

University of Mumbai



No. AAMS_UGS/ICC/2024-25/133

CIRCULAR:-

Attention of all the Principals of the Affiliated Colleges, Directors of the Recognized Institutions and the Head University Departments is invited to this office Circular No. AAMS_UGS/ICC/2023-24/23 dated 08th September, 2023 relating to the NEP UG & PG Syllabus.

They are hereby informed that the recommendations made by the Ad-hoc Board of Studies in Hindu studies at its meeting held on 09th August, 2024 and subsequently passed by the Board of Deans at its meeting held on 03rd September, 2024 vide item No. 8.1 (N) has been accepted by the Hon'ble Vice Chancellor as per the power confirmed upon him under Section 12(7) of the Maharashtra Public Universities Act, 2016 and that in accordance therewith syllabus for **M.A. (Hindu studies) Sem – III & IV** is introduced as per appendix (NEP 2020) with effect from the academic year 2024-25.

(The said circular is available on the University's website www.mu.ac.in).

MUMBAI – 400 032
21st September, 2024


(Dr. Prasad Karande)
REGISTRAR

To,

The Principals of the Affiliated Colleges, Directors of the Recognized Institutions and the Head, University Departments.

BOD 8.1(N)/03/09/2024

Copy forwarded with Compliments for information to:-

- 1) The Chairman, Board of Deans,
- 2) The Dean, Faculty of Interdisciplinary Studies,
- 3) The Chairman, **Ad-hoc Board of Studies in Hindu studies**,
- 4) The Director, Board of Examinations and Evaluation,
- 5) The Director, Department of Students Development,
- 6) The Director, Department of Information & Communication Technology,
- 7) The Director, Centre for Distance and Online Education (CDOE), Vidyanagari.
- 8) The Deputy Registrar, Admissions, Enrolment, Eligibility & Migration Department (AEM).

Copy forwarded for information and necessary action to :-	
1	The Deputy Registrar, (Admissions, Enrolment, Eligibility and Migration Dept)(AEM), dr@eligi.mu.ac.in
2	The Deputy Registrar, Result unit, Vidyanagari drresults@exam.mu.ac.in
3	The Deputy Registrar, Marks and Certificate Unit,. Vidyanagari dr.verification@mu.ac.in
4	The Deputy Registrar, Appointment Unit, Vidyanagari dr.appointment@exam.mu.ac.in
5	The Deputy Registrar, CAP Unit, Vidyanagari cap.exam@mu.ac.in
6	The Deputy Registrar, College Affiliations & Development Department (CAD), deputyregistrar.uni@gmail.com
7	The Deputy Registrar, PRO, Fort, (Publication Section), Pro@mu.ac.in
8	The Deputy Registrar, Executive Authorities Section (EA) eau120@fort.mu.ac.in He is requested to treat this as action taken report on the concerned resolution adopted by the Academic Council referred to the above circular.
9	The Deputy Registrar, Research Administration & Promotion Cell (RAPC), rapc@mu.ac.in
10	The Deputy Registrar, Academic Appointments & Quality Assurance (AAQA) dy.registrar.tau.fort.mu.ac.in ar.tau@fort.mu.ac.in
11	The Deputy Registrar, College Teachers Approval Unit (CTA), concolsection@gmail.com
12	The Deputy Registrars, Finance & Accounts Section, fort draccounts@fort.mu.ac.in
13	The Deputy Registrar, Election Section, Fort drelection@election.mu.ac.in
14	The Assistant Registrar, Administrative Sub-Campus Thane, thanesubcampus@mu.ac.in
15	The Assistant Registrar, School of Engg. & Applied Sciences, Kalyan, ar.seask@mu.ac.in
16	The Assistant Registrar, Ratnagiri Sub-centre, Ratnagiri, ratnagirisubcentre@gmail.com
17	The Director, Centre for Distance and Online Education (CDOE), Vidyanagari, director@idol.mu.ac.in
18	Director, Innovation, Incubation and Linkages, Dr. Sachin Laddha pinkumanno@gmail.com
19	Director, Department of Lifelong Learning and Extension (DLLE), Dlleuniversityofmumbai@gmail.com

Copy for information :-

1	P.A to Hon'ble Vice-Chancellor, vice-chancellor@mu.ac.in
2	P.A to Pro-Vice-Chancellor pvc@fort.mu.ac.in
3	P.A to Registrar, registrar@fort.mu.ac.in
4	P.A to all Deans of all Faculties
5	P.A to Finance & Account Officers, (F & A.O), camu@accounts.mu.ac.in

To,

1	The Chairman, Board of Deans pvc@fort.mu.ac.in
2	Faculty of Humanities, Dean 1. Prof.Anil Singh Dranilsingh129@gmail.com Associate Dean 2. Dr.Suchitra Naik Naiksuchitra27@gmail.com 3.Prof.Manisha Karne mkarne@economics.mu.ac.in
	Faculty of Commerce & Management, Dean 1. Dr.Kavita Laghate kavitalaghate@jbims.mu.ac.in Associate Dean 2. Dr.Ravikant Balkrishna Sangurde Ravikant.s.@somaiya.edu 3. Prin.Kishori Bhagat kishoribhagat@rediffmail.com

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6	The Director, Department of Information & Communication Technology, director.dict@mu.ac.in

BOD – 03/09/2024
12 (7) of M.P.U.A.2016
Item No. – 8.1(N)

As Per NEP 2020

University of Mumbai



Title of the Programme

M.A. (Hindu Studies)

Syllabus for Semesters – Sem III & IV

Ref: GR dated 16th May, 2023 for Credit Structure of PG

(With effect from the academic year 2024-25)

University of Mumbai



(As per NEP 2020)

Sr. No.	Heading	Particulars
1	Title of program O: _____ B	M.A. (Hindu Studies)
2	Scheme of Examination R: _____	NEP 50% Internal 50% External, Semester End Examination Individual Passing in Internal and External Examination
3	Standards of Passing R: _____	40%
4	Credit Structure R. <u>IMP-20B</u>	Attached herewith
5	Semesters	Sem. III
6	Program Academic Level	6.5
7	Pattern	Semester
8	Status	New
9	To be implemented from Academic Year	2024-25

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Preamble

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 civilization. Unfortunately, no Indian university offers such a program. A MA program in Hindu Studies fills this important gap.

What Will the Student Learn?

A student with a MA degree in Hindu Studies shall:

1. Develop a good understanding of foundational principles underlying Hindu civilization, 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 darshans: 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 Bhartiya lenses.
 - b. Methods as developed in the West: The principal methods amongst these are biographical, new-historicism, formalism, psychological (both Freudian and Jungian approaches), feminist, Marxist (and Critical theory) and post-colonial theory.

3. Develop a good understanding of Sanskrit, as it is in Sanskrit that an overwhelmingly large number of Hindu texts, both spiritual as well as secular, have been written. The program will empower the student to have working proficiency in Sanskrit
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.

2) Aims and Objectives

Aims:

1. To learn the key components of Hindu Dharma
2. To understand the significance of Hindu Dharma in this geo-political crisis.
3. To appreciate the contribution of Hindu Dharma to the growth of Bharat as a super-power

Objectives:

1. To empower the students to apprehend, interpret, and analyse key principles of Hindu Dharma
2. To enable them to study Hindu Dharma in the light of its Philosophy and Values
3. To make students aware about the wide range and variety of principles, components and ethical structures of Hindu Dharma

3) Learning Outcomes

1. To understand the various principles of Hindu Dharma.
2. To know about Hindu religiosity and spirituality.
3. To build an ability to understand thoughts expressed in Hindu texts.

