Dharmaśāstra, Bhagavad Gita
6. A.L. Basham – The Wonder That Was India

Course Outcomes:

Identify and explain the key historical phases in the development of Hinduism, from the Vedic period to modern times. Analyze foundational Hindu texts (Vedas, Upanishads, Bhagavad Gita, Epics, and Puranas) and their interpretations in different historical contexts. Interpret and critically engage with core philosophical concepts such as Brahman, Atman and moksha.

Instructions for External Examiner:

There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

1ST SEMESTER
M. A HINDU STUDIES
CORE COURSE PAPER 2

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC-2	**Dharma And Karma Vimarsa**	261/HS/CC102	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course explores the philosophical, ethical, and practical dimensions of the concepts of Dharma (righteous duty) and Karma (action and its consequences) as found in Indian knowledge traditions. Through a study of classical texts such as the *Bhagavad Gītā*, *Manusmṛti*, *Mahābhārata*, and key darśanas (especially Mimāṃsā and Vedānta), the course aims to provide students with a deep understanding of how these concepts have guided moral behavior, social order, and spiritual progress in Indian civilization. It also encourages critical thinking about the relevance and reinterpretation of these concepts in contemporary life.

Course Objectives:

- To introduce students to the foundational meanings and interpretations of Dharma and Karma in Indian philosophy.
- To examine the role of Dharma and Karma in shaping ethical decision-making, personal responsibility, and societal roles.
- To explore how different Indian philosophical schools (e.g., Mimāṃsā, Vedānta, Nyāya) interpret these concepts.
- To develop an ability to critically engage with traditional and modern debates on duty, action, free will, fate, and justice.
- To reflect on the contemporary relevance of Dharma and Karma in addressing issues of personal ethics, social justice, and professional conduct.

Unit 1: Dharma: Definitions and meanings

- Definitions and meanings of Dharma (mahābhārata, manusmṛti, vaiśeṣika sutra, bhagavadgītā- śāṃkarabhāṣya- upodghāta, definations in śramaṇa traditions)
- Distinctions between Dharma and Religion, Pantha and Mazahab
- Types of Dharmas: Pravṛttimūlaka and Nivṛttimūlaka
- Role of Dharma in Human life.

Unit 2: Dharma as the Organizing Principle:

- Vaidika and Sramaṇa Traditions and Sri Guru Grantha Sahiba ji
- Varnasrama Dharma and Choice
- Raja-Dharma
- Samaja-Dharma, Swadharma and Apad-dharma

Unit 3 Karma

- Karma: Definition and Understanding
- Karma, Vikarma and Akarma (Bhagavadgītā 4.16 with Saṃkarabhāṣya)
- Six Karmas: Nitya, Naimittika, Prāyaścitta, Upāsanā, Kāmya and Niṣiddha
- Niṣkāma and Sakāma Karma

Unit-4 Relation between Īśvara and Karma

- Definition of Īśvara : Yoga-Sūtra (1.24-27), Nyaya and Vedanta
- Karma- Phala, Prārabdha
- Saṃskāra

Suggested Readings:

1. धर्म शास्त्र का इतिहास, पी.वी. काणे. उत्तर प्रदेश हिन्दी संस्थान, लखनऊ भाग-5 सन् 2019, सप्तम संस्करण।
2. हिन्दूधर्म जीवन में सनातन की खोज, विद्यानिवास मिश्र, राधाकृष्ण प्रकाशन, दिल्ली, 2013।
3. उपनिषद् दर्शन का रचनात्मक सर्वेक्षण, रामचन्द्र दत्तात्रेय रानाडे, राजस्थान हिन्दी ग्रन्थ अकादमी, जयपुर, 1971।
4. जैन दर्शन मनन और मीमांसा, आचार्य महाप्रज्ञ, जैनविश्वभारती, लाडनूँ (राजस्थान), आदर्श साहित्य संघ प्रकाशन, चुरू, राजस्थान, 2014।
5. श्रीभगवद्गीता, शांकरभाष्य (हिन्दी अनुवाद सहित), गीताप्रेस, गोरखपुर, संवत् 2065।
6. कर्म योगशास्त्र (Hindu Philosophy of Ethics), बाल गंगाधर तिलक, शक् संवत् 2065।
7. Sanatana Dharma: An Advance Text Book of Hindu Religion and Ethics, Bhagwandas and Annie Besant, The Theosophical Publishing House, Madras, 1940.
8. Dharma, the categorial Imerative, edited by: Ashok Vohra, Arvind Sharma,
9. Mrinal Miri, D.K. Z Printwotld, New Delhi, 2005.
10. Social & Political Implications of Concepts of Justice and Dharma, Chousalkar Ashok S., Mittal Publications, Delhi, 1986
11. Hindu View of Life, by Sarvepalli Radhakrishnan, New Delhi: HarperCollins, 2012.

Course Outcomes:

- Students will develop a nuanced understanding of the concept of Dharma in Hindu philosophy, including its historical, scriptural, and ethical dimensions.
- Analyze various interpretations of Dharma in Hindu texts such as the Vedas, Upanishads, Smṛtis, and the Mahabharata.
- Apply the concept of Dharma to contemporary issues, recognizing its role in social, personal, and cosmic order.
- Gain an in-depth understanding of Karma theory and its interrelated principles of cause and effect, including Sanchita, Prarabdha, and Agami Karma.

Instructions for External Examiner:

There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

1ST SEMESTER

261/HS/CC103

M. A HINDU STUDIES

CORE COURSE PAPER 3

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC-3	Introduction to The Rāmāyaṇa	261/HS/CC103	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course introduces students to one of the most influential epic texts of Indian literature — the *Rāmāyaṇa*. Through a close reading of selected passages from Valmiki's *Rāmāyaṇa* and Tulsidas's *Rāmcharitmanas*, the course explores the narrative structure, key characters, ethical dilemmas, and philosophical dimensions of the epic. Students will engage with comparative perspectives, examining how different retellings shape cultural, spiritual, and social meanings. The course also highlights the life values, dharma, and moral teachings embedded in the epic and their relevance in contemporary contexts.

Course Objectives:

- To introduce students to the historical and literary contexts of the Rāmāyaṇa
- To analyze the narratives, themes, and characters of the epics.
- To explore the ethical, philosophical, and social questions posed by these texts.
- To understand the influence of the epics on Hindu society, culture, and religious practice.
- To compare the two epics in terms of structure, themes, and impact.

Unit 1: Overview of Rāmāyaṇa

- Ramayana: Texts with divine origins.
- The popularity and relevance of Ramayana
- Ramayana as one of the two source-books (Upajivya) for much of Indian Literature
- Ramayana and folk traditions

Unit II : Ramayana: A Comparative and Ethical Perspective

- Comparative study of Valmiki Ramayana and Tulsidas's Ramcharitmanas.
- Ramayana as Civilization-text
- The concept of Bhakti, Yoga and Ishvar in Ramayana

Unit III: Key Themes of Ramayana

- Maryada Purusottama Rama
- Rama-Rajya
- Life values and ethics in Ramayana.

Unit IV: Characters of Ramayana

- Major Characters and their Symbolism: Rāma, Lakṣmaṇa, Bharat, Sītā, Hanumāna
- Stri-vimarsa: Anasuya, Ahilya, Kaikeyi, Kausalya, Mandodari, Sita, Swayamprabha, Tara, Trijata, Urmila, Sabari etc.

Recommended Readings:

1 Many Ramayanas: The Diversity of a native tradition in South Asia, ed. Paula Richmann, University of California Press, 1991
2 The Ramayana Tradition in Asia ed. Shin' ichi Yoshinaga and Jan E.M. Houben
3 Ramayana, C. Rajagopalachari, Bharti ya Vidya Bhavan, 20 13
4 Shri Ramacharitamanasa of Tulsidasa: The Holy Lake of the Acts a/Rama, RC Prasad, MLBD.
5 A socio-political study of the Valmiki Ramayana, Ramashraya Sharma, MLBD, 1986
6 The Ramayana: Its Impact on Human life, Dharmendra Shastri, Vidyanidhi Prakashan, Delhi, 20 11
7 A socio-political study of the Valmiki Ramayana, Ramashraya Sharma, MLBD, 1986
8 The Ramayana of Tulasidasa, F.S. Grouse, MLBD
9 Essence of the Fifth Veda, Gaumag Damani, MLBD.
10 वाल्मीकि रामायण गीता प्रेस गोरखपुर 2021

Course Outcomes

A tier the completion of the course the students will-

- Understand the diversity and variations in Ramayar;ia literature
- Appreciate the cultural and literary significance across Bharatiya history
- Explore ethical ideals of Maryada Puru~ottama Rama
- Analyse the influence on contemporary arts and literature

Instructions for External Examiner:

There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

M. A HINDU STUDIES

1ST SEMESTER

COURSE- DSE-1

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
DSE-1	संस्कृत परिचय	261/HS/ DS101	2	1	0	2	1	0	3	25	50	0	0	75

