



Central University of Himachal Pradesh

(ESTABLISHED UNDER CENTRAL UNIVERSITIES ACT 2009)

Dharamshala, Himachal Pradesh-176215



NAAC Criterion-I

Key Indicator – 1.1.3

Syllabus copies of the courses highlighting the focus on employability/ entrepreneurship/ skill development along with their course outcomes

1.1.3 Evidences



Centre for Bhartiya Panth, Matt, Sampraday and Semitic Religions

**Central University of Himachal Pradesh, Dharamshala,
Kangra**



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Centre for Bhartiya Panth, Matt, Sampraday and Semitic Religions

**Syllabus copies of the courses highlighting the focus on
employability/entrepreneurship/ skill development along with their
course outcomes - 2021-22**

S. No.	Name of the Program	Name of the Course	Description	Page No.
1.	PG Diploma in Hindu Studies	<i>Vaad Parampara</i> DHS 123	Skill/Vocational Course	1-2
2.	PG Diploma in Hindu Studies	Samskaras in Hindu Traditions DHS 134	Skill/Vocational Course	3
3.	MA Hindu Studies	<i>Sanskrit Parichay</i> MHS 426	Skill/Vocational Course	4-6
4.	MA Hindu Studies	<i>Hindu Samskaras</i> MHS 432	Skill/Vocational Course	7
5.	MA Hindu Studies	Ramayana MHS 524	Skill/Vocational Course	8-9
6.	MA Hindu Studies	Mahabharata MHS 530	Skill/Vocational Course	10-11



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Semester: I

Vaada Parampara

Course Code: DHS123

Paper: Skill/Vocational

Credits: 04

Course Objectives: The course of Vaada Parampara is developed to delve into the methods of debating (*shastrarth*) Hindu religion and traditions to arrive at true and authentic knowledge it will acquaint the students with varied tools involved in arriving at a learned and informed conclusion. The course also entails the deliberations on elements of Bhartiya knowledge traditions, conceptualization and organization of knowledge and its analysis. The basic objective of this course is to inculcate the Hindu methodologies to create and understand knowledge.

Learning Outcomes: After the completion of the course, the student will be able to understand:

- Bhartiya in general and Hindu in particular, debating traditions.
- Methodologies and meanings associated with such traditions and will enhance their cognitive skills.
- How knowledge can be organized and analyzed.
- Rules and methods of engagements in public discourse.
- The skills required for the application of different forms of knowledge in contemporary times.
- Preservation and passing of knowledge.

Unit 1

1. *Vaad-Parampara*: The method of *Shastrartha* (*Vishay, paksha, samasya/sanshay, sangati, i.e., continuity of argument, nishkarsh, nirnayak and his/her ethics, gender bias*)

- a. Rules for engagement, decision making, follow-up and updation
- b. The concept of *adhikaran*

2. *Katha* (*nature and types of katha*): a. *Vaad*, *Jalpa*, *Vitanda*

Unit 2

1. Organization of knowledge

a. *Sutra* (concise statement of a theoretical principle), *bhashya* (establishment of theory/siddhant), *vartik* (critique of stated and unstated positions)



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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)

2. *Padaik-vakya, evam vakyaik vakyata* (Mimamsa bhaashya)

3. Rules for analysing “*tatparya*” – Six-fold process (shad-vidhi tatparya nirnayak ling)

4. Methods for determining the meaning (shruti, ling, vakya, prakaran, sthaan, Samkhya)

Unit 3

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

a. Application to a contemporary problem

2. *Nyayika prakriya (sanshay to nirmay)*

Unit 4

1. Tools to preserve the sounds and meanings of *Vedas*

a. Vedangas

b. Paath-paddhati



Semester: II

Samskaras in Hindu Traditions

Course Code: DHS134

**Paper: Skill/Vocational
Credits: 02**

Course Objectives: Major objectives of studying Samskaras and literature available on those is to make the learner aware of their dharmic and ritualistic value. Hindu Samskaras are elaborated in different Smritis and Dharamshastaras and by the way of this course the learner will become versed in sacramental beliefs and practices which are consistent and logical and have practical utility and intention. Samskaras grouped under five heads: prenatal, natal, educational, nuptial and funeral. Besides being a landmark in Hindu culture, it presents patterns of life based on high ethical, spiritual and humanistic values.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about different Samskaras.
- Discern between theological and practical aspects of Smritis and Dharmasutras.
- Inculcate skilful knowledge of the major rites of passage and rituals deeply associated with Hindu way of life.
- Discover major Samskaras in prevailing among different Panths and Sampradayas