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. All students require to clear the entrance test of 100 marks and an interview of 100 marks

Programme Outcomes for MA Degree

PO1. Critical thinking: Understand, analyse and explain the nuances expressed through language and literature. Develop newer ideas on the intellectual, organizational and personal level with different perspectives

PO2. Effective Communication: Speak, read, write and listen clearly in person and through electronic media in English and other languages and make meaning of the world by connecting people, ideas, books, media and technology.

PO3. Social interaction: Elicit views of others, conduct meaningful discussions, mediate disagreements and help reach conclusions in group settings.

PO4. Effective citizenship: Demonstrate empathetic social concern and equity centred national development and the ability to act with an informed awareness of issues and participate in civic life through volunteering.

PO5: Ethics: Recognize different value systems including one's own, understand the moral dimensions of one's decisions and accept responsibility for them

PO6: Environment and sustainability: Understand the issues of environmental contexts and sustainable development

PO7: Self-directed and lifelong learning: Acquire the ability to engage in independent and lifelong learning in the broadest context socio-technological changes.

PO8: Development of emotional quotient: Be empowered to create an emotionally sensitive approach regarding social, cultural, political and environmental issues of the society

Programme Specific Outcomes for MA Degree in Hindu Studies:

PSO1: Understand and appreciate salient features of Hindu dharma

PSO2: Analyze and critically comment on works adhering to the principles of Hindu dharma

PSO3: Understand, analyze and appreciate works on Hindu dharma in Sanskrit

PSO4: Understand Hindu Philosophy and its relevance in the present scenario

Mandatory Courses Semester III

- i) Ramayana Traditions: 4 credits
- ii) Western Theories of Interpretations: 4 credits
- iii) Punarjanma Bandha and Moksh Vimarsh: 4 credits
- iv) Sanskrit Parangata: 2 credits

Baskets of Electives

Sem III –

Course 1: Dasharupaka Vimarsh- 4 credits

Course 2 : Ancient Royal Dynasties in India and South East Asia-4 credits

Mandatory Courses Semester IV

- i) Mahabharata Traditions : 4 credits
- ii) Purana Traditions: 4 credits
- iii) Concept and Evolution of Bhakti : 4 credits

Baskets of Electives: Semester IV

Course I: Hindu Iconography

Course II: Theology of Ancient Communities

4)Any other point (if Any)

4) Credit Structure of the Program (Table as per परिशिष्ट १ with sign of HOD and Dean

R IMP-20B

Post Graduate Programs in University

Parishishta - 1

Exit option: PG Diploma (44 Credits) after Three Year UG Degree									
II	6.5	Sem III	Course 1 Credits 4 Ramayana Traditions	Credits 4 Dasharupaka Vimarsha OR Ancient Royal Dynasties in India and South East Asia			4 On a topic of their choice in consultation with respective guiding teachers	22	PG Degree After 3-YrUG
			Course 2 Credits 4 Western Theories of Interpretation						
			Course 3 Credits 4 Punarjanma, Bandha, Moksha Vimarsha						
			Course 4 Credits 2						

			Sanskrit Parangata						
		Sem IV	Course 1 Credits 4 Mahabharata Traditions Course 2 Credits 4 Purana Traditions Course 3 Credits 4 Concept and Evolution of Bhakti	Credits 4 Hindu Iconography OR Theology of ancient communities			Credits 6 On a topic of their choice in consultation with respective guiding teachers	22	
Cum. Cr. for 1 Yr PG Degree			26	8			10	44	
Cum. Cr. for 2 Yr PG Degree			54	16	4	4	10	88	

Note: * The number of courses can vary for totaling 14 Credits for Major Mandatory Courses in a semester as illustrated.

SEMESTER III

Nomenclature: Ramayana traditions

Preamble: The Ramayana is the epitome of ideal behavior in every Hindu household. The story of Maryada Purushottama Rama touches the heart and sensitivity of every Hindu, may he or she be in any nook and corner of the world. Every regional language has got its version/s of the Ramayana.

Aim:

- i) To introduce the student to the universal applicability of Ramayana
- ii) To acquaint the student to the basis of Hindu Ethos
- iii) To facilitate the student to understand fundamentals values of Hindu dharma

Objectives:

- i) To enable the student to read and understand some portions of the Ramayana
- ii) To understand the salient features familial values
- iii) To introduce the student to various versions of the Ramayana

Course outcome:

- i) The student will be able to read and understand simple passages from the Ramayana
- ii) The student will be empowered to trace and appreciate the roots of Hindu ethos and values
- iii) The student will understand the relevance of the Ramayana in the contemporary framework

Unit 1

A. 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

B. The popularity and relevance of traditional Ramayans.

Unit 2

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

Unit 3

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

Unit 4

- I. Detailed reading of any one traditional Ramayan

Paper pattern:

Unit I: One Essay type question or Two short notes: Marks 15

Unit 2: One Essay type question or Two short notes: Marks 10

Unit 3: One Essay type question or Two short notes: Marks 15

Unit 4: One Essay type question or Two short notes: Marks 10

Internal Marks: Continuous Assessment 50% and examination 50%

(Written assignment, Viva/ Presentation, Classroom Performance, test, projects, seminar papers, quiz, group discussion- at least four)

Bibliography:

- The Ramayana of Valmiki with commentary 'Tilak',
- Kamba Ramayana, PS Sundaram, Penguin Books
- Krittivasi Ramayana Eastern Book Linkers
- The Society of the Ramayana, Ananda Guruge

- Ramavijaya by Sridhara
- Ramacaritramanas by Goswami Tulasidas
- Studies of Valmiki's Ramayana, GS Altekar, BORI, Pune
- Ramakatha in Narrative, Performance and Pictorial Traditions, Aryan Books International, New Delhi
- Ramayana: A Critical Appraisal, RN Sanyal, D.K. Printworld, New Delhi
- Lectures on Ramayana, VS Srinavasa Shastri, Chennai

Nomenclature: Western Methods of Understanding Discourses

Credits: 4

Marks: 50

Preamble: The West has a long and continuous tradition of understanding discourses through dialogue, discussion and debate. These arguments are conducted in a true spirit of theory and logic. While understanding the nuances of knowledge generation and argumentation in the Hindu tradition, it is essential to understand the Western methods of Philosophy and Logic to have a holistic approach.

Aim:

1. To develop a comparative study with oriental and occidental Philosophy
2. To broaden the vision by understanding Western methods of discourse

Objectives:

1. To develop the faculty of critical thinking and comparative approach while understanding Western theories of Logic and Philosophy
2. To apply Western theories of Logic and Philosophy in understanding Ancient Hindu Logic and Philosophy

Course outcomes:

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

Course structure:

Unit 1 Marks: 15 Credits: 1

i) Traditional Western restrictions on limits of free inquiry

- ii) Traditional methods (Historical, biographical, etc.)
- iii) Formalism and New Criticism: Importance of form and literariness but not of author

Unit 2 Marks: 10 Credits: 1

1. Marxism and Critical Theory

- a. Role of class and economics as analytical devices
- b. Critical Theory - A theory with a purpose: A review of its history and the intention of advancing Leftist thought in Europe
- c. Gramsci and “hegemony”

2. Structuralism and Post-Structuralism

- a. Saussure, influence of Sanskrit linguistics, and consequential differences (words have no inherent meanings)
- b. Emphasis on objectivity, scientific approach

3. Post-structuralism

- a. Derrida and influence of Upanishadic relativism
- b. Deconstruction – loss of reference and endless deferral of meaning, reviewer at liberty to craft meanings