पाठ्यक्रम विवरण

यह प्रारम्भिक पाठ्यक्रम उन विद्यार्थियों के लिए तैयार किया गया है जिन्हें संस्कृत भाषा का पूर्वज्ञान नहीं है। इसका उद्देश्य संस्कृत व्याकरण, शब्दावली तथा वाक्य-रचना का आधारभूत ज्ञान सरल पाठों, अभ्यासों और व्यावहारिक गतिविधियों के माध्यम से प्रदान करना है। पाठ्यक्रम में देवनागरी लिपि, शुद्ध उच्चारण, पठन, लेखन तथा सरल संस्कृत गद्य एवं पद्य के अध्ययन पर विशेष बल दिया गया है। विद्यार्थियों को सुभाषितों, लघु कथाओं तथा सरल संस्कृत वाक्यों के माध्यम से भाषा की मूलभूत संरचना से परिचित कराया जाएगा। यह पाठ्यक्रम संस्कृत भाषा के प्रति रुचि विकसित करने के साथ-साथ उसकी सांस्कृतिक, साहित्यिक एवं दार्शनिक परम्पराओं की प्रारम्भिक समझ भी प्रदान करता है।

पाठ्यक्रम उद्देश्य

- विद्यार्थियों को देवनागरी लिपि तथा संस्कृत ध्वनियों के शुद्ध उच्चारण से परिचय।
- संस्कृत के प्रचलित शब्दों, वाक्यांशों एवं मूल शब्दावली का विकास।
- संज्ञा, सर्वनाम, धातु, क्रिया तथा सरल वाक्य-रचना जैसे आधारभूत व्याकरणिक तत्त्वों का ज्ञान।
- विद्यार्थियों को सरल संस्कृत गद्य, पद्य एवं सुभाषितों का पठन और बोध कराने में सक्षम बनाना।
- संस्कृत भाषा के सांस्कृतिक, साहित्यिक एवं दार्शनिक महत्त्व के प्रति जागरूकता और रुचि।

इकाई 1:

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

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

2.1. **शब्दरूपम् (संज्ञात्मकम्)**- अन्तिमवर्णदृष्ट्या, लिङ्गदृष्ट्या, वचनदृष्टया व वर्गीकरणम्।

शब्दाः (अजन्ताः/स्वरान्ताः)						
	अकारान्तः	इकारान्तः	उकारान्तः	ऋकारान्तः	आकारान्तः	ईकारान्तः
पुल्लिंग	देव, राम	कवि,हरि,पति	गुरु	पितृ, दातृ	-	-
स्त्रीलिंगम्	-	मति	धेनु	मातृ	लता	नदी
नपुंसकलिंगम्	फल	वारि	वस्तु	-	-	-

2.2 **शब्दरूपम् (हलन्तम्/व्यञ्जनान्तम्)** -

शब्दाः (हलन्ताः/व्यञ्जनान्ताः)	
पुल्लिंग	भिषज् (भिषक्), महत्, सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत्, मरूत्, आत्मन्, ब्रहमन्, विद्वस्।
स्त्रीलिंगम्	वाच्, सरित्, दिश्, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री।
नपुंसकलिंगम्	जगत्, नामन्, कर्मन्, चक्षुष्, मनस्, हविष्, ब्रहमन्, धनुष्, पयस्, दधि।
एतत्सदृशानाम् अन्योषाञ्च रूपाणाम् अभ्यासः।	

2.3 **सर्वनाम**- अस्मद्, युष्मद्, तद्, एतद्, यद्, भवत्, किम्, इदम्, अदस्, सर्व (त्रिषु लिङ्गेषु)।

3. **धातरूपम् (क्रियारूपम्)**-

3.1 धातूनां गणपरिचयः, आत्मनेपदम्, परस्मैपदम्।

3.2 लकारदृशा- लट्लकारः (वर्तमानकालः), लृटलकारः (भविष्यत्कालः), लङ्लकार (भूतकालः), लोट्लकारः(आज्ञार्थकः), विधिलिङ्लकारः (सम्भावनायाम्)।

पुरूषदृशा- प्रथमपुरूषः, मध्यमपुरूषः, उत्तमपुरूषः।

वचनदृशा- एकवचनम्, द्विवचनम्, बहुवचनम्।

3.3 धातवः- पञ्चलकारेषु धातुरूपाणि-

परस्मैपदिनः- पठ्, लिख्, चल्, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, ज्ञा, घ्रा, नी, दृश, धृ, पत्, पा(पिब्), स्मृ, क्रुध्, शक्, पृच्छ्, इष (इच्छ्), दा, जीव्, त्यज्, धाव्, पच्, रक्ष्, सृ, रूद्, भी, नश्, स्निह्, आप्, क्षिप्, जप्, विश्, मिल्, ग्रह्, चिन्त्, पाल्, रच्, क्षल्।

आत्मनेपदिनः- लभ्, मुद्,क्षम्, वृध्, सह्, सेव्, ईक्ष्, ऊह्, कम्प्, भाष्, यत्, रम्, वन्द्, याच्, शीङ्। सत्तात्मकौः- अस्, भू।

इकाई - 2

1. **सन्धिः-** स्वरसन्धिः- यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभाव। व्यञ्जनसन्धिः- परसवर्णः, अनुनासिकः, श्चुत्वम्, ष्टुत्वम्, जश्त्वम्, चर्त्वम्, णत्व-षत्वविधिः। विसर्गसन्धिः- विसर्गलोपः, विसर्गस्थाने ओ, र, स्, श्, ष्। अनुस्वारः, 'र्' लोपः, 'त' स्थाने 'ल्' अनुनासिकम्।
2. **समासः-** केवलः, अव्ययीभावः, तत्पुरूषः, कर्मधारयः, द्विगुः, बहुव्रीहिः, द्वन्द्वः।
3. **कारकम्- कर्ता, कर्म, करण, सम्प्रदान, अपादान(सम्बन्ध), अधिकरण, सम्बोधन।**
4. **उपपदविभक्तिः-**
   - अधि, अनु, उप, उभयतः, परितः निकषा, प्रति, धिक्, विना..... योगे द्वितीया।
   - अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया।
   - नमः, रूच्, दा, स्पृहा, अलम् (सामर्थ्यार्थे)..... चतुर्थी।
   - विना, बहिः, परम्, पूर्वम्..... योगे पञ्चमी।
   - अग्रतः, पुरतः, पृष्ठतः, वामतः, दक्षिणतः, उत्तरतः.....योगे षष्ठी।
   - स्निह्, विश्वस्.....योगे सप्तमी।
5. **वाच्यम्-** कर्तृवाच्यम्, कर्मवाच्यम्, भाववाच्यम्।

6. **प्रत्ययः**-

(क) कृत्प्रत्ययः - क्त, क्तवतु, क्तवा, ल्यप्, तुमुन्, शतृ, शानच्, ण्यत्, क्तिन्, ल्युट्, तव्यत्, अनीयर्, ण्वुल्, तृच्, घञ्।

(ख) तद्धितप्रत्ययः- मतुप्, वतुप्, इन्, ठक् (इक्), घञ्, त्व, तल्, अण्, ष्यञ्।

(ग) स्त्रीप्रत्ययः- ङीप्, ङीष्, टाप्।

7. **अव्ययम्**- (स्थानवाचि)- अत्र, तत्र, सदा, सर्वदा, कदा, अद्य, श्वः, ह्यः, परश्वः, परह्यः, वारम्, आरभ्य, निश्चयेन्।

(समुच्चयवाचि)- च, अपि, एव।

(अवस्थावाचि) - आम्, किम्, धन्यवादः, आवश्यकम्।

(दिशावाचि)- उपरतः पृष्ठतः, वागतः दक्षिणतः, अभितः, परितः।

(पूर्णतावाचि)- पर्याप्तम्, अत्यन्तम्, अलम्, इति।

(निषेधवाचि)- मास्तु, अलम्, इति।

(सम्भावनावाचि)- किन्तु, प्रायशः, अपेक्षया, अतः, यत्-तत्।

सादृश्यवाची अव्यय- इव, नु, वा, चित्।

इकाई - 3:

- संस्कृत शब्दावलियों का पाश्चात्य अवधारणाओं से विरोधाभास (ईश्वर/God, आत्मा/Soul, समुदाय,धर्म/ Religion, पति-पत्नी/Husband- Wife इत्यादि)
- उपसर्गः- आ, उत्, अनु, वि, प्र, परि, अब, उप, सम्, अप।
- विशेष्य- विशेषणसम्बन्धः।
- संख्या- सङ्ख्यावाचि- शब्दरूपाणि एकः, द्वौ, त्रयः, चत्वारः (त्रिषु लिङ्गेषु)

संदर्भ ग्रंथ:

1. रचनानुवादकौमुदी, कपिलदेव द्विवेदी, विश्वविद्यालय प्रकाशन, विशालाक्षी भवन,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 110006।
4. दार्शनिक सम्प्रत्ययकोश, सम्पादक- शशिप्रभा कुमार, संतोष कुमार शुक्ल, रामनाथ झा, विशिष्ट संस्कृत अध्ययन केन्द्र, जवाहरलाल नेहरू विश्वविद्यालय, प्रकाशक डी.के. प्रिंटवर्ल्ड , वेदश्री एफ-395, सुदर्शन पार्क, नई दिल्ली-110015, 2014।
5. संस्कृतवाक्यों में वाच्यपरिवर्तन सिद्धान्त, भगवत्शरण शुक्ल, साकेत साहित्य प्रकाशन, इलाहाबाद, प्रयागराज,1997।

6. An Easy grammar of Sanskrit, S.B. Datar, Pub-Keshav Bhikaji Dhawale, Maharashtra, 2015
7. Sanskrit for English Speaking People, Ratnakar Narale, Pub, Prabhat Prakashan, New Delhi, 2013