Unit 1

- a. Smritis, Dharmasutras and Samskaras
- b. A brief introduction of Samskaras in different Sampradayas

Unit 2

Samskaras and Psychology

- a. Hindu Psychology and the significance of Samskaras
- b. The Sacred and The Profane
- c. Concept of Deeksha: The Initiation

Unit 3

- a. Samskaras in Jainism
- b. Samskaras in Buddhism
- c. Samskaras in Sikhism



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Semester: I

Sanskrit Parichay

Course Code: MHS426

**Paper: Skill/Vocational
Credits: 04**

Course Objectives: Sanskrit is also a very systematic and syntactic language and the grammar of the language serves as a master template for most Indian (and a few European) languages. The course is designed to acquaint the learners with the preliminary working knowledge of Sanskrit language. The aim of this course is to strengthen the basics of a language in most of the primary literature and sources of Hindu culture, philosophy, spirituality, theology, sciences, grammar, law *etc.* are written and composed. Sanskrit as a linguistic skill is essential to gain understanding in the different genres of Hindu studies. Learning Sanskrit can also help understand the etymology of many words in Indian as well as non-Indian languages.

Learning Outcomes: After the completion of the course, the student will be able to:

- It would also help you understand ancient Sanskrit texts in their right context.
- **Its language skills and knowledge will ensure that nothing is lost in translation.**
- Comprehending ancient knowledge and historical traditions and practices becomes easier.
- **Learning basic Sanskrit skills will eventually equip and prepare the learner for further advance courses.**
- It will familiarise the learner with Indian thought and thinkers in right perspective..
- It will help in developing a better understanding of different courses pertaining to Hindu Studies.

Unit - I

Marks 20

1. संस्कृतवर्णमालापरिचयः - चतुर्दश माहेश्वरसूत्राणि ।

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

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

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

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

2.2 शब्दरूपम् (हलन्तम्/व्यञ्जनान्तम्)-

शब्दाः (हलन्ताः/व्यञ्जनान्ताः)	
पुंलिङ्गम्	भिषज् (भिषक्), महत्, सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत् मरुत् आत्मन्, ब्रह्मन्, विद्वत् ।
स्त्रीलिङ्गम्	वाच्, सरित्, दिश, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री ।
नपुंसकलिङ्गम्	जगत्, नामन्, कमेन्, घक्षुष्, मनस्, हविष्, ब्रह्मन्, धनुष्, पयस्, दधि ।
एतत्सदृशानाम् अन्येषाम् रूपानाम् अभ्यासः ।	

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

3. धातुरूपम् (क्रियारूपम्)-

3.1 धातूनां गणपरिचयः, आत्मनेपदम्, परस्मैपदम् ।

3.2 लकारदृशा - लटलकारः (वर्तमानकालः), लृटलकारः (भविष्यत्कालः), लङ्लकारः (भूतकालः)
लोटलकारः (आज्ञार्थकः), विधिलिङ्लकारः (सम्भाषणायाम्) ।

पुरुषदृशा - प्रथमपुरुषः, मध्यमपुरुषः, उत्तमपुरुषः ।

वचनदृशा - एकवचनम्, द्विवचनम्, बहुवचनम् ।

3.3 धातवः- पंचलकारेषु धातुरूपाणि -

परस्मैपदिनः- पठ्, लिख्, चल्, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, ज्ञा, घ्रा, नी, दृश, घृ, फत्, पा(पिब), स्मृ, क्लृप्, शक्, पृच्छ्, इष् (इच्छ), दा, जीव्, त्यज्, धाव्, पव्, रञ्, सृ, रुद्, भी, नश्, रिन्ह, आप्, क्षिप्, जप्, विश्, मिल्, ग्रह्, चिन्त्, फाल्, रघ्, क्षल् ।

आत्मनेपदिनः- लम्, मुद्, क्षम्, कृष्, सह्, सेव्, ईक्ष्, ऊह्, कम्प्, भाष्, यत्, रम्, वन्द्, याव्, शीर्ह् ।

सत्तात्मकौ - अस्, भू ।

Unit - 2

Marks 20

1. सन्धिः - स्वरसन्धिः- यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभाव ।

व्यञ्जनसन्धिः- परसवर्णः, अनुनासिकः, श्चुत्वम्, श्चुत्वम्, जश्चुत्वम्, चर्त्वम्, णत्व-णत्वविधिः ।

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

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

2. समासः - केवलः, अव्ययीभावः, तत्पुरुषः, कर्मधारयः, द्विगुः, बहुव्रीहिः, द्वन्द्वः ।