Unit 3 Marks: 15 Credits: 1

1. New Historicism

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

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

Unit 4 Marks: 10 Credits: 1

- i. Psychological analysis (Jungian, and Freudian)
- ii. Cartesian approaches in areas of cognition and science
- iii. Going beyond “reductionism”: Role of Indian knowledge system

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

Question Paper Pattern:

1. Essay type question (one out of two) or Short notes (three out of four) Marks 15
2. Essay type question (one out of two) or Short notes (three out of four) Marks 10
3. Essay type question (one out of two) or Short notes (three out of four) Marks 15
4. Essay type question (one out of two) or Short notes (three out of four) Marks 10

Internal Marks: Continuous Assessment 50% and examination 50%
(Written assignment, Viva/ Presentation, Classroom Performance, test, projects, seminar papers, quiz, group discussion- at least four)

Reference Materials

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

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

Nomenclature: **PUNARJANMA-BANDHAN-MOKSHA VIMARSH**

Preamble: The theory of karma and rebirth is the hallmark of Hindu belief and ethos. Philosophical works like the Upanishads, Bhagavadgita and Six Darshanas, Epics and Puranas as well as texts on Dharmashastra adhere to this theory. . Without knowledge of karma and rebirth the core foundation of Hindu thought is incomplete.

Aim:

- a) To study and understand the theory of karma, bonds and the concepts of punarjanma and moksha
- b) To imbibe these principles in living ethically

Objectives:

- a) To be able to interpret and understand Hindu scriptures and texts
- b) To understand the Hindu belief of different types of karmans and the significance of certain rituals associated with them.

Course Outcomes:

- a) Student can understand and appreciate ethics and morality of Hindu Dharma
- b) Student will get the ability to imbibe the theory of karma-bandhana and moksha in his/her day to day life.
- c) Student will be able to appreciate Upanishads and the Bhagavadgita accordingly

Course Structure:

Unit 1

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

Unit 2

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

Unit 3

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

Unit 4

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

Assignment of any text/ personality/movie/ based on the theory of karman and rebirth

Paper pattern:

- 1) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 1)
- 2) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 10 (Unit 2)
- 3) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 3)
- 4) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 10 (Unit 4)

Internal Marks: Continuous Assessment 50% and examination 50%
Written assignment, Viva/ Presentation, Classroom Performance, test, projects, seminar papers, quiz, group discussion- at least four)

Bibliography:

1. History of Dharmashastras- Vol I –V, Mm. P. V. Kane, BORI
2. History of Indian Philosophy- Vol I-V, S. K. Dey and Dasagupta
3. The Doctrine of Karma: Its origin and development in Brahmanical, Jaina and Buddhist traditions, Yuvraj Krishnan, MLBD
4. The Theory of Karma: Revisited, Vibha Chaturvedi, MLBD

Course IV - Sanskrit Parangat - 2 Credits- 50 Marks

Course Outcome:

CO1 : To generate interest amongst students regarding Sanskrit.

CO2 : To enable students to comprehend, appreciate and express in Simple Sanskrit

CO3 : To Enable students to read Sanskrit texts

Module I: Basics of Sanskrit Grammar (Two hours per week)

Unit I: Selected Nouns, Pronouns, Introduction to Karakas

Unit II: Verbs - Conjugation 1,4,6,10, Sanskrit sentence construction

Module II: Introduction to Sanskrit Literature (Two hours per week)

Unit III: Story Literature

Unit IV: Subhashitas, Stotra Literature

Paper Pattern –**Module 1 -**

Q.1. Do as directed. (10 out of 12) 10 Marks

Module 2 –

Q.2. Essay type question (1 out of 2) 15 Marks

Evaluation and Assessment:**Internal Marks: Continuous Assessment 50% and examination 50%**

(Written assignment, Viva / Presentation, Classroom Performance, Test, Projects, Seminar Papers, Quiz, Group Discussion – at least four.)

References:

1. Bruhatshabdakusumakarah, Pandit Harekant Mishra, Chaukhamba Sanskrit Pratishthan, Delhi, Reprint, 2006
2. Bruhatdhatukusumakarah, Pandit Harekant Mishra, Chaukhamba Sanskrit Pratishthan, Delhi, Reprint, 2003
3. Sanskrit Sahityacha Sopapattik Itihas, V. V. Karambalekar, Shrisharada Prakashan, Nagpur, Second Edition, 1963.
4. History of Sanskrit Poetics, Susheel Kumar De, Oriental Book centre, India, First edition, 2006.
5. History of Indian Literature, M. Winternitz, Motilal Banarasidas, Delhi.
6. Abhijat Sanskrit Sahityacha Itihas, Dr. Sindhu Dange (Ed.), Rtaayana Sanstha, Mumbai, First edition, 2004.

Elective I

Nomenclature: Dasharupaka Vimarsh:

Credits 4

Marks: 50

Preamble: Dasharupaka stands for 10 types of classical Sanskrit Plays. They are a part of Classical Sanskrit Literature which is that family of texts wherein different aspects of Hindu dharma, Philosophy, Culture and Aesthetics are ingrained. A study of these texts gives one a fair idea of salient features of Hindu dharma existing during ancient times. The teachings and the preaching by these texts are very significant and relevant in the present times. Hence a detailed study of the texts is expected to be understood by students of Hindu dharma.

Aim:

- i) To introduce the richness of Hindu tradition through the study of Classical Sanskrit Literature with stress on Dasha-rupaka

Objectives:

- i) To get a clear picture of dharma as a way of life for characters described in Classical Sanskrit Literature
- ii) To imbibe the values and morals reflected through Classical Sanskrit Literature

Course outcome:

- i) To appreciate and understand morals, beliefs and ideals explored through Classical Sanskrit Literature

Course structure

Module I: Natya and dharma

Unit I: Dramas: and their classifications :

Unit II: Reflections of Dharma in Classical Sanskrit drama :Bhasa, Kalidasa
Vishakhadatta

Module II: Dharma and Dramatists

Unit III: Reflections of Dharma in Classical Sanskrit drama, Shudrak, Bhavabhuti,
Bhattanarayana

Unit IV: Reflections of Dharma in Classical Sanskrit drama (Modern dramas)

- 1) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 1)
- 2) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 10 (Unit 2)
- 3) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 3)
- 4) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 10 (Unit 4)

Bibliography:

1. The Mrichchhakatika of Shudraka, M.R. Kale, Motilal Banarasidass Publishers Pvt. Ltd., Delhi 10.
2. Mudrarakshasa of Vishakhadatta, M.R. Kale, Motilal Banarasidass Publishers Pvt. Ltd., Delhi
3. Abhijnanashakuntala of Kalidasa, M. R. Kale, MLBD, Delhi
4. Complete works of Bhasa, A D. Pusalkar, MLBD, Delhi

Elective II

Nomenclature: Ancient Royal Dynasties in India and South east Asia

Marks 50

Credit 4

Preamble: Hindu kings were the epitome of benevolence. They believed that kings are the father of their subjects. They were the ardent followers of dharma and virtue and took severe pains to maintain law and order in their kingdom. They believed that the happiness of their subjects is their happiness. They patronized knowledge and art, took interest in trade and commerce and were well versed in strategy and warfare.