पाठ्यक्रम परिणाम

1. विद्यार्थी देवनागरी लिपि को सही ढंग से पढ़ने, लिखने और संस्कृत शब्दों का शुद्ध उच्चारण करने में सक्षम होंगे।
2. विद्यार्थी संस्कृत की मूल शब्दावली एवं सामान्य अभिव्यक्तियों का प्रयोग कर सकेंगे।
3. विद्यार्थी आधारभूत व्याकरणिक नियमों का उपयोग करते हुए सरल संस्कृत वाक्यों का निर्माण कर सकेंगे।
4. विद्यार्थी सरल संस्कृत गद्य, पद्य एवं सुभाषितों का अर्थ समझने और उनका अनुवाद करने में सक्षम होंगे।
5. विद्यार्थी संस्कृत भाषा की सांस्कृतिक एवं बौद्धिक परम्परा के महत्त्व को समझ सकेंगे।
6. विद्यार्थी संस्कृत के उच्च स्तरीय अध्ययन हेतु आवश्यक भाषिक आधार विकसित कर सकेंगे।

बाह्य परीक्षक के लिए निर्देश:

इस प्रश्न पत्र में कुल 4 प्रश्न होंगे। पहलाप्रश्न अनिवार्य होगा, जिसके 14 अंक होंगे, और यह सम्पूर्ण पाठ्यक्रम पर आधारित होगा। यह प्रश्न वस्तुनिष्ठ अथवा व्यक्तिपरक स्वरूप का हो सकता है। शेष 3 प्रश्न पाठ्यक्रम की विभिन्न इकाइयों से पूछे जाएँगे तथा प्रत्येक प्रश्न 12 अंकों का होगा। प्रत्येक प्रश्न के आन्तरिक विकल्प उपलब्ध रहेंगे। विद्यार्थियों को कुल चार प्रश्नों का उत्तर देना अनिवार्य होगा।

कुल अंक : 35 (TE)	**समय: 2 घंटे**
प्रश्न	**अंक**
प्रथम प्रश्न (अनिवार्य)	14 अंक
द्वितीय प्रश्न	12 अंक
तृतीय प्रश्न	12 अंक
चतुर्थ प्रश्न	12 अंक

SEMESTER-II

M. A HINDU STUDIES

CORE COURSE- PAPER -1

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC -1	Introduction to the Vaidika-Literature	261/HS/CC201	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course offers a foundational overview of Vaidika (Vedic) literature, the earliest and most revered body of texts in the Indian knowledge tradition. It introduces students to the four Vedas—Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda—along with their associated components: Saṁhitās, Brāhmaṇas, Āraṇyakas, and Upaniṣads. The course focuses on the historical development, literary structure, thematic content, and philosophical insights of Vedic texts. It also discusses the relevance of Vedic knowledge in the contexts of ritual, cosmology, language, and metaphysical inquiry.

Course Objectives:

- To introduce the origin, structure, and classification of Vaidika literature.
- To familiarize students with the content and purpose of the four Vedas and their fourfold divisions—Saṁhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad.
- To examine key themes such as ṛta (cosmic order), yajña (sacrifice), mantra (sacred utterance), and mokṣa (liberation) as they appear in Vedic texts.
- To trace the evolution of Vedic thought from ritualism to philosophy, especially through the Upaniṣadic tradition.
- To enable students to appreciate the literary and linguistic features of Vedic Sanskrit.
- To provide an introductory platform for further studies in Vedic philosophy, Vedāṅgas, and Indian intellectual history.

Unit 1: Overview and Importance of the Vedas

- Definition and Meaning of the Veda
- Importance of the Vedas in Hindu Tradition as śāstra-pramāṇa
- Structure and Classification of the Vedas. Mantra and Brāhmaṇa
- Concept of Veda śākhā

Unit 2: Saṃhitā-Sāhitya

- Rgveda: Division (maṇḍala and aṣṭaka krama), Hymns, Deities and Saṃgaṭhana Sūkta (10.191)
- Yajurveda: Importance, Rituals, Sacrifices and śivasaṃkalpa sūkta
  Sāmaveda: Structure, Content, Musical Aspects and Chanting in sāmaveda
- Atharvaveda: Structure, Content (Magical Hymns) and Practices

Unit 3: Brāhamaṇa-Literature

- Brāhmaṇa Literature- Meaning, Division, Subject-matter {Yajña; Pañcamahāyajña; Akhyāna (Śunahśepa, Vāṅmanas)}
- Āraṇyaka Literature- Meaning and Importance
  Upaniṣad Literature: Definition and Division
- Vedāṅgas: Śikṣā; Kalpa; Vyākaraṇa; Nirukta; Chandas; Jyotiṣa

Unit 4: Importance of Upaniṣada-Literature (jñānakāṇḍa) and Teachings

- Subject-matter and main concepts with special reference to the following Upaniṣads ; Īśa; Kaṭha; Kena; Bṛhadārṇyaka ; Taittirīya; Śvetāśvatara
- Importance of the Commentarial Tradition: Commentary of Saṅkarācārya (Sānkarabhāṣya)
- Upanishadic Influence on Later Indian Philosophy and Spirituality
- Relevance of Upanishadic Wisdom in Contemporary Thought

Suggested Readings:

- वेदार्थ पारिजात (खण्ड 1-2), स्वामी करपात्री महाराज,श्री राधा कृष्ण धानुका प्रकाशन संस्थान, 2022
- वैदिक साहित्य का आलोचनात्मक इतिहास, डॉ. जयदेव विद्यालंकार, हरियाणा संस्कृत अकादमी, चण्डीगढ, 1991
- वैदिक साहित्य एवं संस्कृति, डॉ. कपिलदेव द्विवेदी, विश्वविद्यालय प्रकाशन, वाराणसी, 2000
- वैदिक साहित्य और संस्कृति, बलदेव उपाध्याय, शारदा मन्दिर, काशी, 1958
- Vedic Mythology (Vaidika Devashastra), AA Macdonell, MLBD, Delhi, 1962

Course Outcomes:

- Students will identify the four Vedas-Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda-and their respective components: Saṃhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad.

- They will explain the purposes of each section and its contribution to the development of Vaidika thought.
- Students will contextualize the origin of the Vedas within the early Indo-Aryan civilization, understanding their historical, cultural, and religious significance.
- Students will explore key philosophical ideas from the Upaniṣads, such as Brahman, Ātman, Karma, and Mokṣa.

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

SEMESTER: II

M. A HINDU STUDIES

CORE COURSES, PAPER-2

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC -2	Introduction to The Mahābhārata	261/HS/CC202	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course offers an introduction to the *Mahābhārata*, one of the greatest epics of Indian and world literature. Students will study the epic not only as a monumental narrative of dynastic conflict but also as a profound exploration of dharma (righteousness), ethics, politics, and human psychology. Special attention will be given to key episodes such as the *Bhagavad Gītā*, the game of dice, and the exile of the Pāṇḍavas. The course will also explore the role of characters like Krishna, Arjuna, Draupadi, Bhishma, and Karna, highlighting their moral dilemmas and philosophical choices. The impact of the *Mahābhārata* on Indian culture, art, and religious thought will be discussed, encouraging students to critically reflect on its enduring relevance.

Course Objectives:

- To identify and summarize the main narratives and key episodes of the Mahābhārata.
- To discuss the core themes and philosophical concepts (e.g., Dharma, Karma, Mokṣa, Rājadharma, Āpadharma) explored in the texts.
- To appreciate the literary and storytelling aspects of the epics.
- To recognize the cultural and historical influence of the Mahābhārata.
- To engage in critical thinking and discussion about the contemporary relevance of these ancient texts.

Unit 1: Introduction to the Mahābhārata

- The period of Mahabharata: Textual and traditional sources, as well as modern data.
- Calendar (samvat) of Yudhishthira (yugabda), Krishna and Kali
- Structure (Parvans) and its vast scope.
- Key lineages: Kauravas and Pāṇḍavas.
- Mahabharata as one of the two source-books (Upjivya) for much of Indian literature, and arts (folk, classical, and contemporary art)

Unit 2: The core story of Mahabharata.

- Dharma and Samsara: 10 stories about 10 Lakashanas of Dharma: Dhriti (Gangavataran), kashma (Vasistha and Viswamitra) dama (Yayati and Puru), Asteya (Yudhishthira- Yaksha samvada), Saucha (the tale of golden mongoose), Indriyanigraha (dhanna vyadha's upadesa), Dhir (Savitri), Kali Vidya (tale man-tiger-snake-elephant from Stri Parva), satyam (Hariscandra/Satyakama), akrodha (the story of Parikshita and his insult to Risi Samika)

Unit 3: Overview of Mahabharata

- Adi Parva (Selections): The ancestries, birth and education of the princes.
- Viduraniti and Bhagavadgita
- Rajdharma, and rajaniti: Santiparva
- Geography of Bharata-varsa.

