

MA PROGRAM IN HINDU STUDIES

Purpose

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

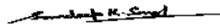
Programme Specific Outcome

A student with a MA degree in Hindu Studies shall:

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



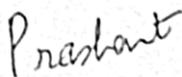
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Dean



Dr. Manas Upadhaya



Dr. Prashant



Dr. Anshu Singh



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4. Develop a very good understanding of Hindu *practices* (related to the individual, family, society, and the state), and how these practices (past, as well as present) are manifestations of core Hindu foundational principles.
5. Shall acquire some expertise through **electives** in one or more of following areas of knowledge: history, economics, law, society, culture, politics, education, arts, ethics, literature, military, comparative religion, linguistics, and natural sciences. Such an understanding will help the student contextualize her understanding of “Hindu” in the present.

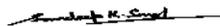
Qualifications

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

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



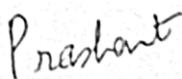
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Department of Lifelong Learning & Extension

M.A. Hindu Studies

Course Structure

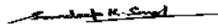
The schedule of papers prescribed for various semesters and marks shall be as follows:

Distribution of Papers and Marks						
SEMESTER-1						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
S030701T	Languages I: Sanskrit Parichay (Compulsory)	CC	75	25	100	5
S030702T	Methods I: Pramana Siddhant (Compulsory)	CC	75	25	100	5
S030703T	Methods II: Vaad-parampara, and Organization, Development. And Transmission of Knowledge (Compulsory)	CC	75	25	100	5
S030704T	Principles I: Tattva vimarsha (Compulsory)	CC	75	25	100	5
Total Marks			300	100	400	20

SEMESTER-2						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
S030801T	Methods III: Western Methods for Understanding Discourses (Compulsory)	CC	75	25	100	5
S030802T	Principle II: Dharma-Karma Vimarsha (Compulsory)	CC	75	25	100	5
** Electives (Students have to choose any two papers from electives)						
S030803T	Anvikshiki (Research Methods)	EC	75	25	100	5
S030804T	Basic English	EC	75	25	100	5



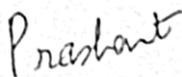
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S030805T	The Bhagavadgītā and understanding of the 'Self'	EC	75	25	100	5
**	Minor Elective from Other Faculty / Department	ME	75	25	100	4
S030806R	Dissertation	NTCC	--	-	100	8
Total Marks			375	125	600	32

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

Paper Code	Title of Paper
* S030702T	Methods I: Pramana Siddhant (Compulsory)
* S030802T	Principles II: Dharma-Karma Vimarsha (Compulsory)

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

SEMESTER-3						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
S030901T	Principles III: Punarjanma-Bandhan-Moksha Vimarsh (Compulsory)	CC	75	25	100	5
S030902T	Practices I: Ramayan (Compulsory)	CC	75	25	100	5
S030903T	Indian Classical Literature	CC	75	25	100	5
**Electives (Students have to choose any one paper from electives)						
** S030904T	Disciplines I (elective)	EC	75	25	100	5
** S030905T	Disciplines II (elective)	EC				
Total Marks			300	100	400	20



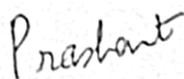
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SEMESTER-4						
Course Code	Course Title	Category	End Sem. Exam	CIA	Total	Credits
S030101T	Practices II: Mahabharat (Compulsory)	CC	75	25	100	5
S030102T	Practices III: Dharma, Darshan and Sanskriti	CC	75	25	100	5
Electives (Students have to choose any two papers from electives)						
S030103T	Ancient Indian Science and Technology	EC	75	25	200	5
S030104T	Data Analytics for Hindu Studies	EC	75	25		5
S030105T	Ethics in Hindu Philosophy	EC	75	25		5
S030106R	Field visit and Term Paper	NTCC	-----	---	100	8
Total Marks			375	125	500	28

Total credit of the programme – 100

Total marks – 1900

CC – Core Course

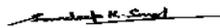
EC – Elective Course

ME – Minor Elective

NTCC – Non-Teaching Credit Course



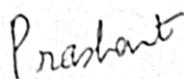
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Semester – I



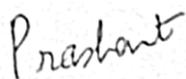
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LEVEL : Semester-1
PAPER CODE : MAHS- 101
COURSE NAME – LANGUAGE I: SANSKRIT PARICHAY
MARKS : 75

