

Proposal for commencing Master of Arts in Hindu Studies

I. Introductory Note

The University is in the process establishing a Centre for Hindu Studies under the Faculty of Arts of the University which will offer Master's Programme in Hindu Studies. Such an initiative on the part of the University of Delhi is necessitated by various significant developments at the level of higher education in the Country.

The implementation of the National Education Policy 2020 (NEP 2020) is in full swing. The Policy emphasises upon various attributes of our Indian knowledge system and its dissemination. It also seeks to shed the baggage of colonization and gradually erase its imprints on the education system of this country. NEP 2020 also focuses on multidisciplinary approach while inculcating innovation and skill development to ensure holistic education that promotes youth's employability both nationally and globally.

Further, it is pertinent to note that the University Grant Commission has introduced Hindu Studies as a discipline in the UGC National Eligibility Test (NET) which is being conducted twice a year and already UGC NET examination has been conducted twice with Hindu Studies as a subject.

Further, various universities of the Country including Central Universities like BHU have already introduced Hindu Studies, as a subject of study at the Postgraduate level.

Therefore, it is imperative that the University of Delhi, being a Central University and a premier seat of teaching-learning and research with a rich legacy of more than a century, introduces master's programme in Hindu Studies which will not only emphasise on the study of this knowledge domain at one hand, it will also help in further diversification of knowledge system in line with the true spirit of the NEP 2020.

The matter has been further discussed for formulation of a course structure and its subsequent alignment with the UGC NET syllabi in this subject area.

II. Course Structure Master of Arts in Hindu Studies

Semester	DSC (4 credits)	DSE (4 credits)	Minor (4 credits)	SEC (2 credits)	Total credits
I	DSC-1 DSC-2 DSC-3	0	Mi-1	SEC-1 SEC-2	20
II	DSC-4 DSC-5 DSC-6	0	Mi-2A	SEC-3 + SEC-4 Or SEC of Mi-2B	20
III	DSC-7 DSC-8	DSE-1*	Mi-3 Mi-4	0	20
IV	DSC-9 DSC-10	DSE-2* (of Major or Minor)	Mi-5 Mi-6	0	20
Credits	40	08	24	08	80

*Note: Instead of Studying DSE-1 and DSE-2, a student can choose to write a Dissertation on a topic of the major discipline i.e. Hindu Studies.

Minimum no. of credits of Major discipline i.e Hindu Studies = 44 (max. is 48)

Minimum no. of credits of Minor discipline = 24 (max. is 30)

DSC- Discipline Specific Course (Hindu Studies)

DSE – Discipline Specific Electives (Hindu Studies)

Mi – Minor Discipline which can be chosen from range of disciplines such as Computer Science, Languages etc.

SEC- Skill Enhancement Course which is provided by the University as a pool

III. Syllabi of the Programme

The syllabi prescribed by the UGC for UGC NET examination may be appropriately broadly aligned on the above course structure for formulation of the syllabi for this programme in line with NEP 2020. A copy of the syllabi of the UGC NET is placed below.

In view of the above, the Faculty of Arts of the University may be permitted to introduce Master of Arts in Hindu Studies under the Centre for Hindu Studies which is being established concurrently.

Submitted for kind consideration and approval, please. If approved, the matter may be permitted to be placed before the Academic Council Meeting scheduled on 26 May, 2023.

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UNIVERSITY GRANTS COMMISSION
NET BUREAU