Unit 4: Stri-vimarsa

- Stri-vimarsa in Mahabharata: Draupadi, Gandhari, Hidimba, Jambavati, Kunti, Madri, Rukmani, Satyabhama, Satyavati, Sikhandi

Recommended Readings

- The Mahabharata and the Yugas: India's Great Epic Poem and the Hindu System of World Ages, Luis Gonzalez-Reimann, MLBD, 20 I 0
- Mahabharata, C. Rajagopalachari, Bhartiya Vidya Bhavan, 2010
- Moral Dilemmas in the Mahabharata, Sima! Krishna Matilal, MLBD
- On the Meaning of the Mllhabharata, V.S. Suthankar,
- Vidura Niti (Mllhabharata Udyogapllrva), Gita Press, Gorakhpur
- The Bhagavadgita (with Sanskrit text and English translation), Gita Press, Gorakhpur
- Rajadharma in Mahabharata with special reference to Santi Parva, Priyanka Pandey, D.K. Printworld, MLBD
- The Women of the Mahabharata, Badrinath Chaturvedi, Orient Black.Swan, 2008
- Mahabharata, C. Rajagopalachari, Bhartiya Vidya Bhavan, 20 I 0
- **गीताप्रेस, गोरखपुर (Gita Press, Gorakhpur):** *महाभारत* (Mahabharata).
- **गीताप्रेस, गोरखपुर (Gita Press, Gorakhpur):** *श्रीमद्भगवद्गीता (Shrimad Bhagavad Gita).*

Learning Outcomes

After the completion of the course the students will

- Gain a comprehensive understanding of the Mahabharata's context through textual sources.
- Appreciate the complexity and enduring influence of the Mahabharata on literature and arts.
- Explore the principles of dharma and their narrative applications.
- Understand the Mahabharata's significance in shaping Bharatiya identity, including its
- portrayal of governance and ethics.

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

SEMESTER: II

M. A HINDU STUDIES

CORE COURSES, PAPER-3

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC-3	Hindu Darśana and Traditions	261/HS/CC203	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course offers an in-depth exploration of the major philosophical systems (darśanas) of the Hindu tradition. It covers both Aastika (Vedic-affirming) schools—Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, and Vedānta—and touches upon their interaction with nāstika systems such as Buddhism and Jainism where relevant. The course provides a thematic study of epistemology, metaphysics, ethics, and liberation (mokṣa) as developed in these systems.

Students will engage with both primary texts (in translation and/or original Sanskrit passages) and secondary scholarly interpretations. The course encourages comparative analysis and critical reflection, aiming to understand the continued relevance of Hindu darśanas in contemporary philosophical discourse and spiritual life.

Course Objectives:

- To familiarize the students with the salient features of main schools of Hindu Philosophy.
- To impart knowledge of origin and development of philosophical thought of Hindu culture in its all aspects i.e. metaphysics, cosmology, epistemology, logic and ethics.
- Understand the core philosophical categories in Indian thought: pramāṇa (means of knowledge), prameya (objects of knowledge), ātman (self), brahman (ultimate reality), prakṛti-puruṣa (nature and spirit), karma (action), and mokṣa (liberation).
- Compare and contrast the metaphysical and epistemological positions of different darśanas, such as dualism (Sāṅkhya), non-dualism (Advaita Vedānta), and realism (Nyāya-Vaiśeṣika).
- Evaluate the relevance of darśanic frameworks in interpreting ethical issues, spiritual practices, and Indian cultural traditions.

Course Contents

Unit: I Hindu Darsana: An Introduction

- Introduction of the Terms - Darśana, Aanvikshiki and Tattva-vidya
- Introduction of Vaidic Darśana, their founders, main texts and thinkers
- Salient Features of Hindu Darśana

Unit: II Cārvāka, Jain and Bauddh Traditions

- **Cārvāka Philosophy:** Rejection of Transcendent Entities, Theory of Knowledge (Epistemology)
- **Jaina Dharma:** Concept of Reality: Sat (Reality), Dravya (Substance) Guṇa (Quality), Paryāya (Modes/Modifications), Jīva (Soul), Ajīva (Non-soul), Anekāntavāda (Doctrine of Non-Absolutism), Syādvāda (Theory of Conditional Predication), Nayavāda (Doctrine of Partial Standpoints), Theory of Knowledge (Epistemology)
- **Bauddha Dharma (Buddhism):** Four Noble Truths (Catvāri Āryasatyāni), Āṣṭāṅgika Mārga (Eightfold Path), Pratītyasamutpāda (Dependent Origination), Kṣaṇabhaṅgavāda (Theory of Momentariness), Anātmavāda (Doctrine of No-Self)
  Schools of Buddhism: Vaibhāṣika, Sautrāntika, Yogācāra, Mādhyamika

Unit: Ill Nyaya, Vaiseṣika, Samkhya and Yoga Darsana

- **Nyāya Darśana:** Pramā and Apramā, Theories of Pramāṇa: Pratyakṣa (Perception), Anumāna (Inference), Upamāna (Comparison), Śabda (Verbal testimony), Prameya and its kinds
- **Vaiśeṣika Darśana:** Concept of Padārtha and its kinds, Asatkāryavāda (Theory of non-existence of the effect in the cause) Kinds of Kāraṇa (Causes): Samavāyi Kāraṇa (Inherent cause) Asamavāyi Kāraṇa (Non-inherent cause) Nimitta Kāraṇa (Efficient cause) Paramāṇukāraṇavāda (Theory of atomic causation)
- **Sāṅkhya Darśana:** Prakṛti and its evolutes, Nature of Puruṣa, The three Guṇas: Sattva, Rajas, and Tamas, Satkāryavāda (Theory of the pre-existence of the effect in the cause)
- **Yoga Darśana:** Definition of Yoga, Cittabhūmi (States of mind), Cittavṛtti (Modifications of mind), Kleśas (Afflictions), Samādhi and its types, Aṣṭāṅga Yoga (Eightfold path of Yoga), the concept of Kaivalya

Unit: IV: Purva Mimamsa, Uttara Mimamsa (Vedanta)

- **Pūrva Mīmāṃsā:** Hermeneutics of Vedic Sentences, Concept of Dharma, Theory of Bhāvanā, Śabda-nityatvāda (Doctrine of the eternality of words), Theory of Pramāṇa and its kinds, Kumārila and Prābhākara schools of Mīmāṃsā
- **Uttara Mīmāṃsā (Vedānta):**

(i) Advaita Vedānta (Śaṅkara): Brahman and Ātman, Relation between Brahman and Ātman, three levels of reality, Adhyāsa (superimposition), Māyā, Vivartavāda (Theory of apparent transformation), Jīvanmukta (liberated while living), Mokṣa (liberation)

(ii) Viśiṣṭādvaita Vedānta (Rāmānuja): Saguṇa Brahman (Brahman with attributes), Refutation of Māyā, Bhakti and Prapatti as means of liberation, Brahma-Pariṇāmavāda (Theory of real transformation of Brahman)

References:

Essential Readings:

1. चन्द्रधर शर्मा, भारतीय दर्शन आलोचन और अनुशीलन, मोतीलाल बनारसीदास, वाराणसी, 2013
2. हरेन्द्र प्रसाद सिन्हा, भारतीय दर्शन की रुपरेखा, मोतीलाल बनारसीदास, दिल्ली, 1993
3. उमेश मिश्र, भारतीय दर्शन, प्रकाशन ब्यूरो, सूचना विभाग, उ.प्र. 1957
4. सर्वदर्शनसंग्रह:(माधवाचार्य), डॉ. उमाशंकर शर्मा 'ऋषि', चौखम्बा विद्याभवन, वाराणसी, 2022
5. M. Hiriyanna, Outlines of Indian Philosophy, Motilal Banarasidas, Delhi, 1997
6. M. Hiriyanna, The Essentials of Indian Philosophy, Delhi, Motilal Banarasidas, 2015
7. Chatterji Satish Chandra, Datta Dhirendra Mohan , An Introduction to Indian Philosophy, Delhi, Motilal Banarasidas , 2015
8. Dasgupta, Surendranath, A History of Indian Philosophy (Vol. I, II), Delhi, Rupa Publications India. 2018
9. Sharma, Chandradhar, A Critical Survey of Indian Philosophy, Delhi, Motilal Banarasidas, 2013
10. A History of Indian Philosophy, Surendranath Dasgupta, Motilal Banarsidas Publications, Delhi, 2022
11. Indian Philosophy, Jadunath Sinha, Motilal Banarsidas Publications, Delhi, 2024
12. Indian Philosophy, S Radhakrishnan, The Macmillan Company / George Allen & Unwin Ltd, New York and London, 1927

Learning Outcomes:

- The students will be able to understand: The origin and development of philosophical thought which sprang from Vedas (astika darsana) and which developed apart from Vedas (Nastika darsana).
- The peculiar path of the evolution of a philosophical system in Hindu Dharma in the textual frame of Sutra, bhashaya, vartika,.
- The rational, polemical and intellectual rigour of Hindu Darsana as different from Philosophy.
- The nature of philosophical problems e.g. ontological, epistemological, and moral laid down
  in different schools of Hindu Parampara

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

M. A HINDU STUDIES
SEMESTER: II

DSE-2

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
DSE-2	Pramāṇa-siddhānta	261/HS/DS202	2	1	0	2	1	0	3	25	50	0	0	75

Course Description:

This course offers a critical study of the **epistemological foundations** of Indian philosophy through an in-depth exploration of **Pramāṇa-siddhānta-** the theory of valid knowledge. It focuses on the four essential elements: **Pramātṛ (knower)**, **Pramāṇa (means of knowledge)**, **Prameya (object of knowledge)**, and **Pramā (valid knowledge)**. The course investigates the definitions, classifications, and philosophical debates surrounding different **pramāṇas** such as perception (pratyakṣa), inference (anumāna), comparison (upamāna), postulation (arthāpatti), non-cognition (anupalabdhi), and verbal testimony (śabda).