Course Outcome: -

- Student can understand and appreciate simple passages and poetry in Sanskrit
- Student will get the ability to express his/her thoughts in simple Sanskrit
- Student will appreciate the contribution of great Sanskrit poets

UNIT-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 वचनदृष्ट्या व वर्गीकरणम् ।

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

- 2.2 सर्वनाम– अरमद्, युष्मद्, तद्, एतद्, यद्, भवत्, किम्, इदम्, अदस्, सर्व (त्रिषु लिङ्गेषु) ।
- 2.3 शब्दरूपम् (हलन्तम्/व्यञ्जनान्ताः)

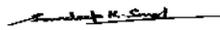
शब्दाः (हलन्ताः/व्यञ्जनान्ताः)	
पुल्लिङ्ग	भिषज् (भिषक), महत् सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत् मरुत् आत्मन्, ब्रह्मन्, विद्वस् ।
स्त्रीलिङ्गम्	वाच् सरित्, दिश्, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री ।
नपुंसकलिङ्गम्	जगत्, नामन् कर्मन्, चक्षुष्, मनस्, हविष्, ब्रह्मन्, धनुष्, पयस्, दधि ।
एतत्सदृशानाम् अन्योषाञ्च रूपाणाम् अभ्यासः ।	

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

3. **धातुरूपम्** (क्रियारूपम्)–



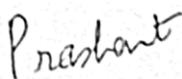
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3.1 धातूनां गणपरिचय, आत्मनेपदम्, परस्मैपदम् ।

3.2 लकारदृशा— लटलकारः (वर्तमानकालः), लृटलकारः (भविष्यत्कालः), लङ्लकार (भूतकालः), लोटलकारः(आज्ञार्थकः),विधिलिङ्लकारः (सभ्यावनायाम्) ।

पुरुषदृशा— प्रथमपुरुषः मध्यमपुरुषः, उत्तमपुरुषः ।

वचनदृशा— एकवचनम्, द्विवचनम्, बहुवचनम् ।

3.3 धातवः— पंचलकारेषु धातुरूपाणि—

परस्मैपदिनः— पठ्, लिख्, चल्, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, ज्ञा, घ्रा, नी, दृश, धृ, पत्, पा (पिब), स्मृ, क्रुध, शक् पृच्छ, इष, (इच्छ), दा, जीव्, त्यज्, धाव्, पच्, रक्ष्, सू, रुद्, 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 ।

UNIT-2

1. सन्धिः— स्वरसन्धिः— यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभाद ।

व्यञ्जनसन्धिः— परसवर्णः, अनुनासिकः, श्चुत्वम्, ष्टुत्वम्, जश्त्वम्, चर्त्वम्, णत्व—षत्वविधिः ।

विसर्गसन्धिः— विसर्गलोपः, विसर्गस्थाने ओ, र्, स्, श्, ष् ।

अनुस्वारः, 'र्' लोपः, 'त्', स्थाने 'ल्' अनुनासिकम् ।

2. समासः— केवलः, अव्ययीभावः, तत्पुरुषः, 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, सगम्.....योगे तृतीया ।
- नमः, रुच, दा, स्पृहा, अलम्, (सामर्थ्यार्थे)..... चतुर्थी ।
- विनाः 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) कृतप्रत्ययः — क्त, क्तवतु क्त्वा, ल्यप्, तुमुन्, शत्, शानच्, ण्यत्, क्तिन्, ल्युट्, तव्यत्,

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अनीयर्, ण्वुल्, तृच्, घञ् ।

(ख) तद्धितप्रत्ययः— मत्तुप्, वत्तुप्, इन्, ठक्,(इक्), घञ्, त्व, तल्, अण्, ष्यञ् ।

(ग) स्त्रीप्रत्ययः— डीप्, डीष्, टाप् ।

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

(समुच्चयवाचि)— च, अपि, एव ।

(अवस्थावाचि) — आम्, किन्, 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 ।

UNIT-3

1. संस्कृत शब्दावलियों का पाश्चात्य अवधारणाओं से विरोधाभास (ईश्वर / God, आत्मा / Soul, समुदाय, धर्म / Religion, पति—पत्नी / Husband-wife इत्यादि)

UNIT-4

उपसर्गः— आ, उत्, अनु, वि, प्र, परि, अब, उप, सम्, अप ।

विशेष्य— विशेषणसम्बन्धः ।

संख्या— सङ्ख्यावाचि— शब्दरूपाणि एकः, द्वौ, त्रयः चत्वारः (त्रिषु लिङ्गेषु)

UNIT-5, आन्तरिकमूल्याङ्कन—

संस्तुत पाठ्यसामग्री—

1. रचानानुवादकौमुदी, 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 डी0के0 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

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LEVEL : Semester-1
PAPER CODE : MAHS - 102
COURSE NAME – METHODS I: PRAMANA SIDDHANT
MARKS : 75

Course Outcome: -

- Students will be empowered to apply Hindu Pramana siddhanta while understanding contemporary world view.
- Students will be enabled to understand the strengths of Hindu Pramana Siddhanta vis-à-vis Greek Logic.