Aim:

- i) To introduce students to the glorious past of rulers and their empires
- ii) To create a sense of pride to inherit the glorious pasts of rulers of Ancient and Medieval India

Objectives:

- i) To understand the relevance good governance, judiciary and strategy
- ii) To have ideals of kings and dynasties from Hindu history and culture

Course outcomes

- i) Students to be better leaders in the society
- ii) Students will imbibe the principles of ethics and morality in the present political scenario

Course structure

Module I : Introduction to dynasties

Unit: I: Dynasties in the North and Central India

- i) Introduction to the solar and lunar dynasties
- ii) Maurya, Gupta and Vakataka Kings through Epigraphs (1 Credit: 15 Marks)

Unit: II: Dynasties in South and East India (1 Credit: 15 Marks)

- i) Satavahana,
- ii) Chola, Pandya & Chalukya dynasties

- iii) Pala, Ahom, kings of Kalinga dynasty

Module II: Dynasties in South east Asia and Maratha dynasties

Unit: III Dynasties in South East Asia (1 Credit : 15 Marks)

- i) Indonesia, Vietnam
- ii) Laos, Cambodia

Unit IV: Rise of the Maratha rule (1 Credit: 15 Marks)

- i) Chatrapati Shivaji Maharaja, Chatrapati Sambhaji Maharaja, Chatrapati Rajaram Maharaj
- ii) Peshwa rule

Assignment: Any one king other than those studied by you.

- 1) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 1)
- 2) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 10 (Unit 2)
- 3) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 3)
- 4) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 10 (Unit 4)

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4. The rise and fall of imperial Guptas, Ashwini Agarwal, MLBD
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Semester IV

Semester IV

COMPULSORY PAPER: MAHABHARATA

Preamble:

The Mahabharata is considered as the storehouse of knowledge, practice, precept, behavior and action. It is rightly said that whatever is described in the Mahabharata is seen in the world and whatever is not in the Mahabharata nowhere exists. It contains philosophy, economics, politics, devotion, geography, history, literature etc. Traditionally, the work is attributed to sage Vyasa. It is the long poem of almost 1,00,000 verses. It is called the fifth Veda (Bharatam panchamo Vedah).

Aim:

1. To understand the significance, relevance and universality of the Mahabharata
2. To understand how dharma and karma form the basis of the Hindu value system

Objectives

1. The student will understand the significance of Hindu values and ideals through the Mahabharat
2. The student will be able to synthesis and integrate the thoughts expressed in the Mahabharata to lead an ideal way of life.
3. The student will be able to analyze as to how Hinduism emphasizes and integrates dharma and karma for the value based society

Course outcome:

1. The student will understand the subtle nuances of the terms 'dharma' and 'adharma'.
2. The student will understand and appreciate Hindu societal values
3. The student will understand the universality and relevance of the Mahabharata to face personal and societal challenges and problems,

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 avataram), kshama (Vasishta and Vishwamitra), dama (Yayati and Puru), asteya (Yudhisthir-Yaksha samvad), shaucha (), indriya nigraha (dharma vyaadha's upadesha on indriya-nighraha), dheer (Savitri), vidya (tale of man-tiger-snake-elephant from Stri Parva), satyam (Harishchandra/Satyakam), akrodha (X)
4. Mahabharata as one of the two source-books (Upjeevya) for much of Indian literature, and arts (folk, classical, and contemporary arts)

Unit 3

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

Unit 4

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

Question Paper Pattern:

- i. Essay type question (one out of two) or Short notes (three out of four) Marks 15
- ii. Essay type question (one out of two) or Short notes (three out of four) Marks 15
- iii. Essay type question (one out of two) or Short notes (three out of four) Marks 15
- iv. Essay type question (one out of two) or Short notes (three out of four) Marks 15

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7. The Mahabharata Patriline, Gender, Culture and Royal Hereditary, Simon Brodbeck, Taylor and Francis
8. Leadership Secrets from the Mahabharata, Meera Oberoi, Penguin Books Ltd
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Nomenclature: The Purana Tradition

Credits 4

Marks 50

Credits: 4

Marks: 50

Preamble: The Puranas are store house of Hindu Philosophy and Religion. They are custodians of Hindu culture, discussing about rise and decline of godheads, vratas, tirthas, rituals, medicine, aesthetics, art and architecture etc. They throw light on the concepts of creation, sustenance and dissolution of the universe. They enlist dynasties of kings, families of gods and sages too. We see the origin of bhakti tradition in the Puranas with stories, mahatmyas and stotras eulogizing different gods.

Aim: To study and understand the subject matter of the Puranas and understand the vast and all-pervasive nature of the Puranas

Objectives:

- i) To understand the inter-relationship between Vedas and Puranas
- ii) To analyse the nature and development of Vratas, Mahatmyas and Tirthas
- iii) To understand Indian Philosophy enshrined in the

Puranas Course outcome:

- i) The student gets an overview of Hindu Philosophy through the study of Puranas
- ii) The student will be enabled to analyze and understand the all-pervasive nature of Hindu dharma

Course contents:

Unit I: Structure and contents of Puranas (Pancha-lakshanas)
Marks 15 Credit 1

Unit II: Sthalapuranas and Mahatmya texts
Marks 15 Credit 1

Unit III: Philosophy of Vaishnavas and Shaivas as seen in the Puranas

Marks 15 Credit 1

Unit IV: Development of bhakti in the Puranas

Marks 15 Credit 1

Internal assignment in the form of paper presentation 2 credits 40 marks

Paper pattern:

Unit I: One Essay type question or Two short notes : Marks 15

Unit 2: One Essay type question or Two short notes: Marks 15

Unit 3: One Essay type question or Two short notes: Marks 15

Unit 4: One Essay type question or Two short notes: Marks 15

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Nomenclature: Concept and Evolution of Bhakti

Credits: 4

Marks: 50

Preamble: Bhakti is the soul of Hindu dharma. There are number of compositions dedicated to various deities, which are soulful and heart-touching. The concept of Bhakti has its roots in the Vedas, especially in the suktas praising Varuna, the god of moral order. The Puranic religion and the Bhakti sutras institutionalized Bhakti and give it a sound theoretical structure.

Aim:

1. To get a perspective regarding the uniqueness of Bhakti in Hindu Philosophy and ethos

Objectives:

- i) To understand and appreciate principles of dedication and eternal flow of compassion preached through Bhakti
- ii) To create awareness of theoretical perspectives given by leading texts on Bhakti

Course outcomes:

- i) The student will understand the significance of Bhakti and its literature in his study on Hindu dharma
- ii) The student will imbibe the values of love, compassion, dedication, subservience as propagated by the Bhakti tradition

Unit I: Origin and Evolution of Bhakti (I Credit: 15 Marks)

1. History of Bhakti
2. Bhakti and Bhakti movement
3. Bhakti in Vedanta
4. Bhaktiyoga in Bhagavadgita

Unit II: Bhakti and the Bhagavata Purana (I Credit: 15 Marks)

1. The Preamble of the Bhagavata Purana
2. Nine types of Bhakti
3. Study of Ardent devotees of Vishnu

Unit III: Bhakti and Schools of Vedanta (I Credit: 15 Marks)

1. Madhusudana Sarasvati and Advaita tradition of Bhakti
2. Pushti marga
3. Bhaktivedanta
4. Other Vedantic schools

Unit IV: Theorizing Bhakti (I Credit: 15 Marks)

1. Narada Bhakti sutras
2. Shandilya Bhakti sutras

Assignment: Appreciation of two stotras in any Indian Language

- 1) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 1)
- 2) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 2)
- 3) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 3)
- 4) Answer in detail (any one of the following) /Write short notes (any two of the following) Marks: 15 (Unit 4)

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Elective I

Nomenclature: Hindu Iconography

Credits: 4

Marks : 50

Preamble: Hindu Iconography is well known in the world. It is considered as a marvel. There are treatises describing the designing of various visual images as well as symbols and portraits. This developed into various traditions of worship and practices. Hindu art and architecture has iconography as its foundation.