Special emphasis is given to the concept of **śabda-śakti (power of words)** and its components-abhidhā, lakṣaṇā and vyañjanā. The course also examines various theories of **validity (prāmāṇya)**-intrinsic (swataḥ-prāmāṇya) and extrinsic (parataḥ-prāmāṇya)- as discussed in major darśanas such as Nyāya, Mīmāṃsā, Vedānta, and Buddhism. Finally, it explores the **contemporary relevance** and **practical applications** of pramāṇa theory in logic, language, and epistemology.

Course Objectives:

- To introduce the fundamental concepts of Indian epistemology: pramātṛ, pramāṇa, prameya, and pramā.
- To classify and analyze various pramāṇas recognized by different philosophical schools.
- To understand the theories and mechanics of śabda-pramāṇa, with focus on śabda-śakti and its components.
- To explore the debates on the nature of prāmāṇya (validity of knowledge), including intrinsic vs. extrinsic validity.
- To compare and contrast the treatment of pramāṇas in schools such as Nyāya, Mīmāṃsā, Advaita Vedānta, and Bauddha Darśana.
- To apply principles of pramāṇa theory to contemporary fields such as linguistics, hermeneutics, logic, and cognitive studies.
- To cultivate critical thinking and philosophical reasoning grounded in traditional Indian knowledge systems.

Unit I

- Definition of Prama and Pramāṇa, understanding Pramana Sidhhanta
- Bhartiya model of textual analysis : Pramata, Pramāṇa, Prameya, and Prama

Unit II

- Nature, definition, method, and limits of different types of Pramanas
- Pratyaksa, Anumana, Upamana, Sabda, Anuplabdhi and Arthapatti
- Swatah-pramanya, and Paratah-pramanya

Unit III

- Sabda-sakti: Abhidha, Lakshna, Vyanjana, and Tatparya
- Applications of Pramanas in contemporary texts of Natural Sciences, Ayurveda, Jurisprudence and Social Science.
- Application to contemporary texts

Recommended Readings

- A Modern Introduction to Indian Logic, SS Barlingay, National Publishing House, 1965
- A Critical Survey of Indian Philosophy (English), Chandradhar Sharma, MLBD, New Delhi, 1979
- The Six Ways of Knowing, D M Datta, University of Calcutta, 1998
- Tarka Samgrah of Annambhatta, Dayananda Bhargav, MLBD, New Delhi, 1978
- Word and its meaning: A new perspective, K. N. Chatterjee, Chaukhamba Publication, Varanasi
- Kapoor, Kapil. Language, Linguistics and Literature: The Indian Perspective (selected parts)

Recommended/Essential Readings:

1. Matilal, Bimal Krishna, Perception, An essay on Classical Indian Theories of knowledge, Clarendon Press, Oxford, 1986
2. Dasgupta, Surendranath, A history of Indian Philosophy, Vol. I, Motilal Banarsidass, 2018
3. Bilimoria, Purushottama, sabda-pramana, Word and Knowledge, D.K.Printworld, 2008.
4. Singh, Pradyuman Shah, Anuman Pramana, Bharatiya Vidya Prakashan, Delhi, 2008
5. Verma, Ashok Kumar, Saral Nigman Tarkashastra, Motilal Banarsidass, 2015.
6. Jain, Dharmchand, Baudha Darshan ke Pramukh Siddhant, RG Group, Baudh Adhyayan kendra, Jayanarayan vyaas Vishwavidyalaya, Jodhpur, 2019.

7. Joshi, maya, Pramana - Dharmakirti and the Indian Philosophical debate, Manohar Publishers and Distributors, 2012.
8. Raja, Kunjunni K, Indian Theories of meaning, Adyar Library Research centre, 1963
9. P.T., Raju, The Philosophical Tradition of India, Motilal Banarsi P .T., Raju, The Philosophical Tradition of India, Motilal Banarsi das, Delhi, 1992
10. Warder,A.K., A Course in Indian Philosophy, Motilal Banarsi das,
11. Sharma, Chakradhar, A Critical Survey of Indian Philosophy, Motilal Banarsidass, 2022
12. Devraaj, Dr. Nanda Kishor, Bharatiya Darsana, Uttar Pradesh Hindi Sansthaan, Lucknow, 2002.

Learning Outcomes

After the completion of the course the students will-

- Understand pramai;ia and its role in knowledge acquisition
- Apply text analysis methods to interpret texts
- Analyse Sabda-sakti for enhanced linguistic and textual analysis

Instructions for External Examiner: There will be a total of 4 questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining 3 questions will be asked from different units of the syllabus, and each question will carry 12 marks. Internal choices will be available for each question. It will be compulsory for the students to answer a total of four questions.

TOTAL MARKS: 50 (TE)	**TIME: 2hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	12 Marks
Question Number 3	12 Marks
Question Number 4	12 Marks

SEMESTER: III

M. A HINDU STUDIES

CORE COURSES, PAPER -1

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC- 1	Understanding Hinduism: Core Concepts and Believes – 2	261/HS/ CC301	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course offers a comprehensive and critical study of Hinduism—one of the world's most ancient, diverse, and complex religious traditions. It explores Hinduism's historical development, foundational scriptures, key philosophical systems, ritual practices, sectarian movements, and its role in shaping Indian society and global spirituality.

The course emphasizes both theoretical understanding and lived expressions of Hinduism—from Vedic sacrifice and temple worship to contemporary movements and reformers. It encourages critical and comparative perspectives, making it suitable for students of philosophy, religious studies, Sanskrit, and cultural history.

Course Objectives:

By the end of the course, students will be able to:

- Understand the historical origins and chronological development of Hinduism from the Vedic period to the modern era.
- Identify and evaluate key concepts such as time, triguna, chaturyuga, maya, and atman in different textual and philosophical contexts.
- Critically study the emergence and evolution of major sects such as Shaivism, Vaishnavism, and Shaktism.
- Engage with the lives and teachings of major bhakti saints and modern reformers such as Swami Vivekananda, Dayananda Saraswati, and Mahatma Gandhi.
- Evaluate the social, cultural, and political dimensions of Hinduism in both traditional and contemporary contexts.

Unit-1 Hindu theology:

- Purushartha Chatushtaya in Hindu philosophy
- Concepts of Ishvar and Avatara
- Shaivism, Shakt and Vaishnavism

Unit-2 Concepts of Time (Kala):

- Cyclical time vs. linear time
- Four Yugas: Satya, Treta, Dvapara and Kali Yuga
- Prakriti (Nature or matter) and Gunas: Sattva (purity), Rajas (activity), Tamas (inertia)
- Māyā (माया) – Illusion or Cosmic Power

Unit-3 Hindu society and culture:

- Organization of society in Varna and Ashram
- Role of Gurus and Ashramas
- Temple Traditions: Concept and its relevance
- Educational institutes in ancient India

Unit-4 Contemporary Hinduism

- Hinduism today in India and the World
- Reform movements (Brahmo Samaj, Prarthana Samaj, Arya Samaj and Ramakrishna Mission)
- Yoga in the world
- Ethical and ecological perspectives in Indian thought.

Recommended books:

- Gavin Flood – An Introduction to Hinduism
- Chandradhar Sharma – A Critical Survey of Indian Philosophy
- Surendranath Dasgupta – Yoga Philosophy in Relation to Other Indian Systems of Thought
- Anantanand Rambachan – The Advaita Worldview: God, World, and Humanity
- भारतीय दर्शन का संक्षिप्त इतिहास - डॉ. बलदेव उपाध्याय
- हिन्दू धर्म: स्वरूप और विकास - डॉ. राधावल्लभ त्रिपाठी
- हिन्दू धर्म का परिचय - पं. विद्याधर महाजनी
- भारतीय संस्कृति और धर्म - डॉ. राममूर्ति त्रिपाठी
- भक्ति आंदोलन का इतिहास - डॉ. नाथूराम प्रेमी, डॉ. हजारीप्रसाद द्विवेदी

Learning Outcomes:

After successfully completing the course, students will be able to:

- Explain the key historical developments and foundational concepts of Hinduism using critical and scholarly language.
- Interpret primary Hindu texts in their philosophical, theological, and cultural contexts.
- Differentiate among various schools of Hindu philosophy and articulate their core doctrines.

- Analyse the ethical and metaphysical dimensions of concepts such as time, triguna, chaturyuga etc.
- Describe the ritual and devotional practices within Hinduism and their significance in the lived religion.

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

261/HS/CC302

SEMESTER: III

M. A HINDU STUDIES

CORE COURSES, PAPER-2

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC-2	Punarjanma, Bandhana and Mokṣa	261/HS/CC302	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course explores the central metaphysical concerns of Indian philosophy- rebirth (punarjanma), bondage (bandhana), and liberation (moksha) from multiple textual and philosophical perspectives. Students will examine the concept of jiva (individual self), the nature and cause of bondage, and the principle of rebirth as addressed in Sankhya, the Bhagavadgītā, and Buddhist (Pratitya-samutpada) thought.

Through a critical study of Sankhyakarika, Sankhyatattvakaumudi, and relevant portions from the Bhagavadgita, the course aims to build a comprehensive understanding of Indian thought on existential freedom and ethical action, with relevance to today's philosophical and spiritual inquiries.

Course Objectives:

- To understand classical Indian perspectives on the jiva, bondage, and liberation.
- The students understand and analyze the inter-relation and applicability of various pathways of attainment of true knowledge given by various Hindu philosophical systems.
- To analyze the process and psychology of bondage through selected Gita verses and Buddhist concepts.
- To reflect on Punarjanma as a philosophical support to dharma and ethical living.
- To develop comparative and analytical skills in studying metaphysical doctrines.