Unit 1

1. The origin and development of *pramana* Siddhant
2. What is a valid “definition”?
 - a. No overlap
 - b. Uncommonness
3. Indian model of analysis of text: Knower, knowable object, process of knowing, and knowledge, and establishing validity of knowledge (*pramanya-vaad*)

[Six ways of knowing – Dutta, Basic ways of knowing – G. Bhatt (mimamsa oriented), the methods of knowledge – Sw. Satprakashanda (vedanta oriented), The nyaya theory of knowledge – S.C. Chatterjee, History of Indian logic – Vidyabhushan, Tarka Sangraha – Annam-bhatta, Bodas and Athale book (definition)]

Unit 2

4. Nature, definition, method, and limits of different types of *pramanas*: Pratyaksha, Anumana, Upaman

Unit 3

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



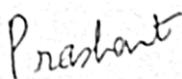
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b. Anuplabdhi and Arthappati

Unit 4

6. Mapping different pramanas into the world of natural sciences and law

Pratyaksha – experimental data

Anumana – inference (if $a = b$, and $b = c$, the $c = a$, commonly used in mathematics, and natural sciences)

Upamana = comparison and analogies (e.g mathematical models/analogies/equations)

Arthaapatti = circumstantial evidence (used heavily in law)

Shabda – testimonies from reliably honest sources

Anupalabdhi – non-perception

7. Applications of *pramana* theory

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

b. In methaphysics

8. Complimentarity and pramanas, and the need of vimarsha

9. Application to a contemporary text

Unit-5 आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

1. न्यायभाष्यम्- प्रसन्नपाद टीका सहित, सभ्या, द्वारिकादास शास्त्री-सुधी प्रकाशन-वाराणसी।
2. सच्चिदानन्द मिश्र, न्यायदर्शन में अनुमान भारतीय विद्या प्रकाशन, वाराणसी 2005।
3. फणिभूषण तर्कवागीश, न्यायदर्शन भारतीय दर्शन अनुसंधान परिषद्, नई दिल्ली, सम्पादक अम्बिकादत्त शर्मा एवं सच्चिदानन्द मिश्र, 2015।
4. S.S. Barlingary, A Modern Introduction to Indian Logic, National publish House, 1965
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6. Nandita Bandyopadhyay, The Concept of Logical Fallacies, Sanskrit Pustak Bhandar, 1977
7. Ratna Dutta Sharma, Philosophical Discours, Allied Publishers Pvt. Ltd, 2000.
8. Keshava Mishra, Tarkabhasa ed. By Gangadhar kar, Part-1, Jadavpur University, Kolkata, 2008.
9. D.M. Datta: The Six Ways of Knowing, University of Calcutta, Calcutta, 1998.

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

Couse Outcome: -

- The student will be enabled to sustain himself/herself in an atmosphere for argumentation.
- The student will appreciate the process of knowledge-generation and knowledge-sustenance.

Unit 1

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

Unit 2

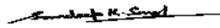
3. Organization of knowledge
 - a. *Sutra* (concise statement of a theoretical principle), *bhashya* (description of theory), *vartik* (critique of state and unstated positions)
 - b. *Vritti* (short description of theory), *teeka* (detailed description in easier style with elucidations), and *tippani* (explanations related to specific points, terms, phrases, very much like footnotes)
4. *Padaik-vakya, evam vakyaik vakyata*
5. Rules for analysing “*tatparya*” of knowledge – Six-fold process (shad-vidhi *tatparya* *nirnayak ling*)
6. Methods for determining the meaning (*shruti, ling, vakya, prakaran, sthaan, samkhya*)

Unit 3

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



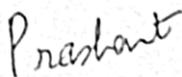
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a. Application to a contemporary problem