Aim:

- a) To create awareness regarding visual images and symbols
- b) To understand their significance and interpretation

Objectives:

- i) To introduce students to the iconography of the images of the different Hindu traditions.

Course outcome

- i) To learn about the different iconographic traditions in the Indian Subcontinent with concern to the religious ideas and trends.

Course structure:

Unit 1 Introduction to Iconography

Credit 1

- a. Significance of iconographic studies, sources, Text and image: Brief review of Ancient Indian Shilpa Texts and their role in development of iconography
- b. Concept and symbolism of icon and image worship
- c. Origin and Antiquity of image worship in India
- d. Iconometry

Unit 2 Hindu Iconography

Credit 1

- a. Emergence and development of Iconography of Vishnu: Sadharan murtis, incarnations, other important representations of Vishnu, Regional traits of Vaishnava iconography

- b. Emergence and development of Iconography of Shiva: Anugraha murtis ,Samhara murtis ,Vishesha murtis, Regional traits of Shaiva iconography
- c. Brahma, Ganesha, Surya, Karttikeya
- d. Other Important divinities: Ashtadikpalas , Navagrahas

Unit 3 – Goddess

Credit 1

- a) Mother Goddess
- b) Development of Iconography of Goddesses: Saptamatrikas, Durga, Lakshmi, Saraswati, Mahishsuramardini, Chamunda, Bhairavi,
- c) Regional traits of Shakta iconography
- d) Goddesses of Fertility

Unit 4 Miscellaneous iconographic forms

Credit 1

- a. Role and significance of minor deities in ancient religious setting
- b. Pastoral deities
- c. Yakshas, Nagas , Vidyadharas, Gandharvas, Kinnaras
- d. Surasundaris
- e. Mithun Shilpa
- f. Hero stones and Sati stones
- g. Composite animals
- h. Syncretic and Composite Iconic Forms: Origin ,development and significance

Question Paper Pattern:

- i. Essay type question (one out of two) or Short notes (three out of four) Marks 15
- ii. Essay type question (one out of two) or Short notes (three out of four) Marks 10
- iii. Essay type question (one out of two) or Short notes (three out of four) Marks 15
- iv. Essay type question (one out of two) or Short notes (three out of four) Marks 10

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Gopinath Rao, T.A. 1985. (2nd ed.) Elements of Hindu Iconography.Varanasi: Motilal Banarasidas.

Gupte, R.S. 1971. Iconography of Hindus, Buddhists and Jainas. Bombay: D.B. Taraporewala Sons and Co.

Huntington, Susan 1984. The Pala-Sena School of Sculpture.Leiden: E. J. Brill.

Joshi N.P. 1966. Mathura Sculptures. Mathura: Archaeological Museum.

Joshi, N.P.1979. Bhartiya Murtishastra. Nagpur: Maharashtra Grantha Nirmiti Mandal.

Kamalakar, G.(ed.).1993. Vishnu in Art, Thought and Literature. Hyderabad: Birla Archaeological and Cultural Research

Elective:II

Nomenclature: Theology of Ancient Communities ‘

Credits: 4

Marks: 50

Theology is the study of divine. It is associated with revelation and supernatural. It studies gods, goddess and cosmic deities, their origin, growth and evolution. Hindu dharma has been in a continuous process of evolutions. The Vedic people gave paramount importance to Indira and Agni. The Epics and Puranas extol Vishnu, Shiva, Devi and many other gods. The texts denote the rise of cults viz, Shaiva, Vaishnav, Shakta etc.

Aim:

- a) to create awareness about the theology in the Vedas to the Puranas
- b) to have a broad vision regarding Hindu dharma which is not hostile but synthetical

Objectives:

- i) to introduce to the student the entire pantheon of gods and goddesses

Course outcome:

- i) The student will get clear idea of unity in diversity. There are many gods and goddesses but the underlying principle is one of the spiritual upliftment of the individual.

Module I

Unit I: Vedic deities: Nature worship to anthropomorphic worship

Unit II: Puranic deities and rise of the rise of the trinity

Module: II

Unit III: Study of cultus: Shaiva, Vaishnava, Shakta Ganapatya etc

-Unit IV: Incarnations

Question paper pattern:

- i) Essay type question (one out of two) Marks : 15
- ii)) or Short notes (two out of three) Marks: 10
- iii) Essay type question (one out of two) Marks 15
- iv) Short notes (two out of three) Marks 10

Bibliography:

- i) Vedic mythology, Macdonell, MLBD , Delhi
- ii) Encyclopedia of the Puranas, Vettam Mani, MLBD , Delhi
- iii) Encyclopaedia of Puranic Beliefs and Practices, S. A. Dange, Navrang, Delhi
- iv) Religion of the Veda and the Upanishads, A. B. Keith, Harvard Oriental Series, Boston

M.A (Hindu Studies) CBCS Revised as per NEP 2020 Syllabus

Programme Name	Course Name	Course Outcomes	Pre-requisites	Module (1 credit = 15 teaching hours)	Unit	Text/Reference
MA Hindu Studies (CBCS Syllabus revised as per NEP 2020)			Bachelor's degree in Any Faculty + Entrance test of 200 marks			
Semester III	Course I - Ramayana traditions (4 Credits)	(iii) The student will be able to read and understand simple passages from the Ramayana		Module I (2 credits = 30 teaching hours)	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	- The Ramayana of Valmiki with commentary 'Tilak', - Kamba Ramayana, PS Sundaram, Penguin Books - Krittivasi Ramayana Eastern Book Linkers - The Society of the Ramayana, Ananda Guruge - Ramavijaya by Sridhara - Ramacaritrmanas by Goswami Tulasidas - Studies of Valmiki's Ramayana, GS Altekar, BORI, Pune - Ramakatha in Narrative, Performance and Pictorial Traditions, Aryan Books International, New Delhi - Ramayana: A Critical Appraisal, RN Sanyal, D.K. Printworld, New Delhi - Lectures on Ramayana, VS Srinavasa Shastri, Chennai
		(iv) The student will be empowered to trace and appreciate the roots of Hindu ethos and values (v) The student will understand the relevance of the Ramayana in the contemporary framework will learn to co-exist		Module II: (2 credits= 30 teaching hours)	C)Ramayana as one of the two source-books (Upjeevya) for much of Indian literature, and arts (folk, classical, and contemporary arts)	