Unit 1:

- A General Concept of Atma and Jiva in Hindu Schools of Philosophy
- Nature of Consciousness and its manifestation in Advaita Tradition.

- Pashu Pramata (The Bound Perceiver) and Shiv Pramata (The Universal Perceiver) in Shaivism

Unit 2:

- Definitions of Bandhan Categories: Prakritik, Vaikritik, Dakshanik
- 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 3:

- The principle of Punarjanma as continuation of Karmic impressions
- Pratītya-samutpāda (Buddhist concept of dependent origination) and its twelve links
- Ethical and spiritual function of rebirth in upholding Dharma

Unit 4:

- Conceptions of Moksha and Nirvana in Hindu Schools of Philosophy
- Different Paths of Moksha: Abhyasa, Karma, Bhakti and Jnana
- Spiritual freedom in contemporary society
- Relevance of Mokṣa/ liberation in modern life

Suggested Readings

- Sanatana Dharma (An Elementary Textbook of Hindu Religion and Ethics) – The Managing Committee, Central Hindu College, Benares, 1916.
- Shrimad Bhagawad Gita (Tattvavivechani) – By Jayadayal Goyandka, Geeta Press, Gorakhpur, 2015.
- Samkhya-Karika of Isvara Krushna, (Hindi Tr.), Jagannatha Shastri, Motilal Benarsidass, Delhi, 2003.
- Samkhya-Karika of IsvaraKrushna, (English Tr. By Wilson), Delhi, 1978.
- Sarvadarshana-samgraha (English translation) by E.B.Cowell and A.E.Gough, Parimal publications, Delhi, 1986.
- Sarvadarshana-Samgraha of Madhavacharya, MLBD, New Delhi, 1996.

- A Critical Survey of Indian Philosophy (English), Chandradhar Sharma, MLBD, New Delhi, 1979.

Learning Outcomes

- Interpret the Indian philosophical concepts of rebirth, bondage, and liberation with depth and clarity.
- Apply scriptural wisdom to ethical and existential questions in modern contexts.
- Compare diverse schools of Indian thought on issues of metaphysics and soteriology.
- Develop coherent arguments using primary Sanskrit texts and commentaries.

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

SEMESTER: III

M. A HINDU STUDIES

CORE COURSES, PAPER-3

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC-3	Introduction to Allied Concepts of Hindutva	261/HS/CC303	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

1 This course provides a critical and comprehensive exploration of the allied philosophical, socio-cultural, and political ideas that underpin the concept of *Hindutva*. While Hindutva is often viewed through a narrow ideological lens, this course endeavors to broaden the perspective by engaging with its foundational influences, including ideas of *dharma*, *rashtra*, *sanskriti* (culture), *swabhiman* (self-respect), and *samaj* (society). This paper explores the profound dharmic legacy through moral teachings of poets and saints, emphasizing their impact on literature and arts. It contextualizes key historical and literary milestones in Bharatiya history, offering insights into the cultural and spiritual evolution that has shaped Bharat's diverse heritage over centuries.

Course Objectives:

By the end of this course, students will be able to:

- Understand the origin and evolution of the concept of Hindutva and distinguish it from the broader term *Hinduism*.
- Explore the foundational ideas of *dharma*, *rashtra*, and *sanskriti* as allied concepts to Hindutva.
- Analyze the contributions of key thinkers and texts that shaped the Hindutva discourse.
- Critically assess the socio-political dimensions of Hindutva in the context of Indian history and identity.
- Engage with contemporary critiques and defenses of Hindutva from multiple disciplinary perspectives.
- Develop an informed and nuanced perspective on the relevance of Hindutva-related concepts in modern Indian society.

Syllabus

Unit I: Understanding Translation and Untranslatability

Dharma, Sampradaya, Atma, Darsana, Iswara, Bhagawana, Prabhu, Mana, Buddhi, Pramata Sisya, Devata, Smrti, Mandira, Adhyatma, Prema, Asura, Daitya, Rakshasa, Shastra, Padartha, Dravya, Rastra, Varna, Jati, Shanti, Risi, Muni, Guru, Kala, Sastriya-Sangita, Pandita, Maya, Stri, Mahila, Naari, Nyaya, Indriya, Purushartha, Vidya, Avidya, Moksha, Nirvana, Prana.

Unit 2: Spiritual Heritage of the Bharat

- Important Tirtha & Sapta Puris (Ayodhya, Mathura etc)
- Major Śakti Pīṭhas: Kāmarūpa (Assam), Jvālāmukhī (Himachal), Dākṣāyaṇī (Tamil Nadu), etc.
- Dwadash Jyotirlińgas: Importance and their Relevance
- The Chārdhāma: Importance and their Relevance
- Mathas and Peethas: Four Mathas of Śaṅkarācārya, Nath mathas, Vaishnava Peethas

Unit 3: Kavis and Kavya Shastra

- Rupak: Definition and its type
- Tattvas: Rasa, Abhinaya, Kathavastu, Patra
- Chhandas: Anustupa, Upajati, Indravajra, Upendravajra, Vasanta-Tilaka, Mandakranta,
- Some Kavis: Bhasa, Kalidas, Ashvaghosh, Somdev Suri, Hala, Kalhan, Chandabaradai

Unit 4: Briefs: Some Kings and Dynasties:

- **Maurya Dynasty** (Main Rulers, Statecraft and governance, Chanakya and political philosophy, Cultural unification of Bharat)
- **Shunga Dynasty** (Main Rulers, Brahmanical & Religious Revival, Art, Literature & Intellectual Growth)
- **Gupta Dynasty** (Main Rulers, Patronage of arts and Sanskrit, Political integration, Gupta Golden Age)
- **Chola Dynasty** (Main Rulers, Temple civilization, Shaiva traditions, Military & Naval Power, Expansion of Hindu culture)

Essential! Recommended Readings

- Change and continuity in Indian Religion, J Gonda, London, 1965. .
- Social & Political Implications of Concepts of Justice and Dharma, Chousalkar Ashok S., Mittal Publications, Delhi, 1986.
- Ancient and Medieval India by HC Verma
- धर्मशास्त का इतिहास, पी.वी., काणे., उत्तर प्रदेश हिन्दी संस्थान, लखनऊ, भाग-5, सन 2019, सप्तम संस्करण।
- भक्ति के आयाम"', डॉ. पी. जयरामन, वाणी प्रकाशन. नई दिल्ली . भारत की संत परम्परा और सामाजिक समरसता, कृष्णगोपाल, मध्यप्रदेश हिन्दी ग्रथ अकादमी, भोपाल, 2018

- भारतीय संस्कृति की रूपरेखा, पृथ्वी कुमार अग्रवाल, विश्वविद्यालय प्रकाशन, वाराणसी., तृतीय संस्करण, 202
- मध्यकालीन हिंदी भक्ति काव्य पुनर्मूल्यांकन के आयाम", डा. पूनम कुमारी, अनामी का पब्लिशर्स एंड डिस्ट्रीब्यूट्स, नई दिल्ली
- हिन्दूधर्म जीवन में सनातत्त की खोज, विद्यानिवास मिश्र, राधाकृष्ण प्रकाशन, दिल्ली, 2013
- Ancient India: Spiritualism and Science, Dr. Om Prabhat Agarwal.

Learning Outcomes

After the completion of the course the students will-

- Gain a deep understanding of Bharat's darsanas.
- Appreciate the moral and spiritual teachings of Indian saints and poets.
- Be knowledgeable about major historical and literary milestones in Bharat.
- Develop an appreciation for the diversity and creativity in literature and arts.

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

SEMESTER: III

M. A HINDU STUDIES

DSE

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
DSE-3	Hindu Thinkers	261/HS/DS303	2	1	0	2	1	0	3	25	50	0	0	75

Course Description:

This course offers an in-depth study of prominent Hindu thinkers who have shaped the intellectual, spiritual, and socio-cultural fabric of India across centuries. From ancient sages and philosophers to modern reformers and revivalists, the course highlights the continuity and dynamism of Hindu thought traditions. This course also aims at touching upon the historical background of Hindu thinkers and impact of their thoughts.

Course Objectives:

- To familiarize the students with prominent thoughts of distinguished Hindu thinkers of ancient and modem times.
- To create awareness among students about rich and multi-faceted heritage of Hindu Thought and thinkers who played a pivotal role in the making of Indian Knowledge System.
- To Understand the core philosophical, ethical, and socio-political ideas of major Hindu thinkers.
- To Trace the historical and intellectual development of Hindu thought from the Vedic age to the modern period.
- To Analyze the responses of Hindu thinkers to colonialism, modernity, and social reform.
- To Appreciate the diversity within the Hindu tradition as reflected in different schools and thinkers.
- To Evaluate the ongoing relevance of Hindu thinkers in shaping contemporary Indian discourse on culture, identity, and spirituality.
- To Develop critical and comparative perspectives on traditional and modern expressions of Hindu philosophy and praxis.