8. *Nyayika prakriya (sanshay to nirnay)*

Unit 4

9. Tools to preserve the sounds and meanings of *vedas*

a. Vedangas

b. Paath-paddhati

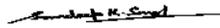
Unit 5- आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

1. संवादोपनिषद् राधावल्लभ त्रिपाठी, प्रकाशक- भारत अध्ययन केन्द्र, मालवीय हेरिटेज काम्प्लेक्स, काशी हिन्दू विश्वविद्यालय, वाराणसी-221005,2018
2. सच्चिदानन्द मिश्र, अर्थ सामीप्यः अर्थ निर्धारण का महत्वपूर्ण घटक, दर्शन के आयाम, ब्रह्ममोह-1 न्यू भारती बुक कार्पोरेशनए 2011
3. Radhavallabh Tripathi, vada in Theory and practice: studies in debates, dialogues and discussion in India intellectual discourses, IIAS, Shimla and Dk Print world New Delhi-2016.
4. K.N. Chattarji world and its Meaning- A New Perspective, Varanasi-1980
5. P.K. Mazumdar, The Philosophy of Language: An Indian Approach, Calcutta,1976
6. S.S. Barlinary: 'Problem of Formalisation in Somvada Sastra; JICPR, 1996.
7. तन्त्रमुक्ति- चौखम्बा प्रकाशन।



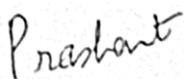
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LEVEL : Semester-1
PAPER CODE : MAHS - 104
COURSE NAME - PRINCIPLES I : TATTVA VIMARSH
MARKS : 75

Course Outcome :-

- Students will be enabled to undertake and deep study of Hindu principles
- Students will understand and appreciate diverse principles of Hindu dharma within a strict academic perspective.
- Students will be tolerant to diverse and conflicting principles and will learn to co-exist with them

Unit 1

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

Unit 2

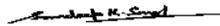
5. Parallel sovereignty principles (Defining self)
 - a. Self-definitions: Atharva-shirsha/Vaak Sukta & Krishna (Indro-mayabhi prurup iyate)
 - b. Ardha-naareeshwara from Kashmir-Shaiv darshan, Brihadaranyaka Upanishad (1.4.3)
6. Shakti and Prakriti principles and relationship with stree and devis
7.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

Unit 3

9. The principle of Oneness in Vaidik traditions as the basis of *sweekaryata* of opposites
 - a. Pinciple of interconnectedness in Jain, Bauddha, Sikh, Nyaya & Vaisheshik traditions



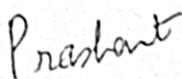
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10. Infinite knowledge and emergence of humility: (Naasdiya Sukta, Buddhist-Sikh-Jain texts)
11. Influence on vocabulary: Multiple terms for same entity (e.g. Vishnu, Buddha, sun & love)
12. Linkages between interconnectedness, oneness, interdependence,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

Unit 4

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

Unit 5- आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

1. पुरुषसूक्त, ऋग्वेद 10 मण्डल, 90वाँ सूक्त श्रीपाद दामोदर सातवलेकर पारडी।
2. नासदीयसूक्त, ऋग्वेद 10 मण्डल, 129वाँ सूक्त, श्रीपाद दामोदर सातवलेकर, पारडी।
3. वक्सूक्त ऋग्वेद 10 मण्डल, 129वाँ सूक्त, श्रीपाद दामोदर सातवलेकर, पारडी।
4. सौन्दर्यलहरी, पिताम्बरा पीठ, दतिया, मध्यप्रदेश।
5. बृहदारण्यक उपनिषद्, गीताप्रेम, गोरखपुर, संस्करण, 1915
6. भारतीय विद्यासार (भाग 1 एवं 2) भारतीय विद्या भवन, सं-शशिबाला, ओम विकास, अशोक प्रधान, नई दिल्ली, 2018।
7. प्राचीन भारतीय आचार्य, सम्पादिका- शशिप्रभा कुमार, रेवा प्रकाशन, नई दिल्ली, 2016।
8. **The Concept of Atman in the Principal Upanisads: In the Perspective of the Samhitas, the Brahma nas, the Aranyakas and India Philosophical System, Baldev Raj Sharma, Dinesh Publication, Jalandhar -144008, 1972.**
9. **Classical Indian Metaphysics, Stephen H. Phillips, Delhi: Motilal Banarasidass, 1997.**
10. **Facets of Indian Thought. Betty Heimann, George Allen & Unwin Ltd, London, 1964.**