Unit - 3

Marks 20

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

2. उपपदविभक्तिः -

- अघि, अनु, उप, उभयतः, परितः, निकषा, प्रति, धिक्, विना.....योगे द्वितीया ।
- अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया ।
- नमः, रुघ्, दा, स्पृहा, अलम् (सामर्थ्यार्थी).....चतुर्थी ।
- विना, बहिः, परम्, पूर्वम्.....योगे पञ्चमी ।
- अग्रतः, पुरतः, पृष्ठतः, वामतः, दक्षिणतः, उत्तरतः.....योगे षष्ठी ।
- रिन्ह, विश्वस्.....योगे सप्तमी ।

3. वाच्यम् - कर्तृवाच्यम्, कर्मवाच्यम्, भाववाच्यम् ।

4. प्रत्ययः- (क) कृतप्रत्ययः - क्त, क्तवत् क्त्वा, ल्यप्, तुमुन्, शतृ, शानच्, ण्यत्, क्तिन्, ल्युट्, तथ्यत्,



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- (समुच्चयवाचि)- च, अपि, एव ।
(अवस्थावाचि)- आम, किम्, धन्यवादः, आवश्यकम् ।
(दिशावाचि)- उपरतः, पृष्ठतः, वागतः, दक्षिणतः, अगितः, परितः ।
(पर्याप्तावाचि)- पर्याप्तम्, अत्यन्तम्, अलम्, इति ।
(निषेधवाचि)- मास्तु, अलम्, न ।
(सम्भावनावाचि)- किन्तु, प्रायशः, अपेक्षया, अतः, यत्-तत् ।
सादृश्यवाची अव्यय- इव, नु, वा, यित् ।
अव्यय- क्त्वातोसुनकसुनः, कृन्मेजन्तः, तद्धितश्वासर्वविगक्तिः

6. **उपसर्गः** - आ, उत्, अनु, वि, प्र, परि, अव, उप, सम्, अप ।
7. **विशेष्य-विशेषणसम्बन्धः** ।
8. **संख्या** - सङ्ख्यावाचि- शब्दरूपाणि एकः, द्वौ, त्रयः, चत्वारः (त्रिषु लिङ्गेषु) ।
संख्या: - 5-100

Unit - 4

Marks 10

- 1- संस्कृत शब्दावलिओं का पाश्चात्य अवधारणाओं से विशेषाभास (ईश्वर / God, आत्मा / Soul, धर्म / Religion, पति-पत्नी / Husband-wife इत्यादि)
- 2- संस्कृत पाठ्यांशों के माध्यम से संस्कृत भाषा के पढ़ने तथा लिखने का अभ्यास ।
- 1- Sanskrit Terminologies and their contrast from western concepts (Īshwara/God; Ātma/Soul; Dharma/Religion; Pati-Patni/Husband-wife etc.).
- 2- Language training through reading and writing of Sanskrit passages.

सन्दर्भग्रन्थसूची -

1. रघनानुवादकौमुदी, कपिलदेव द्विवेदी, विश्वविद्यालय प्रकाशन, विशालाक्षी भवन, भूगर्भतल, चौक, वाराणसी 221001
2. अनुवादचन्द्रिका, ब्रह्मानन्द त्रिपाठी, चौखम्बा सुरभारती प्रकाशन, चौक, वाराणसी 221001
3. संस्कृत स्वयं शिक्षक, श्रीपाद दामोदर सातवलेकर, राजपाल एण्ड सन्स, कश्मीरी गेट, नई दिल्ली 110008
4. व्याकरणसौरभम्, सम्पादक- कमलाकान्त मिश्र, एन.सी.ई.आर.टी., नई दिल्ली, 2002 ।
5. व्याकरणवीथि, सम्पादक- कमलाकान्त मिश्र, एन.सी.ई.आर.टी., नई दिल्ली, 2003 ।
6. संस्कृत बालबोध, भारतीय विद्याभवन, कस्तूरबा गाँधी मार्ग, नई दिल्ली-110001 ।
7. सरल संस्कृत शिक्षक (भाग 1 से 8 तक), भारतीय विद्याभवन, कस्तूरबा गाँधी मार्ग, नई दिल्ली-110001 ।
8. सरलसंस्कृतज्ञानम् (भाग 1 एवं 2), भारतीय विद्याभवन, कस्तूरबा गाँधी मार्ग, नई दिल्ली-110001 ।
9. संस्कृत व्याख्यान, केन्द्रीय संस्कृत विश्वविद्यालय (राष्ट्रीय संस्कृत संस्थान), 56-57, इन्स्टीट्यूशन एरिया, जनकपुरी, नई दिल्ली, 2001 ।
10. दार्शनिक सम्प्रत्ययकोश, सम्पादक- शशिप्रभा कुमार, संतोष कुमार शुक्ल, रामनाथ झा, विशिष्ट संस्कृत अध्ययन केन्द्र, जवाहरलाल नेहरू विश्वविद्यालय, प्रकाशक डी0के0 प्रिंटवर्ल्ड, वेदश्री एफ-395, सुदर्शन पार्क, नई दिल्ली-110015, 2014 ।
11. वाच्यपरिवर्तन सिद्धान्त, प्रो0 भगवत्शरण शुक्ल, आचार्यनिलयम्, वैष्णवनगर कालोनी, प्लॉट नं0 619, चित्तपुर, वाराणसी-5, 1997 ।
12. कारकप्रकरण, प्रो0 भगवत्शरण शुक्ल, चौखम्बा संस्कृतपुस्तकालय, सी.के. 28/15, ज्ञानवापी, चौक, वाराणसी-01, 2019 ।
13. An Easy Grammar of Sanskrit, S.B.Datar, Pub.-Keshav Bhikaji Dhawale, Maharashtra, 2015.
14. Sanskrit for English Speaking People, Ratnakar Narale, Pub.- Prabhat Prakashan, New Delhi, 2013.