NET SYLLABUS

SUBJECT : HINDU STUDIES

CODE NO. : -102

UNIT 1: TATTVA VIMARŚA

1. Understanding the term "Hindu" (its historicity, and its geographic and *jīvana-dr̥ṣṭi* aspects)
2. Enumeration of *Aṣṭādaśa vidyās* and *Upāṅgas* with their respective *ācāryas*
3. *Padārtha/tattva/ātmā* across traditions and underlying unifying themes
4. Position of feminine in Bharata: Parallel sovereignty principles
 - a. Self-definitions: *Vāk-Sūkta*, *Devya-atharva-śiṛṣa sūkta* and *Bhagavadgītā* (10.20-40)
 - b. *Ardhanārīśwara* concept, *Bṛhadāraṇyaka Upaniṣad* (1.4.3).
5. *Śakti* and *Prakṛti* principles
6. Position of feminine in *Jaina-darśana*, *Bauddha-darśana*, and *Śrī Guru Granth Sahibji*
7. The principle of Oneness in *Vedānta* and interconnectedness in *Jaina*, *Bauddha*, *Nyāya* & *Vaiśeṣika darśana*, and *Śrī Guru Granth Sahib ji*, and the consequential idea of all-inclusiveness
8. Understanding distinctions between *varṇa*, *jāti*, and caste (*Bṛhadāraṇyaka Upaniṣad* (1.4.10-15), *Bhagavadgītā* (18.41-45)).
9. Enumeration of *r̥ṣis* and *saints* from different social backgrounds

UNIT 2: DHARMA, and KARMA VIMARŚA

1. Dharma: Definitions and meanings (*Mahābhārata*, *Manusmṛti*, *Vaiśeṣika Sūtra*, *Bhagavadgītā* - *Śāṅkarabhāṣya*-*upodghāta*, definitions in *Śramaṇa* traditions)
2. Distinctions between *dharma* and religion (*pantha*, *mazahab*)
3. Types of dharmas: *pravṛttimūlaka*, and *nivṛttimūlaka*
4. Dharma as the organizing principle for *Vaidika* and *Śramaṇa* traditions and in *Śrī Guru Granth Sahib ji*
5. *Varṇāśrama dharma* and choice
6. *Rāja-dharma*, *Āpaddharma*, *Samāja-dharma*, and *Swadharmā*
7. *Karma*, *vikarma*, and *akarma* (*Bagavadgītā* 4.16, and corresponding *Śāṅkarabhāṣya*)
8. Six *karmas*: *Kāmya*, *nitya*, *niśiddha*, *naimittika*, *prāyaścitta*, and *upāsana*
9. *Niškāma* (*Brahma/Sarvam* as the real doer) and *sakāma karma*
10. *Karma-phala*, *prārabdha*, and *saṅskāra*

UNITS 3: PUNARJANMA-BANDHAN-MOKṢA VIMARŚA

1. Concept of jīva
2. Definitions of *bandhana* (*prākṛtika*, *vaikṛtika*, *dākṣanika* from *Sāmkhyakārika* 44 with *Sāmkya-tattva-kaumudī*)
3. The root-cause and process of *bandhana*: Bhagavadgītā 3.37 – 3.41, Bhagavadgītā 2.62-66, Prātītya-samutpādasiddhānta
4. The principle of *punarjanma*: an enabler of *Dharma*
5. Conceptions of *mokṣa* and *nirvāṇa*
6. Multiple pathways for *mokṣa* (Yoga): *abhyāsa*, *karma*, *bhakti*, *jñāna*

UNIT 4: PRAMĀṆA SIDDHĀNTA

1. Definition of *pramāṇa*
2. Indian model of analysis of text: *pramātā*, *pramāṇa*, *prameya*, and *pramā*
3. Nature, definition, method, and limits of different types of *pramāṇas* : *Pratyakṣa*, *Anumāna*, *Upamāna*, *Śabda*, *Anuplabdhi*, *Arthāpatti*
4. *Śabda-śakti*: *abhidhā*, *lakṣaṇā*, *vyañjanā*, and *tātparya*
5. *Swataḥ-prāmāṇya*, and *parataḥ-prāmāṇya*
6. Applications of *pramāṇa* in contemporary texts

UNIT 5: VĀDA-PARAMPARĀ

1. *Vāda-Paramparā*: The method of *Śastrārtha* and the concept of *adhikarṇa*
2. From doubt to determination: *Sanśaya* to *Nirṇaya*
3. *Kathā* (nature and types of *kathā*): *Vāda*, *Jalpa*, *vitandā*
4. Embarking on knowledge discovery: *Anubandha-chatuṣṭaya* (*adhikāri*, *viśaya*, *sambandha*, *prayojana*)
5. Organization of knowledge: *Sūtra*, *bhāṣya*, *vārtika*, *vṛtti*, *tīkā*, *tippaṇī* and *saṅgraha*
6. Analysing “*tātparya*” of knowledge through *śravaṇa vidhi*: *Upakrama*, *upasamhāra*, *abhyāsa*, *apūrvatā*, *phala*, *arthavāda*, *upapatti*
7. Analysing “*tātparya*” of knowledge through six-fold process (*ṣadvidha tātparya nirṇāyaka liṅga*) *śruti*, *liṅga*, *vākya*, *prakaraṇa*, *sthāna*, *sāmākhya*
8. *Tantrayukti*: “Research methodology” In context of natural sciences