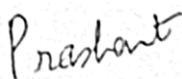
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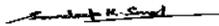


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Semester – II



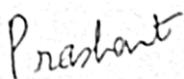
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LEVEL : Semester-2
PAPER CODE : MAHS - 201
COURSE NAME–METHODS III: WESTERN METHODS FOR UNDERSTANDING DISCOURSES

MARKS : 75

Course Outcome : -

- The student will develop a comparative approach while engaging himself/herself in understanding Oriental and Occidental theories
- The student will be enabled to apply Western theories for Hindu discourses and also apply Hindu theories for Western discourses

Unit 1

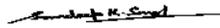
1. Traditional Western restrictions on limits of free inquiry:
2. Traditional methods (Historical, biographical, etc.)
3. Formalism and New Criticism: Importance of form and literariness but not of author
{Reading materials: Passages from Greek literature,

Unit 2

4. Marxism and Critical Theory
 - a. Role of class and economics as analytical devices
 - b. Critical Theory - A theory with a purpose: A review of its history and the intention of advancing Leftist thought in Europe
 - c. Gramsci/Hegel and “hegemony”
5. Psycho-analytical approaches: Freudian, and Jungian
6. Structuralism
 - a. Saussure, influence of Sanskrit linguistics, and consequential differences (words have no inherent meanings)
 - b. Emphasis on objectivity, scientific approach
7. Post-structuralism
 - a. Derrida and influence of Upanishadic relativism



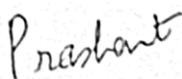
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- b. Deconstruction – loss of reference and endless deferral of meaning, reviewer at liberty to craft meanings
- c. Decolonial literature

Unit 3

8. New Historicism

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

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

Unit 4

10. Cartesian approaches in areas of cognition and science

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

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

Unit 5- आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

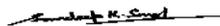
1. Colonial Discourse and Post Colonial Theory: A Reader, Williams, Patrick and Laura Chrisman, Columbia Press, NY, 1993
2. History and Historians in the 19th Century, GP Gooch, Forgotten Books, London, 2018
3. Marxism and the Methodologies of History, Gregor McLennan, Verso Books, London, 1981.
4. Postmodern Theory: Steven Best & Douglas Kallener, Guilford Publication, NY, 1992.
5. Orientalism and Modernism: The legacy of China Pound and Williams, Zhaoming Qian, Duke University Press, NC, 1993.
6. Critical Theory to Structuralism; Philosophy, Politics and the Human Sciences, David Ingram, Routledge, London, UK, 2014
7. Philosophy: Structuralism for Unity, Vision of Truth for Justice and Success, Ronnie Lee, Outskirts Press, USA, 2011.

LEVEL

: Semester-2



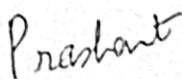
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PAPER CODE : MAHS - 202
COURSE NAME - PRINCIPLES II: DHARMA - KARMA VIMARSHA
MARKS : 75

Course Outcome: -

- The student will understand the subtle nuances of the term's "dharma" and "karma".
- The student will understand and appreciate Hindu societal values
- The student will different stages of the life and how these stages are interlinked with dharma and karma

Unit 1

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

Unit 2

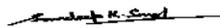
3. Primacy of dharma over belief and worship practices
 - a. Definitions of who is a true vaishnav (Vaishnav jan to), a true Shaiva, a true Sikh (de Shiva bar mohe aiso), a true Bauddha (the eight-fold path)
 - b. Evolving nature of dharma based on a series of realizations: dharma not a frozen entity
4. Explanations of terms of *dharma*, religion, *panth*, *mazhab*, and *sampradaya*

Unit 3

5. Karma: Survey of definitions
 - a. Karma, vikarma, and akarma (Bhagvadgita)
 - b. Six categories: Kaamyas, nitya, nishiddh, naimittik, prayaschit, and upasana



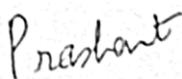
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6. Provision of sakaam karma for an individual
7. Nishkama karma: Brahma or Sarvam as the *real* doer
 - a. Humility and doing for the sake of responsibility alone

Unit 4

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

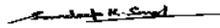
Unit 5- आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

1. धर्मशास्त्र 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. भगवद्गीता, शांकरभाष्य (हिन्दी अनुवाद सहित), गीताप्रेस, गोरखपुर, संवत् 2065।
6. कर्मयोगशास्त्र (**Hindu Philosophy of Ethics**), बाल गंगाधर तिलक, शक् संवत् 2065।
7. **Sonatana 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, Mrinal Miri, D.K. ZPrintwotld, New Delhi, 2005.
9. **Social & Political Implications of Concepts of Justice and Dharma**, Chousalkar Ashok S., Mittal Publicaions, Delhi, 1986
10. **Hindu View of Life**, by Sarvepalli Radhakrishnan, New Delhi: HarperCollins, 2012.