		with them			D)Maryada Purushottam Ram E)Human relationships, and human-nature relationships in Ramayan	
	Course II – Western Methods of Understanding Discourses (4 credits)	CO1: The student will develop a comparative approach while engaging himself/herself in understanding Oriental and Occidental theories CO2:The student will be enabled to apply Western theories for Hindu discourses and also apply Hindu theories for Western discourses		Module I: (2 hours per week) (2 credits = 30 teaching hours)	Unit I: i) Traditional Western restrictions on limits of free inquiry ii) Traditional methods (Historical, biographical, etc.) iii) Formalism and New Criticism: Importance of form and literariness but not of author	1. Colonial Discourse and Post-Colonial Theory: A Reader, Williams, Patrick and Laura Chrisman, Columbia Press, NY 2. History and Historians in the 19th Century, GP Gooch, London, 1913. 3. The Historian Craft, Marc Block, NY 1953 4. The Creation of Patriarchy, Lerner Gerda, Oxford University Press, 1986. 5. Gender and Politics of History, Joan Scott, Oxford University Press, 1989. 6. White Mythologies, History and the West, Rubert Young, Routledge, 1990. 7. Studying History, Black Jeremy, and Donald Maxraild, Macmillan, 1997. 8. G-Research Methodology and Historical Investigation, Clark Kitson, 1972, Cambridge University Press. 9. The Age of Revolution, 1789-1848, Eric Hobsbawn 10. Essays in Indian History: towards a Marxist Perception, Irfan Habib 11. Marxist Historiography: A Global Perspective, Editors – Wang and Iggers 12. Marxist History Writing for the 21st Century, Edit. Chris Wickham 13. Marxism and the Methodology of History, Gregor McLennan 14. Reflections on the Marxist Theory of History, Paul Blackledge 15. Postmodernism or the Cultural Logic of Late Capitalism; Fredric Johnson
				Module II: (2 hours per week) (2 credits = 30 teaching hours)	1. New Historicism a. The impossibility of neutral inquiry, and need to make historical value judgements b. No distinction between “great” and “popular” literatures: power play and subversion c. Strong interest in “non-normative” behaviours: peasant revolts, exorcism, cross-dressing, i.e. the “Other”. 2. Ethnic studies, orientalism, post-modernism, post-colonial criticism, and gender studies Unit IV. i. Psychological analysis (Jungian, and Freudian)	

					ii. Cartesian approaches in areas of cognition and science iii. Going beyond “reductionism”: Role of Indian knowledge system iv. Analysis of a contemporary text using Indian methods (as explained in Methods I and II courses, and appropriate Western approaches)	16. Postmodernism: A Very Short Introduction, Christopher Butler 17. Postmodern Theory: Steven Best 18. The Origins of Postmodernity, Perry Anderson 19. Orientalism, Edward Said 20. Culture and Imperialism, Edward Said 21. Orientalism: History, Theory and the Arts; John McKenzie 22. Interrogating Orientalism: Contextual Approaches and Pedagogical Practices, Editors: Hoeveler and Cass 23. Orientalism and Modernism, Zhaoming Qian 24. Structuralism and Poststructuralism for Beginners, Donald Parlmer 25. Poststructuralism, Catherine Belsey 26. Michel Foucault: Beyond Structuralism and Hermeneutics; Dreyfus and Rabinow 27. Structuralism and Since: From Levi Strauss to Derrida; Editor: John Sturrock 28. Genealogies and Speculation: Materialism and Subjectivity since Structuralism, Suhail Malik and Armen Avanesian 29. Architecture and Structuralism: The Ordering of Space, Hertzberger 30. History of Structuralism, Vol. 1: The Rising Sign; 1945-1966, Dosse 31. Critical Theory to Structuralism; Philosophy, Politics and the Human Sciences, David Ingram 32. Philosophy: Structuralism for Unity, Visions of Truth for Justice and Success, Ronnie Lee
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	Course III- Punarjanma,Ba ndhan,Moksha Vimarsha (4 credits)	CO1:Student can understand and appreciate ethics and morality of Hindu Dharma CO2:Student will get the ability to imbibe the theory of karma-bandhana and moksha in his/her day to day life. CO3:Student will be able to appreciate Upanishads and the Bhagavadgita accordingly		Module I: (2 hours per week) (2 credits = 30 teaching hours)	Unit I: 3.Concept of jeeva 2.Definitions of bandhan a.Categories: <i>prakritik, vaikritik, dakshanik</i> 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 II: 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)	1. History of Dharmashastras- Vol I –V, Mm. P. V. Kane, BORI 2. History of Indian Philosophy- Vol I-V, S. K. Dey and Dasagupta 3. The Doctrine of Karma: Its origin and development in Brahmanical, Jaina and Buddhist traditions, Yuvraj Krishnan, MLBD The Theory of Karma: Revisited, Vibha Chaturvedi, MLBD
				Module II: (2 hours per week) (2 credits = 30 teaching hours)	Unit III: 6.Meaning and definitions of moksha 7.Moksha: Dukh-nivritti a.And supreme (endless and limitless) bliss in Upanishads b.Jeevanmukti and videhmukti (examples) c.Preconditions of moksha for sanyasi and grihastha	

					Unit IV: 8.Charting a roadmap for moksha a.Different pathways (Yoga): abhyaas, karma, bhakti, gyaan b.Bhakti tradition: Contributions 9.Role of acharya	
	Course IV: Sanskrit Parangat (2 credits)	CO1: To generate interest amongst students regarding Sanskrit. CO2: To enable students to comprehend, appreciate and express in Simple Sanskrit. CO3: To Enable students to read Sanskrit texts.		Module I: Basics of Sanskrit Grammar (2 hour per week) (1 credit = 15 teaching hours)	Unit I: Selected Nouns, Pronouns, Introduction to Karakas Unit II: Verbs - Conjugation 1,4,6,10, Sanskrit sentence construction	1. Bruhatshabdakusumakarah, Pandit Harekant Mishra, Chaukhamba Sanskrit Pratishthan, Delhi, Reprint, 2006 2. Bruhatdhatukusumakarah, Pandit Harekant Mishra, Chaukhamba Sanskrit Pratishthan, Delhi, Reprint, 2003 3. Sanskrit Sahityacha Sopapattik Itihas, V. V. Karambalekar, Shrisharada Prakashan, Nagpur, Second Edition, 1963. 4. History of Sanskrit Poetics, Susheel Kumar De, Oriental Book centre, India, First edition, 2006. 5. History of Indian Literature, M. Winternitz, Motilal Banarasidas, Delhi. 6. Abhijat Sanskrit Sahityacha Itihas, Dr. Sindhu Dange (Ed.), Rtaayana Sanstha, Mumbai, First edition, 2004.
	Elective 1: Dasharupaka Vimarsh	CO1 – To appreciate and understand morals, beliefs and ideals explored through		Module I: Natya and Dharma (2 hours per week) (2 credits = 30 teaching hours)	Unit I: Dramas: and their classifications :	1. The Mrichchhakatika of Shudraka, M.R. Kale, Motilal Banarasidass Publishers Pvt. Ltd., Delhi 10. 2. Mudrarakshasa of Vishakhadatta, M.R. Kale, Motilal Banarasidass Publishers Pvt. Ltd., Delhi

	(4 credits)	Classical Sanskrit Literature			Unit II. Reflections of Dharma in Classical Sanskrit drama :Bhasa, Kalidasa Vishakhadatta	3. Abhijnanashakuntala of Kalidasa, M. R. Kale, MLBD, Delhi 4. Complete works of Bhasa, A D. Pusalkar, MLBD, Delhi
				Module II: Dharma and Dramatist (2 hours per week) (2 credits = 30 teaching hours)	Unit III - Reflections of Dharma in Classical Sanskrit drama, Shudrak, Bhavabhuti, Bhattanarayana Unit IV Reflections of Dharma in Classical Sanskrit drama (Modern dramas)	
	Elective 2: Ancient Royal Dynasties in India and South east Asia (4 credits)	CO1 : Students to be better leaders in the society CO2 : Students will imbibe the principles of ethics and morality in the present political scenario		Module I: (2 hours per week) (2 credits = 30 teaching hours)	Unit I: i) Introduction to the solar and lunar dynasties ii)Maurya, Gupta and Vakataka Kings through Epigraphs (1 Credit: 15 Marks) Unit II: Dynasties in South and East India (1 Credit: 15 Marks) i)Satavahana, ii)Chola, Pandya & Chalukya dynasties iii)Pala, Ahom, kings of Kalinga dynasty	1.Political History of Ancient India: From the Accession of Parikshit to the Extinction of the Gupta Dynasty, HC Roychaudhari, BN Mukherjee, OUP 2.Chandragupta Maurya and his times, RK Mookerjee, MLBD, Delhi 3.Ancient Indian History and Civilization, SN Sen, New Age International, Delhi 4.The rise and fall of imperial Guptas, Ashwini Agarwal, MLBD 5.A political history of Imperial Guptas, Tej Ram Sharma 6.The Vakataka Gupta age, RC Majumdar & AS Altekar, 7.A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi, Pearson Education 8.Some early dynasties of South India, Chattopadhyaya Sudhakar, MLBD, Delhi
				Module II:,	Unit: III Dynasties in South East Asia (1 Credit : 15 Marks)	