UNIT 6: APPLICABILITY OF WESTERN METHODS FOR UNDERSTANDING INDIAN TEXTS

1. Western restrictions on free inquiry
2. Western descriptions of Bharat and traditional literary theories
3. Hindus and Bharat as understood through the Marxist perspective, and The Critical Theory
 - a. Intention of author versus that of the reader
 - b. History, purpose of The Critical Theory, and stereotyping of images and conceptions
4. Hegemony (Gramsci)
5. Structuralism and portrayal of Bharat
6. Orientalism – theorizing Bharat in the Western experience
7. Use of psycho-analytical approaches in Bharatiya context
8. Descriptions of Bharat through lenses of post-modernism and deconstruction
9. Neutral inquiry and New-Historicism and portrayal of Bharat

UNIT 7: RĀMĀYAṆA

1. Types of Rāmāyaṇas – Traditional texts with divine origins/(Valmiki Ramayana) reverential texts, texts deviating from the core story
2. The popularity and relevance of traditional Rāmāyaṇa.
3. Rāmāyaṇa as one of the two source-books (*Upajīvyā*) for much of Indian literature, and arts (folk, classical, and contemporary arts)
4. *Maryādā Puruṣottama* Rāma
5. Relationships between humans, and social-reconstruction (e.g. Niṣādarja, jatāyu, etc.), and between human and nature
6. *Strī-vimarsā*: Anasūyā, Ahilyā, Kaikeyī, Kauśalya, Mandodarī, Sītā, Swayamprabhā, Tārā, Trijaṭā, Urmilā, Sabarī
7. Rāma-Rājya
8. The role of ṛṣi in a society
9. Data on Geography, flora and fauna in India

UNIT 8: MAHĀBHĀRATA

1. The period of Mahābhārata: Textual and traditional sources, as well as modern data
 - a. Calendars (samvat) of Yudhiṣṭhira (yugābda), Kṛṣṇa, and Vikrama
2. The core story of Mahābhārata.
3. *Dharma* and *samsāra*: 10 stories about 10 *Lakṣaṇas* of dharma: *dhṛti* (Gaṅgāvataran), *kṣamā* (Vasiṣṭha and Viśvāmitra), *dama* (Yayāti and Puru), *asteya* (Yudhiṣṭhira- Yakṣa samvāda), *śauca* (the tale of golden mongoose), *indriyanigraha* (dharma vyādha's upadeśa), *dhīh* (Savitri), *vidyā* (tale of man-tiger-snake-elephant from Strī Parva), *satyam* (Hariścandra/Satyakāma), *akrodha* (the story of Parīkṣita and his insult to Rīṣi Śamika)
4. Mahābhārata as one of the two source-books (*Upjīvyā*) for much of Indian literature, and arts (folk, classical, and contemporary arts)
5. Viduranīti and Bhagavadgīta
6. *Rājadharmā*, and *rajanīti* : Śāntiparva
7. Geography of Bhārata-varṣa
8. Strī-vimarsa in Mahābhārata: Draupadī, Gāndhārī, Hidimbā, Jāmbavatī, Kuntī, Mādrī, Rukmaṇī, Satyabhāmā, Satyavatī, Śikhandī, Sulocanā, Ulūpi, Uttarā

UNIT 9: SANSKRIT PARICHAYA

1. संस्कृतवर्णमालापरिचयः - चतुर्विंश माहेश्वरसूत्राणि।

स्वरः, व्यञ्जनम्, संयुक्तवर्णाः, अनुस्वारः, अनुनासिकम्, विसर्गः, वर्णविन्यासः, वर्णसंयोगः, उच्चारणस्थानम्, लेखन-प्रक्रिया, शब्दपदयोर्मध्ये अन्तरम् ।