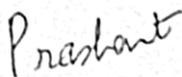
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Electives (Students have to choose any two papers from electives)

LEVEL : Semester-2
PAPER CODE : MAHS - 203
COURSE NAME : *Anvikshiki (Research Methods)*
MARKS : 75

Course Outcome :-

- Student will get the knowledge of various research methods.
- Student will know the Indian method of research.

Unit: 1

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

Unit: 2

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

Unit: 3

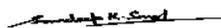
Selection of the Research Topic: Basic Considerations in Selection of Topic, Factor Affecting Topic Selection, Methods of narrowing a Topic into a Research Question, Research ethics in Indian tradition

Unit: 4

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



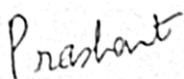
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LEVEL : Semester-2
PAPER CODE : MAHS - 204
COURSE NAME : BASIC ENGLISH
MARKS : 75

Unit: 1

Vocabulary development- Root Words, Affixes, Synonyms, Antonyms, One Word Substitution

Grammar: Fluency and Expression

Unit: 2

Tenses, Voices, Tag Questions

Unit: 3

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

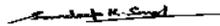
Unit: 4

Writing Skills (CV Writing, Email Writing, cover Letter, Application Writing

GD based on current affairs, contemporary issues, sensitive issues, case study based and social issues



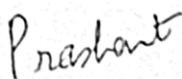
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LEVEL : Semester-2
PAPER CODE : MAHS - 205
COURSE NAME : THE BHAGAVADGĪTĀ AND UNDERSTANDING OF THE 'SELF'
MARKS : 75

Unit – 1

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

Unit – 2

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

Unit – 3

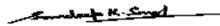
Concept of Self Self as the Subject (Kshetrajna), Nature of Self, Nishkama Karma Yoga, Swadharma and Varnashramadharm, Karma-yoga, Bhakti-yoga and Jnana-yoga

Unit – 4

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



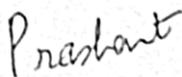
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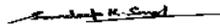
LEVEL : Semester-2
PAPER CODE : MAHS - 206
COURSE NAME : DISSERTATION
MARKS : 75

Course Objective:

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



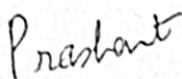
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Semester – III



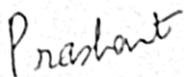
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LEVEL : Semester-3
PAPER CODE : MAHS – 301
COURSE NAME PRINCIPLES III: PUNARJANMA-BANDHAN-MOKSHA VIMARSH
MARKS : 75

Course Outcome: -

- The students become conscious about the concepts of Punarjanma, Bandhan and Moksha found in Hindu Systems.
- The students understand and analyze the inter-relation and applicability of various pathways of attainment of true knowledge given by various Hindu philosophical systems.
- The students identify their own pathways to attain the ultimate purpose of their lives as focused by various enlightened masters

Unit 1

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

Unit 2

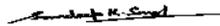
4. The principle of rebirth
 - a. An enabler for practicing of Dharma
 - b. Rising above the fear of destruction
5. Process: Prateetya-samutpaadya siddhant (Bauddha)

Unit 3

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



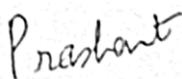
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Unit 4

8. Charting a roadmap for moksha

- a. Different pathways (Yoga): abhyaas, karma, bhakti, gyaan
- b. Bhakti tradition: Contributions

9. Role of acharya

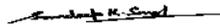
Unit 5- आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

1. हिन्दू धर्म में मोक्ष की अवधारणाएं, शारदा पाठक, भारतीय विद्या संस्थान
2. भारतीय दर्शन की रूपरेखा, हरेन्द्र प्रसाद सिंह MLBD भारतीय दर्शन में मोक्ष की अवधारणा: एक पर्यटकीय अवधारणा- डॉ० महेन्द्र सिंह, कला एवं धर्म शोध संस्थान, वाराणसी।
3. **India Philosophy vol.1, Judunath Sinha, New Central Book Agency, Calcutta, Second revised book, 1987.**
4. **The development and place of Bhakti in Sankara Vedanta, Adya prasad Mishra, Munshiram Manoharlal Delhi, 1967.**