Unit: I (Ancient Hindu Thinkers-I)

Panini: Descriptive Techniques of Panini, Structure and methods of grammar, Panian notion of sentence and word,

Patanjali: The grammarian, author of Mahabhashya, main concepts: Definition of Word, Purpose of grammar, Idea of Sphota

Unit: II (Ancient Hindu Thinkers-II)

- **Bhatrihari** Author of Vakyapadiyam, Concept of Sabdabrahma, Sphota,Kala
- **Acharya Samkara** Commentator of the Prasthanatraya, exponent of Advaita Vedanta Concept of Brahma!), Atman, relation between Brahma!) and Atman, three levels of reality, maya, Vivartavada.
- **Acharya Ramanujacharya** and his influence on Bhakti saints from across Bharata

Unit III (Modern Hindu Thinkers)

Bal Gangadhar Tilak

- Swaraj (self-rule), Cultural Nationalism
- Intellectual & Scholarly Work

Mahatma Gandhi

- Satyagraha, Ahimsa (Nonviolence), Self-Reliance
- Social Equality, Ram Rajya

Sri Aurobindo

- Vande Mataram, and Foundation of Indian Culture
- Integral Yoga and Spiritual Nationalism

Vinayak Damodar Savarkar

- Hindu-Pad-Padshahi, Hindutva, Hindutva Key Pancha Prana
- Abolition of Untouchability

Unit 3: Saint Tradition: Introduction and Contribution

- North India: Tulsidas, Surdas, Mirabai, Ravidas, Namdev, Kabir, Jhulelal, Vidyapati
- South India: Ramanujacharya, Thiruvalluvar Vasavanta, Andal, Narayan Guru
- Other regions: Tukaram, Dnyaneshwar, Narsee Mehta, Guru Nanak Dev, Chaitanya Mahaprabhu, Shankardev, Samartha Ramdash

Essential Readings:

- महर्षि दयानन्द सरस्वती, सत्यार्थ प्रकाश, नई दिल्ली, आर्ष साहित्य प्रचार ट्रस्ट, 2014
- अथेया मधुर, स्वामी दयानन्द सरस्वती, दिल्ली, प्रभात प्रकाशन, 2013
- विवेकानन्द साहित्य संचयन, नागपुर, रामकृष्ण मठ, 2018
- Aurobindo The Life Divine. Pondicherry: Aurobindo Ashram, 1970.
- The Lights on Yoga. Calcutta: Arya Publishing House, 1942.
- Chaudary, Haridas Ed. The Integral Philosophy Sri Aurobindo. London. George Allen and Unwin Ltd.1960.
- Naravana, V.S. Modern Indian Thought. Bombay: Asian Publishing House, 1967.
- 8, Purani, A.B. Sri Aurobindo, Some Aspects of His Vision. Bombay. Bhartiya Vidya Bhavan,1966.

Course Outcomes:

The students will be learn about:

- The intellectual, philosophical and spiritual richness of Hindu Thought.
- The meaning and significance of main ideas of distinguished Hindu Thinkers.
- The practical importance and global relevance of the thoughts being taught in the course.

Instructions for External Examiner: There will be a total of 4 questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining 3 questions will be asked from different units of the syllabus, and each question will carry 12 marks. Internal choices will be available for each question. It will be compulsory for the students to answer a total of four questions.

TOTAL MARKS: 50 (TE)	**TIME: 2hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	12 Marks
Question Number 3	12 Marks
Question Number 4	12 Marks

SEMESTER: IV

CORE COURSES, PAPER - 1

M. A HINDU STUDIES

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC-1'	Vada Parampara	261/HS/CC401	3	1	0	3	1	0	4	30	70	0	0	10

Course Description:

This course delves into the classical Indian tradition of *Vād Paramparā*, focusing on **Śāstrārtha**—the dialogic and analytical method of arriving at truth through debate. It emphasizes the progression from *saṃśaya* (doubt) to *niścaya* (certainty) as the fundamental movement of knowledge. The course critically explores various forms of discourse such as *vāda*, *jalpa*, and *vitaṇḍā*, while highlighting the importance of **Anubandha Catuṣṭaya** (the fourfold framework of purpose, subject, relation, and result) in structuring meaningful philosophical inquiry.

Students will gain an understanding of traditional systems of knowledge organization, with a focus on *tatparya* (intentional meaning) and its relevance in **Śravaṇa-vidhi** (the method of listening and internalization). The course also introduces **Tantrayukti**—the science of textual interpretation and structured reasoning—as a research methodology applicable across disciplines in Indian knowledge systems.

Course Objectives:

- To develop an in-depth understanding of the *Vād Paramparā* and its role in shaping Indian philosophical discourse.
- To explore the process of *Śāstrārtha* as a journey from doubt (*saṃśaya*) to knowledge (*niścaya*).
- To examine the structural components of discourse, including *vāda*, *jalpa*, and *vitaṇḍā*, and the role of *Anubandha Catuṣṭaya*.
- To introduce *Tatparya* and *śravaṇa-vidhi* as foundational tools for meaning-making in scriptural studies.
- To equip students with *Tantrayukti* as a traditional yet innovative research methodology for textual analysis and interdisciplinary application.

Unit I

- Vada-Paramparā: The method of Shāstrārtha and the concept of Adhikaraṇa
- From doubt to determination: Saṃśaya to Nirṇaya

- Famous Historical Shastrarthas: King Janaka vs. Sage Yajnavalkya , Ashtavakra vs Acharya Bandi Adi Shankaracharya vs. Mandana Mishraetc.

Unit II

- Embarking on Knowledge discovery: *Anubandha-catuṣṭaya* (adhikārī, viṣaya, sambandha, prayojana)
- Kathā (nature and types of Kathā): Vāda, Jalpa, Vitaṇḍā

Unit III

- Organization of knowledge: *Sūtra, Bhāṣya, Vārttika, Vṛtti, Ṭīkā, Ṭippaṇī,* And *Saṅgraha*
- Analysing "tatparya" of knowledge through śravaṇa–vidhi: *Upakrama, Upasaṃhāra, Abhyāsa, Apūrvata, Phala, Arthavāda, Upapatti*
- Analysing "tatparya" of knowledge through six-fold process (*ṣaḍvidha tattparya-nirṇayaka liṅga*): *Śruti, Liṅga, Vākya, Prakaraṇa, Sthāna, Saṃākhyā*

Unit IV

- Tantrayukti: "Research methodology" in context of Natural Sciences, Ayurveda, Jurisprudence, Social Science, etc.
- Naiyyayika -Prakriya
- Understanding of Vedas through Vedangas and Patha-Paddhati

Recommended Readings

1 Vada in Theory and Practice, Radhavallabh Tripathi, IIAS, Shimla. DK Print World, New Delhi, 2016 2. A Modern Introduction to Indian Logic, SS Barlingay, National Publishing House, 1965

2 A Modern Introduction to Indian Logic, SS Barlingay, National Publishing House, 1965

3 Tantra Prakashika, Dr. Bishnupriya Mohanty, Chaukhambha Prakashak, 2023

Recommended Readings

1. Barlingay, SS, A Modern Introduction to Indian Logic
2. Tripathi, Datta Kamlesh, The Structure of the Sastra and the Traditional Exegesis: An overview of the Indian Exegesis
3. Vidyabhusana, S.C., A History of Indian Logic, Motilal Banarsi Das, 2006
4. Tripathi, Radhavallabh, Vada in Theory and Practice, D.K-Printworld ltd, New Delhi, 2006.

Learning Outcomes

- After the completion of the course the students will—
- Understand Sastrartha and adhikarr;ia in Vada-Parampara tradition

- Navigate from Sansaya to Nirr;iaya in darsanaic discourse
- Learn types of katha and their roles in knowledge exchange
- Grasp Anubandha-chatu~taya's

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

SEMESTER: IV 261/HS/CC402

CORE COURSES, PAPER - 2

M. A HINDU STUDIES

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
CC -2	Applicability of Western Methods for Understanding Indian Texts...	261/HS/CC402	3	1	0	3	1	0	4	30	70	0	0	100

Course Description:

This course introduces students to the critical engagement between Western methodologies and Indian textual traditions. It seeks to explore how Western philosophical, philological, literary, and hermeneutical approaches have been applied to the study of Indian texts, and critically examines their relevance, effectiveness, and limitations.

This paper critically evaluates Western perspectives on Bharat, examining constraints imposed by Western intellectual frameworks. It explores issues of representation, historical interpretation, and stereotyping. The study also assesses concepts of neutral inquiry, aiming to uncover and challenge biases in Western academic discourse about Bharat.

Course Objectives:

- To familiarize students with key Western methodological approaches in textual interpretation.
- To acquaint the students with the influence of Hindu Shastras on Western philosophical systems.
- To examine the influence of these approaches on the study of Indian scriptures, epics, and philosophical texts.
- To develop interdisciplinary and comparative skills in the interpretation of texts.
- To build awareness about methodological appropriateness and cultural context

Unit 1:

- Traditional Western restrictions on limits of free inquiry
- Western descriptions of Bharat and traditional literary theories (Greek thinkers, Historical, Biographical etc.)

- Overview of Indian traditional methods (anvaya-vyatireka, Shastra, Agam-Nigam, etc.)