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

2.1 शब्दरूपम् (संज्ञात्मकम्) - अन्तिमवर्णदृष्ट्या, लिप्यदृष्ट्या वचनदृष्ट्या च वर्गीकरणम्।

शब्दाः (अजन्ताः/स्वरान्ताः)						
	अकारान्तः	इकारान्तः	उकारान्तः	ऋकारान्तः	आकारान्तः	ईकारान्तः
पुल्लिङ्गम्	देव, राम	कावे, हरि, पति	गुरु	पितृ, दातृ	-	-
स्त्रीलिङ्गम्	-	पति	धेनु	मातृ	लता	नदी
नपुंसकलिङ्गम्	फल	वारि	वस्तु	-	-	-

2.2 शब्दरूपम् (हलन्ताम्/व्यञ्जनान्ताम्)-

शब्दाः (हलन्ताः/व्यञ्जनान्ताः)	
पुल्लिङ्गम्	भिषज् (भिषक्), महत्, सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत् मरुत् आत्मन्, ब्रह्मन्, विद्वस्।
स्त्रीलिङ्गम्	वाद्य, सरित्, विश्, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री।
नपुंसकलिङ्गम्	जगत्, नामन्, कर्मन्, चक्षुष्, मनस्, हविष्, ब्रह्मन्, धनुष्, पयस्, दधि।
एतत्सदृशानाम् अन्येषामञ्च रूपाणाम् अभ्यासः।	

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

3- धातुरूपम् (क्रियारूपम्)-

3.1 धातूनां गणपरिचयः, आत्मनेपदम्, परस्मैपदम्।

3.2 लकारदृशा - लट्लकारः (वर्तमानकालः), लृट्लकारः (भविष्यत्कालः), लङ्लकारः (भूतकालः)
लोट्लकारः (आज्ञार्थकः), लिट्लकारः (सम्भावनायाम्)।

पुरुषदृशा - प्रथमपुरुषः, मध्यमपुरुषः, उत्तमपुरुषः।

वचनदृशा - एकवचनम्, द्विवचनम्, बहुवचनम्।

3.3 धातवः- पंचलकारेषु धातुरूपाणि -

परस्मैपदिनः- पठ्, लिख्, चल, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, ज्ञा, प्रा, नी, दृश्, धृ, पठ्, पा(पिब), स्मृ, कृध्, शक्, पृच्छ्, इष (इच्छ्), दा, जीव्, त्यज्, धाव्, पच, रथ्, सु, रुद्, भी, नश्, सिह, आप्, क्षिप्, जप्, विश्, मिल, ग्रह्, चिन्त्, पात्, रच्, शल्।
आत्मनेपदिनः- लभ्, मुद्, शप्, वृष्, सद्, सेद्, ईश्, ऊह्, कम्प्, भाष्, यत्, रम्, वन्द, याच्, शीद्।
सत्तात्मकौ - अत्, भू।

4. सन्धिः - स्वरसन्धिः- यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभावः।

व्यञ्जनसन्धिः- परसवर्णः, अनुनासिकः, श्चुत्वम्, ष्चुत्वम्, जश्चत्वम्, चर्त्वम्, णत्व-पत्वविधिः।

विसर्गसन्धिः - विसर्गलोपः, विसर्गस्थाने ओ, इ, उ, श्, ष्।

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

5. समासः - केवलाः, अव्ययीभावः, तत्पुरुषः, कर्मधारयः, द्विगुः, बहुव्रीहिः, द्वन्द्वः।

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

7- उपपदविभक्तिः -

- अधि, अनु, उप, उभयतः, परितः, निकषा, प्रति, भिन्, विना.....योगे द्वितीया।
- अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया।
- नमः, रुद्, दा, स्पृहा, अलम् (सामर्थ्यार्थं).....चतुर्थी।
- विना, बहिः, परम्, पूर्वम्.....योगे पञ्चमी।
- अग्रतः, पुरतः, पृष्ठतः, वामतः, दक्षिणतः, उत्तरतः.....योगे षष्ठी।
- सिन्ह, विश्वस्.....योगे सप्तमी।