				(2 hours per week) (2 credits = 30 teaching hours)	i)Indonesia, Vietnam ii)Laos, Cambodia Unit IV: Rise of the Maratha rule (1 Credit: 15 Marks) i)Chatrapati Shivaji Maharaja, Chatrapati Sambhaji Maharaja, Chatrapati Rajaram Maharaj ii)Peshwa rule	9.The Age of the Satavahanas, Ajay Mitra Shastri, Aryan Books International, Delhi 10.History of the Marathas, RS Chaurasia, Delhi, Atlantic 11.History of Medieval India, AK Saini & Hukum Chand, Delhi, Anmol Publications 12.Shivaji and his times, Yadunath Sarkar, Longmans, Green and Co. London
Programme Name	Course Name	Course Outcomes	Pre-requisites	Module (1 credit = 15 teaching hours)	Unit	Text/Reference
MA Hindu Studies (CBCS Syllabus revised as per NEP 2020)			Bachelor's degree in Any Faculty + Entrance test of 200 marks			

Semester IV	Course I – MAHABHARATA (4 Credits)	CO1 :The student will understand the subtle nuances of the terms ‘dharma’ and ‘adharma’. CO2 :The student will understand and appreciate Hindu societal values CO3 :The student will understand the universality and relevance of the Mahabharata to face personal and societal challenges and problems,		Module I (2 credits = 30 teaching hours)	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 <i>complete</i> grantha, i.e. an encyclopedia to teach about subtleties of dharma and samsara a)10 stories about 10 lakshana of dharma: dhriti (Ganga avataran), kshama (Vasishta and Vishwamitra), dama (Yayati and Puru), asteya (Yudhisthir-Yaksha samvad), shaucha (), indriya nigraha (dharma vyaadha’s upadesha on indriya-nighraha),	1.The Critical edition of the Mahabharata, BORI, Pune 2. The Mahabharata, Gita Press, Gorakhpur, 3.On the meaning of the Mahabharata, VS Sukhtankar, MLBD, Delhi 4.Myths from the Mahabharata, Vol I-III, SA Dange, Aryan Books International, New Delhi 5.The Mahabharata: A Criticism, CV Vaidya, AJ Combridge and Compay, Mumbai 6.Rethinking of the Mahabharata: A Reader’s Guide to the Education of the Dharma King, Alf Hiltebeitel, University of Chicago Press 7The Mahabharata Patriline, Gender, Culture and Royal Hereditary, Simon Brodbeck, Taylor and Francis 8.Leadership Secrets from the Mahabharata, Meera Oberoi, Penguin Books Ltd 9.Bargaining with the Rising India, Lessons from the Mahabharata, Amrita Naralikar & Aruna Naralikar, OUP, Oxford 10.Mahabharata Now: Narration, Aesthetics, Ethics, Arindam Chakrabarti & Sibaji Bandyopadhyay, Taylor and Francis
				Module II (2 credits = 30 teaching hours)	dhee (Savitri), vidya (tale of man-tiger-snake-elephant from Stri Parva), satyam (Harishchandra/Satyakam), akrodha (X) 4.Mahabharata as one of the two source-books (Upjeevya) for much of Indian literature, and arts (folk, classical, and contemporary arts)	

					Unit 3 5.Vidur-neeti and Bhagavad Gita 6.Bhishma's upadesh to Yudhisthir about politics and governance Unit 4 7.Political boundaries of Bharat-varsha 8.Stree vimarsha in Mahabharat	
	Course II – Purana Tradition (4 Credits)	CO1 :The student gets an overview of Hindu Philosophy through the study of puranas CO2 :The student will be enabled to analyze and understand the all- pervasive nature of Hindu dharma		Module I (2credits = 30 teaching hours)	Unit – 1 Structure and contents of Puranas (Pancha – lakshanas) Unit – II SthaLAPURANAS AND Mahatmya texts Unit – 3 Philosophy of Vaishnavas and Shaivas as seen in the Puranas Unit – 4 Developpment of Bhakti in the Puranas	<i>1.Agnimahāpurāṇam</i>, Nag Publishers, Delhi, Third Edition 2004 (1985) <i>2.Bhāgavatamahāpurāṇam</i>, Gita Press Gorakhpur, Eighth Reprint, (Sam 2067) (2000) <i>3.Bhaviṣyamahāpurāṇam</i>, Nag Publishers, Fourth Edition, Delhi, 2012 (1984) <i>4.Brahmamahāpurāṇam</i>, Nag Publishers, Third Reprint, Delhi, 2007, (1985) <i>5.Brahmāṇḍamahāpurāṇam</i>, Ed. Dr. K. V. Sharma, Krishnadas Academy, Varanasi. Reprint 2000. (Edition and year of First publication not mentioned.) <i>6.Brahmavaivartamahāpurāṇam</i>, Ed. By Vasudevshastri Marathe, Anandashrama Sanskrit series, Pune, 1935 <i>7.Garuḍamahāpurāṇam</i>, Nag Publishers, Delhi, Fifth Edition 2012 (1984) <i>8.Kūrmamahāpurāṇam</i>, Nag Publishers, Delhi, Third Edition 2002 (1983) <i>9.Liṅgamahāpurāṇam</i>, (Vol. I-II) Tr. Shantilal Nagar, Parimal Sanskrit Series No. 114, Parimal Publications, First Edition, Delhi, 2011 <i>10.Mārkaṇḍeyamahāpurāṇam</i>, Nag Publishers, Delhi, Third Edition, 2008 (1983) <i>11.Matsyamahāpurāṇam</i>, Gita Press Publication,