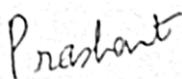
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LEVEL : Semester-3
PAPER CODE : MAHS - 302
COURSE NAME : COURSE NAME – PRACTICS I: RAMAYAN
MARKS : 75

Couse Outcome : -

- The students know the history, tradition, versions and global presence of the Hindu epic Ramayana.
- The students observe and understand the impact of Valmiki Ramayana on Indian literature, arts and culture.
- The students observe, analyse and practice the merits of Ramayana in terms of various Human Values like Human Relationships, Ideal Human Behaviour, Women empowerment, Social responsibilities etc.
- The students understand the Sanskrit text of Valmiki Ramayana and its key features.

Unit 1

1. How many Ramayanas?

- a. Traditional texts where the story has divine origins, and have the same core story as that in Maharshi Valmiki's Ramayan
- b. Reverential texts developed beyond India: Significantly deviate from core story of Valmiki
- c. Texts which deviate substantially from the core story

2. The popularity and relevance of traditional Ramayans.

Unit 2

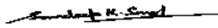
- 3. Ramayana as one of the two sourcebooks (Upjeevyas) for much of Indian literature, and arts (folk, classical, and contemporary arts)**
- 4. Maryada Purushottam Ram**
- 5. Human relationships, and human-nature relationships in Ramayan**

Unit 3

- 6. Stree-vimarsha in Ramayan: Sita, Mandodari, Tara, Anusuya, Kaikeyi, Urmila. Swayamprabha**
- 7. Ram Rajya**



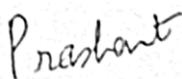
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8. The role of rishi in a society

Unit 4

9. Detailed reading of any one traditional Ramayan text

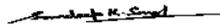
Unit 5- आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

1. श्रीमद्वाल्मीकि रामायण, हिन्दी अनुवाद सहित गीता प्रेस, गोरखपुर, संस्करण 17,2002।
2. श्रीमद्वाल्मीकि रामायण, (भाग 1-4), उत्तर प्रदेश संस्कृत संस्थान, न्यू हैदराबाद, लखनऊ, 1998।
3. रामायण-महाभारत, काल, इतिहास, सिद्धान्त, पोद्दार वासुदेव, 'प्रज्ञाभारती' भारतीय ज्ञानपीठ, नई दिल्ली।
4. संस्कृत वाङ्मय का बृहद्, तृतीय खण्ड (आर्षकाव्य) रामायण, उत्तर प्रदेश संस्कृत संस्थानए न्यू हैदराबाद, लखनऊ।
5. इतिहास पुरुष द कास्मिक पैसेज ऑफ टाइम, पोद्दार वासुदेव, अनुवादक माधरवाव सप्रे।
6. रामकथा in India Abroad-Satyabrat Shastri



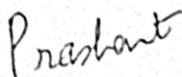
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LEVEL : Semester-3
PAPER CODE : MAHS - 303
COURSE NAME : Indian Classical Literature
MARKS : 75

Unit 1

Basic History of Sanskrit Literature

Unit 2

Introduction to Literature of Kalidas , Shudrak , Banbhat, Dandi

Unit 3

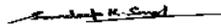
Introduction to Nitishatakam , Panchtantram , Hitopadesh

Unit 4

Craft, Plot and speciality of Sanskrit poetry and drama



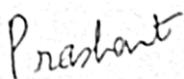
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Electives (Students have to choose any one paper from electives)

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

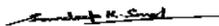
- (i) Sociology
- (ii) Psychology

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

- (i) Computer Science
- (ii) Economics



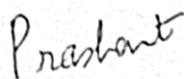
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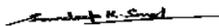


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Semester – IV



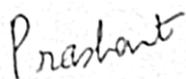
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LEVEL : Semester-4
PAPER CODE : MAHS - 401
COURSE NAME – PRACTICS II : MAHABHARAT
MARKS : 75

COURSE OUTCOME :-

- The students know the history, tradition, versions and global presence of the Hindu epic Mahabharata.
- The students observe and understand the impact of Mahabharat on Indian literature, arts and culture.
- The students observe, analyse and practice the merits of Mahabharat in terms of various Human Values like Human Relationships, Ideal Human Behavior, Women empowerment, Social responsibilities etc.