8. वाच्यम्- कर्तृवाच्यम्, कर्मवाच्यम्, भाववाच्यम्।

9. प्रत्ययः- (क) कृतप्रत्ययः- क्त, क्तवल् क्त्वा, ल्यप्, तुमुन्, शतृ, शानच्, ष्यत्, क्तिन्, ल्युट्, तव्यत्, अनीयद्, एवुल्, तुच्, पञ्।
(ख) तद्धितप्रत्ययः- मत्तुप्, वत्तुप्, इन्, ठक् (इक्), पञ्, ल्व, तल्, अण्, ष्यञ्।
(ग) स्त्रीप्रत्ययः- झीप्, झीष्, टाप्।

10- अव्ययम्- (स्थानवाचि)-अत्र, तत्र, यत्र, सर्वत्र, अन्यत्र, कुत्र, एकत्र, यतः, ततः।
(समयवाचि)- यदा, तदा, सदा, सर्वदा, कदा, अद्य, श्वः, ह्यः, परश्वः, परह्यः, वारम्, आरभ्य, निश्चयेन।
(समुच्चयवाचि)- च, अपि, एव।
(अवस्थावाचि)- आम्, किम्, धन्यवादः, आवश्यकम्।
(दिशावाचि)- उपरतः, पृष्ठतः, वामतः, दक्षिणतः, अभितः, परितः।
(पूर्णतावाचि)- पर्याप्तम्, अत्यन्तम्, अलम्, इति।
(सम्भावनावाचि)- किन्तु, प्रायशः, अपेक्षया, अतः, यत्-तत्।
सादृश्यवाची अव्यय- इव, नु, वा, चित्।
अव्यय- क्त्वातोसुप्रकसुनः, कृन्मेजन्तः, तद्धितश्चासर्वविभक्तिः

11. उपसर्गः - आ, उत्, अनु, वि, प्र, परि, अव, उप, सम्, अप।

12 संख्या - सङ्ख्यावाचि- शब्दरूपाणि एकः, द्वौ, त्रयः, चत्वारः (त्रिषु लिङ्गेषु)।
संख्या - 5-100

UNIT 10 – OTHER ALLIED TOPICS

1. Challenges in translations and understanding distinctions between original and translation:
dharma, sampradāya, ātmā, darśana, īśwara, bhagawāna, prabhu, mana, buddhi, prāmāṇika, śiṣya, devatā, smṛti, mandira, adhyātma, prema, asura, daitya, rākṣasa, śarīra, padārtha, dravya, rāṣṭra, varṇa, jāti, śāstra, śānti, ṛṣi, muni, guru, kalā, śāstrīya-saṅgīta, paṇḍita, māya, strī, mahilā, nārī, nyāya, indriya, mokṣa, nīrvāṇa, prāṇa
2. Important *mandiras, śaktipīṭha, maṭha, jyotirliṅga, dhāmas*
3. Sant-*paramparā*: Brief knowledge of Chaitanya Mahaprabhu, Sankara Deb, Thiruvallavur, Basavanna, Namdev, Kabira, Ravidasa, Narsi Mehta, Guru Nanak, Tukaram, Tulsidas, Surdas, Mirabai, Andal, Jhulelal, Gyaneshwar, Vidyapati, Narayan Guru
4. *Nāṭya*: ten types, *tattvas*: *rasa, abhinaya, kathāvastu, pātra*
5. *Kāvya*: Type (*gadya, padya, champū*), *chandas* (*anuṣṭupa, upajāti, Indravajrā, upendravajrā, vāsanta-tilakā, śikhariṇī, mandākrāntā, āryā, gāthā, dohā, chaupāī, soraṭhā*)
6. Some *kavis*: Bhasa, Kalidas, Ashvaghoṣ, Somdev Suri, Hala, Kalhan, Chandabaradai
7. Some kings and dynasties: Maurya, Lalitadītya, Chakradhwaj Singh, Chola, Harihar and Bukka, Bappa Rawal, Harshawardhan, Bhoj, Dahir-sen, Marthanda Verma, Rana Pratap, Shivaji
8. Concept of *īśwara* in - Jaintia, Adi, Golo, Tagin, Apatani, Idu Mishmi, Miju Mishmi, Digaru Mishmi tribes of N. E. India