Unit 2:

1. 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 advance Leftist thought in Europe
   - Gramsci and "hegemony"
2. Structuralism
   - Ferdinand de Saussure, influence of Sanskrit linguistics, and consequential differences
     (words have no inherent meanings)
   - Emphasis on objectivity, scientific approach
3. Need for comparative methodological reflection in modern academia

Unit 3:

1. Post-structuralism
   - Derrida and influence of Upanishadic relativism
   - Deconstruction – loss of reference and endless deferral of meaning, reviewer at liberty to craft meanings
   - Derrida, Foucault, and the critique of author/text
2. Postcolonialism and Indian Texts
   - Edward Said, Gayatri Spivak – Postcolonial engagement with Indian knowledge
   - Subaltern studies, the Bhartiya Stree Vimarsh and resistance to Western models
   - Decolonial literature

Unit 4:

- Orientalism-theorizing Bharat in the Western experience
- Descriptions of Bharat through lenses of post-modernism and deconstruction Orientalism
- Can Indian texts be studied from within their own categories (e.g., Dharma, Kama, moksha, artha)?
- Methodological decolonization: limits and possibilities

Suggested Readings

- Adams, Hazard. Critical Theory Since Plato
- Colonial Discourse and Post-Colonial Theory: A Reader, Williams, Patrick and Laura Chrisman, Columbia Press, NY
- Compamtive Indian Literature, K. M. George, Kerala Sahitya Akademi, 1984

- Decolonizing the Hindu Mind, Dr. Koenraad Elst, Rupa & Co., 2005
- Devy, G. N. Indian Literary Criticism: Theory and Interpretation
- Devy, G.N. A.lier Amnesia: Tradition and Change in Indian Literary Criticism
- Dictionary a/Literary Terms and literary Theory, Penguin
- Elst, Koenraad. Hindu Dharma and the Culture War
- Essays in Indian History: towards a Marxist Perception, Irfan Habib
- Gender and Politics of History, Joan Scott, Oxford University Press, 1989.
- Indra's Net: Defending Hinduism's Philosophical Unity, Raj iv Malhotra, Harper Collins, 2016
- Invading the Sacred: An Analysis of Hinduism Studies in America, edited by Krishnan Ramaswamy, Antonio de Nicolas, and Aditi Banerjee, Rupa & Co., 2007
- Kapoor, Kap ii Dimensions of Panini Grammar
- Kapoor, Kapil. language, linguistics and literature: The Indian Perspective
- Kapoor, Kapil. literary Theory: Indian Contextual Framework
- Marxism and the Methodology of History, Gregor McLennan
- Marxist Historiography: A Global Perspective, Editors – Wang and Iggers
- Marxist History Writing for the 21st Century, Edit. Chris Wickham
- Postmodernism or the Cultural Logic of Late Capitalism; Fredric Johnson
- Reflections on the Marxist Theory of History, Paul Blackledge
- The Battle.for Sanskrit: Is Sanskrit Political or Sacred? Oppositions, Outsiders versus Insiders, Rajiv Malhotra, Harper Collins, 2016
- The Creation of Patriarchy, Lerner Gerda, Oxford University Press, 1986.
- Western Foundations of the Caste System, Martin Farek, Dunkin Jalki, Sufiya Pathan, and Prakash Shah, Palgrave Macmillan, 2020
- White Mythologies, History and the West, Rubert Young, Routledge, 1990.

Learning Outcomes

- Articulate key Western methodologies and assess their applicability to Indian texts.
- Develop a nuanced understanding of cross-cultural interpretation.
- Evaluate the benefits and drawbacks of applying modern theories to traditional texts.
- Apply multiple frameworks (Indian and Western) to a selected Indian text critically and contextually.
- Contribute to constructive and sensitive scholarship in Indian studies.

Instructions for External Examiner: There will be a total of five questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining four questions will be asked from different units of the syllabus, and each question will carry 14 marks. Internal choices will be available for each question. It will be compulsory for the students to answer all five questions.

TOTAL MARKS: 70 (TE)	**TIME: 3hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	14 Marks
Question Number 3	14 Marks
Question Number 4	14 Marks
Question Number 5	14 Marks

SEMESTER: IV

261/HS/DS404

DSE-4
M. A HINDU STUDIES

Course Code	Course Title	Course ID	L	T	P	L	T	P	Credits	MARKS				
			(Hrs)			Credits				TI	TE	PI	PE	Total
DSE 4	Tantrāgama-vimarśa (New Paper)	261/HS/DS404	2	1	0	2	1	0	3	25	50	0	0	75

Course Description

This course introduces students to the philosophical, ritualistic, linguistic, and cultural dimensions of the Tantrāgama tradition within Indian knowledge systems. It examines the origin, development, classifications, and principal doctrines of Tantra and Āgama literature with special reference to Śaiva, Śākta, and Vaiṣṇava traditions. The course also explores major concepts such as mantra, yantra, mudrā, dīkṣā, cakra, kuṇḍalinī, and the role of guru-paramparā in Tantric practice.

Through textual study and critical discussion, students will engage with important Tantric scriptures and interpretative traditions, particularly from Kashmir Shaivism and allied philosophical schools. The paper further aims to develop analytical understanding of Tantric hermeneutics, symbolism, ritual methodology, and their relevance in contemporary intellectual discourse.

The course encourages interdisciplinary reflection on Tantra in relation to philosophy, aesthetics, spirituality, psychology, language, and cultural studies, enabling learners to critically evaluate both traditional perspectives and modern interpretations of Tantrāgama traditions.

Course Objectives

After completing this unit, students will be able to:

1. Understand the historical development and conceptual foundations of Tantrāgama traditions in India.
2. Examine the philosophical principles of Śaiva, Śākta, and Vaiṣṇava Tantric traditions with special reference to Śakti, consciousness, and liberation.
3. Analyze the significance of mantra, yantra, chakra, mudrā, and Kuṇḍalinī in Tantric theory and practice.
4. Evaluate the contribution of Tantrāgama traditions to temple worship, ritual systems, iconography, yoga, and Indian cultural practices.
5. Develop a critical and scholarly understanding of Tantra by distinguishing its authentic philosophical dimensions from modern misconceptions and distortions.

Unit-1 Introduction to Tantra and Āgama

- Meaning and definitions of Tantra and Āgama
- Historical evolution of Tantric traditions
- Tantra as philosophy, ritual, and spiritual discipline
- Mantra, Yantra, Mudrā , Nyāsa, Dīkṣā

Unit-2 Śaiva Āgamas : Kashmir Śaivism

Unit-3 Śākta Tantras

Unit-4 Vaiṣṇava Pañcarātra and Vaikhānasa traditions

Suggested Readings

1. मिश्र, जगदीशचन्द्र. (2015). *तंत्र और भारतीय संस्कृति.* उत्तर प्रदेश हिन्दी संस्थान।
2. शर्मा, राममूर्ति. (2012). *कश्मीर शैव दर्शन.* राजस्थान हिन्दी ग्रन्थ अकादमी।
3. त्रिपाठी, रामशंकर. (2016). *भारतीय तंत्र साधना और दर्शन.* चौखम्बा सुरभारती प्रकाशन।
4. पाण्डेय, गोविन्दचन्द्र. (2010). *भारतीय साधना की धारा.* लोकभारती प्रकाशन।
5. द्विवेदी, हजारीप्रसाद. (2017). *नाथ सम्प्रदाय.* राजकमल प्रकाशन।
6. शास्त्री, गोपीनाथ कविराज. (2014). *तांत्रिक वाङ्मय में शाक्त दृष्टि.* सम्पूर्णानन्द संस्कृत विश्वविद्यालय।
7. कविराज, गोपीनाथ. (2011). *भारतीय संस्कृति और साधना.* बिहार राष्ट्रभाषा परिषद्।
8. वशिष्ठ, चन्द्रभानु. (2018). *तंत्र दर्शन: सिद्धान्त और साधना.* चौखम्बा ओरिएण्टालिया।
9. सिंह, केशवदेव. (2019). *शैव दर्शन और कश्मीर शैवमत.* चौखम्बा सुरभारती प्रकाशन।
10. Avalon, A. (Trans.). (1916/1977). *Kularnava Tantra.* Motilal Banarsidass.
11. Singh, J. (Trans.). (1979). *Vijnana Bhairava: The Practice of Centring Awareness.* Motilal Banarsidass.
12. Singh, J. (Trans.). (1979). *Shiva Sutras: The Yoga of Supreme Identity.* Motilal Banarsidass.
13. Sankaranarayanan, S. (Trans.). (2006). *Saundarya Lahari of Sri Sankaracharya.* Samata Books.
14. Bharati, A. (1975). *The tantric tradition.* Rider & Company
15. Eliade, M. (2009). *Yoga: Immortality and freedom* (W. R. Trask, Trans.). Princeton University Press. (Original work published 1958)
16. Sanderson, A. (1988). Śaivism and the tantric traditions. In S. Sutherland, L. Houlden, P. Clarke, & F. Hardy (Eds.), *The world's religions* (pp. 660–704). Routledge.

17. Singh, J. (2003). *Kashmir Shaivism: The central philosophy of tantrism.* Sri Satguru Publications.
18. Lakshmanjoo, S. (2007). *Kashmir Shaivism: The secret supreme.* Universal Shaiva Fellowship.

Instructions for the External Examiner:

There will be a total of 4 questions in this question paper. The first question will be compulsory, carrying 14 marks, and will be based on the entire syllabus. This question may be objective or subjective in nature. The remaining 3 questions will be asked from different units of the syllabus, and each question will carry 12 marks. Internal choices will be available for each question. It will be compulsory for the students to answer a total of four questions.

TOTAL MARKS: 50 (TE)	**TIME: 2hr**
Question Number	**Marks**
Question Number 1(compulsory)	14 Marks
Question Number 2	12 Marks
Question Number 3	12 Marks
Question Number 4	12 Marks

Seminar Course

The Seminar course is basically an interdisciplinary course designed for students to enrich their presentation and writing skills. Critical engagement with faculty, peers will help them to chart out topics for their research, and dissertation. One of the aims of this course is to aware them about the methodology of their select topics. It will help them in participating International, National Seminars, Conferences and Debates.