				Module 2 (2 credits = 30 teaching hours)		Gorakhpur, Fourth Reprint, 2000 <i>12.Nāradamahāpurāṇam</i> , Nag Publishers, Delhi, Fourth Edition. 2009 (1984) <i>14.Śivamahāpurāṇam</i> (Vol. 1- II), Nag Publishers, Delhi, Third Edition 2004 <i>16.Vāmanamahāpurāṇam</i> , Nag Publishers, Delhi, Third Edition 2002 (1983) <i>17.Varahamahāpurāṇam</i> , Nag Publishers, Delhi, First Edition 2010 <i>18.Vāyumahāpurāṇam</i> , Nag Publishers, Third Edition, Delhi, 2004 <i>19.Viṣṇumahāpurāṇam</i> , Trans. Shri Munilal Gupta, Gita Press, Forty-seventh Reprint, Gorakhpur, 2015
	Course III – Concept and Evolution of Bhakti (4 Credits)	CO1: The student will understand the significance of Bhakti and its literature in his study on Hindu dharma CO2: The student will imbibe the values of love, compassion, dedication, subservience as propagated by the Bhakti tradition		Module I (2credits = 30 teaching hours)	Unit I: Origin and Evolution of Bhakti (I Credit: 15 Marks) 1.History of Bhakti 2.Bhakti and Bhakti movement 3.Bhakti in Vedanta 4.Bhaktiyoga in Bhagavadgita Unit II: Bhakti and the Bhagavata Purana (I Credit: 15 Marks) 1.The Preamble of the Bhagavata Purana 2.Nine types of Bhakti	1. Bhakti and the Bhakti Movement: A New Perspective : a Study in the History of Ideas, Krishna Sharma, Munshiram Manoharlal Publishers Pvt. Limited, 1987 2. Narada Bhakti Sutra, translation by Swami Sivananda, Yoga Vedanta Forest University, 1957 3. John Stratton Hawley, A Storm of Songs, Harvard University Press 4. Bhakti and embodiment, Barbara A. Holdrege, Taylor and Francis, Routledge 5. John Stratton Hawley, Three Bhakti Voices –Mirabai, Surdas, and Kabir in Their Time and Ours, oxford university press, 2005 6. Bhattacharya N N, Medieval bhakti movement in India, Sri Chaitmaya 46th centenaries’’ commemoration volume 7. The Bhaktirasāmṛtasindhu Of Rūpa Gosvāmin –Translated With Introduction And Notes By David L. Haberman

				Module 2 (2 credits = 30 teaching hours)	3.Study of Ardent devotees of Vishnu Unit III: Bhakti and Schools of Vedanta (I Credit: 15 Marks) 1.Madhusudana Sarasvati and Advaita tradition of Bhakti 2.Pushti marga 3.Bhaktivedanta 4.Other Vedantic schools Unit IV: Theorizing Bhakti (I Credit: 15 Marks) 1.Narada Bhakti sutras 2.Shandilya Bhakti sutras	8. The Embodiment of Bhakti By Karen Pechilis Prentiss, Oxford University Press, 1999 9. Bhakti Poetry in Medieval India: Its Inception, Cultural Encounter and Impact By Neeti M. Sadarangani, Sarup and Sons, New Delhi
	Elective 1 Hindu Iconography (4 Credits)	CO1: To learn about the different iconographic traditions in the Indian Subcontinent with concern to the religious ideas and trends.		Module I (2credits = 30 teaching hours)	Unit 1 Introduction to Iconography Credit 1 a. Significance of iconographic studies, sources, Text and image: Brief review of Ancient Indian Shilpa Texts and their role in development of iconography b. Concept and symbolism of icon and image worship c. Origin and Antiquity of image worship in India d. Iconometry Unit 2 Hindu Iconography Credit 1 a. Emergence and development of Iconography of Vishnu: Sadharan murtis, incarnations, other important representations of Vishnu, Regional traits of Vaishnava iconography	Agrawala, P.K.1994. Studies in Indian Iconography.Jaipur: Publication Scheme. Agrawala, Urmila. 1995.North Indian Temple Sculpture.New Delhi: Munshiram Manoharlal. Bakkar, Hans.1997. The Vakatakas an Essay in Hindu Iconology (Gonda Indological Series). Banerjee, J.N.1974. Development of Hindu Iconography.New Delhi: Munshiram Manoharlal. Bhattacharya, D. 1980. Iconology of Composite Images. New Delhi: Munshiram Manoharlal Publications. Champaklakshmi, R.1981.Vaishnava Iconography in the Tamil Country.Delhi: Orient Longman. Chawla, J.1990. The Rigvedic Deities and their Iconic Forms. New Delhi: Munshiram Manoharlal. Dandwate P. P. 1995. "A Cultural Study of Brahmarical Sycretistic Icons" Pune : Ph.D. Thesis Submitted to University, Pune Deglurkar, G.B. 2004.Portrayal of the Women in the Art and Literature of the Ancient Deccan.Jaipur: Publications Scheme. Deglurkar, G.B. 2007.Vishnumurti Namastubhyam. Sri Dwarkadhish Charities, Karnala,Raigad.

				Module 2 (2 credits = 30 teaching hours) b. Emergence and development of Iconography of Shiva: Anugraha murtis ,Samhara murtis ,Vishesha murtis, Regional traits of Shaiva iconography c. Brahma, Ganesha, Surya, Karttikeya d. Other Important divinities: Ashtadikpalas , Navagrahas Unit 3 – Goddess Credit 1 a)Mother Goddess b)Development of Iconography of Goddesses: Saptamatrikas, Durga, Lakshmi, Saraswati, Mahishsuramardini, Chamunda, Bhairavi, c)Regional traits of Shakta iconography d) Goddesses of Fertility Unit 4 Miscellaneous iconographic forms Credit 1 a. Role and significance of minor deities in ancient religious setting b. Pastoral deities c. Yakshas, Nagas , Vidyadharas, Gandharvas, Kinnaras d. Surasundaris e. Mithun Shilpa f. Hero stones and Sati stones g. Composite animals h. Syncretic and Composite Iconic Forms: Origin ,development and significance	Daheja, Vidya 1986. Yogini Cult and Temples. New Delhi: National Museum. Desai, Devangana 1996. The Religious Imagery of Khajuraho.Mumbai: Project for the Indian Cultural Studies Publication. Desai, Kalpana 1973. Iconography of Vishnu.New Delhi: Abhinav Publications. Gopinath Rao, T.A. 1985. (2nd ed.) Elements of Hindu Iconography.Varanasi: Motilal Banarasidas. Gupte, R.S. 1971. Iconography of Hindus, Buddhists and Jainas. Bombay: D.B. Taraporewala Sons and Co. Huntington, Susan 1984. The Pala-Sena School of Sculpture.Leiden: E. J. Brill. Joshi N.P. 1966. Mathura Sculptures. Mathura: Archaeological Museum. Joshi, N.P.1979. Bhartiya Murtishastra. Nagpur: Maharashtra Grantha Nirmiti Mandal. Kamalakar, G.(ed.).1993. Vishnu in Art, Thought and Literature. Hyderabad: Birla Archaeological and Cultural Research
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	Elective- II Theology of Ancient Communities (4 Credits)	CO1 :The student will get clear idea of unity in diversity. There are many gods and goddesses but the underlying principle is one of the spiritual upliftment of the individual.		Module I (2credits = 30 teaching hours) Module 2 (2 credits = 30 teaching hours)	Unit I: Vedic deities: Nature worship to anthropomorphic worship Unit II: Puranic deities and rise of the rise of the trinity	i) Vedic mythology, Macdonell, MLBD , Delhi ii) Encyclopedia of the Puranas, Vettam Mani, MLBD , Delhi iii)Encyclopeia of Puranic Beliefs and Practices, S. A. Dange, Navrang, Delhi iv)Religion of the Veda and the Upanishads,A.B.Keith,Harward Oriental Series,Boston
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Letter Grades and Grade Points:

Semester GPA/ Programme CGPA Semester/ Programme	% of Marks	Alpha-Sign/ Letter Grade Result
9.00 - 10.00	90.0 – 100	O (Outstanding)
8.00 - < 9.00	80.0 - < 90.0	A+ (Excellent)
7.00 - < 8.00	70.0 - < 80.0	A (Very Good)
6.00 - < 7.00	60.0 - < 70.0	B+ (Good)
5.50 - < 6.00	55.0 - < 60.0	B (Above Average)
5.00 - < 5.50	50.0 - < 55.0	C (Average)
4.00 - < 5.00	40.0 - < 50.0	P (Pass)
Below 4.00	Below 40.0	F (Fail)
Ab (Absent)	-	Absent

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Chairman
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