Unit 1

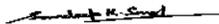
1. The period of Mahabharata: Textual and traditional sources, as well as modern data
 - a. Calendars (samvat) of Yudhisthir, Krishna, and Vikram
2. The core story, and review of other versions (Indians and others)

Unit 2

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



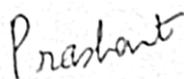
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Unit 3

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

Unit 4

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

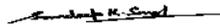
Unit 5- आन्तरिकमूल्याङ्कन-

संस्तुत पाठ्यसामग्री-

1. महाभारत, वेदव्यास, अनुवादक- श्रीपाद शास्त्री सातवलेकर, प्रकाशन-स्वाध्याय मण्डल, पारडी बालसड, 1968 ।
2. संस्कृत वाङ्मय का बृहद् इतिहास, तृतीय खण्ड- आर्षकाव्य (महाभारत), उत्तर प्रदेश संस्कृत संस्थान, प्रथम संस्करण विक्रम संवत् 2057 (2000 ई.)।
3. **Social & Political Implications of Concepts of Justice and Dharma, Chausalkar Ashoks S, Mittal Publications, Delhi, 1986.**
4. **Moral Dilemmas, in the Mahabharata, B.K. Matilal, Indian Institute of Advanture Study, Shimla and Motilal Banarsidas, New Delhi, 1989.**
5. **Ethics and Epics, B.k. Matilal Oxford University Press, Oxford, 2002.**
6. **Ethics of the Mahabharat, Sitansu S. Chakravarti, Munshiram Manoharlal Publishers, Delhi,2006**



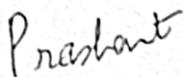
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LEVEL : Semester-4
PAPER CODE : MAHS – 402
COURSE NAME – PRACTICS II : *Dharma, Darshan and Sanskriti*
MARKS : 75

Course Outcome: -

- The student will know the rich heritage of Indian philosophy.
- The student will know the inter-relativity of Various Panth's
- The student will know the Indian logic

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

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

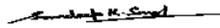
भारतीय दर्शन में आत्मा, परमात्मा—ईश्वर—ब्रह्म, कार्यकारण—सिद्धान्त, प्रमाण—मीमांसा, मोक्ष तथा उसके साधन, कर्मसिद्धान्त एवं पुनर्जन्म

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

Unit IV: नव्यन्यायभाषाप्रदीप **Knowledge of Navyanyaya language and methodology**
Navyanyayabhas apradipa.
नव्यन्यायभाषाप्रदीप (पुस्तक का अध्ययन)



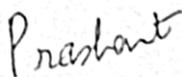
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Electives (Students have to choose any two papers from electives)

LEVEL : Semester-4
PAPER CODE : MAHS - 403
COURSE NAME – PRACTICS II : ANCIENT INDIAN SCIENCE AND TECHNOLOGY
MARKS : 75

Course Outcome: -

- Student will get the exposure of development of Science and Technology in India.
- Student will know the important concepts in mathematics, astronomy, medicine, etc., that originated and developed in India

Unit 1

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

Unit 2

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

Unit 3

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

Unit 4

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



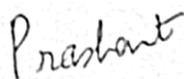
Dr. Patanjali Mishra
HOD & Director



Prof. Sandeep Kumar Singh
Dean



Dr. Manas Upadhaya



Dr. Prashant



Dr. Anshu Singh



Abhishek Kumar Mishra

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

Couse Outcome: -

- Students will be able to use at beginning level of proficiency the tools of statistics and machine learning to ask questions of and explore patterns in data.
- Student will understand what data are, how they are collected, the role of metadata in understanding a given set of data, and how to assess the quality/reliability of data.

UNIT I

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

UNIT II

Data Frames
Rule Generation
Classification
Decision Tree

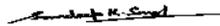
UNIT III

Bayes Classifier
K Nearest Neighbor
Support Vector Machine
Kernel Machines

UNIT IV



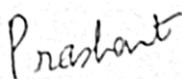
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Dr. Anshu Singh



Abhishek Kumar Mishra

Artificial Neural Networks
Machine Learning
Projects



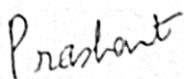
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Abhishek Kumar Mishra

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

Course Outcome: -

- Student will know the value system of Hindu philosophy
- Student will get the difference between the ethics of east and west

Unit I

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

Unit II

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

Unit III

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

Unit IV

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



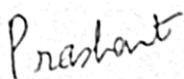
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