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Semester: II

Hindu Samskaras

Course Code: MHS432

**Paper: Skill/Vocational
Credits: 02**

Course Objectives: Major objectives of studying Samskaras and literature available on those is to make the learner aware of their dharmic and ritualistic value. Hindu Samskaras are elaborated in different Smritis and Dharamshastaras and by the way of this course the learner will become versed in sacramental beliefs and practices which are consistent and logical and have practical utility and intention. Samskaras grouped under five heads: prenatal, natal, educational, nuptial and funeral. Besides being a landmark in Hindu culture, it presents patterns of life based on high ethical, spiritual and humanistic values.

Learning Outcomes: After the completion of the course, the student will be able to:

- Learn about different Samskaras and their skilful practice in a Hindu life.
- Discern between theological and practical aspects of Smritis and Dharmasutras.
- Understand major rites of passage and rituals deeply associated with Hindu way of life
- Discover major Samskaras in prevailing among different Panths and Sampradayas

Unit 1

- a. Smritis, Dharmasutras and Samskaras
- b. A brief introduction of Samskaras in different Sampradayas

Unit 2

Samskaras and Psychology

- a. Hindu Psychology and the significance of Samskaras

- b. The Sacred and The Profane
- c. Concept of Deeksha: The Initiation

Unit 3

- a. Samskaras in Jainism
- b. Samskaras in Buddhism
- c. Samskaras in Sikhism



Semester: III

Ramayana

Course Code: MHS524

**Paper: Skill/Vocational
Credits: 04**

Course Objectives: The aim of this course is to widen the students' understanding of Ramayana as a historical philosophical and epistemological epic of Bharat. The paper seeks to provide a reasonable understanding to the learners about the varied concepts, versions, events, historicity, adaptations and interpretations of Ramayana.

Learning Outcomes: After the completion of the course, the student will be able to:

- Know the original version of Ramayana as told by Maharishi Valmiki.
- Understand Ramayana as Upjeevya and its skilful implementation in modern lives.
- Learn about different versions of Ramayana in varied times and spaces
- See social and philosophical messages imparted by Ramayana.
- Gain historical information that Ramayana provides.
- Learn about the political institutions prevalent in the ancient times.
- Gain life skills by understanding the deeper message of Ramayana

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 Ramayanas.

Unit 2

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



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Unit 3

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

Unit 4

Detailed reading of any one traditional Ramayan text



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Semester: IV

Mahabharata

Course Code: MHS 530

**Paper: Skill/Vocational
Credits: 04**

Course Objectives: The aim of this course is broaden the learners' understanding of the Mahabharata, which is humankind's prominent political and philosophical treatise. The course intends to give an encyclopaedic insight into Mahabharata by the way of understanding its multifarious subtleties including the history and geographies. The course also provides a glance into the messages contained in Vidur-Neeti, Bhagavadgita, Yudhishtar - Neeti and Bhishma – Updeshas.

Learning Outcomes: After the completion of the course, the student will be able to:

- Know the original date of Mahabharata and its position in history.
- Understand Mahabharata as Upjeevya.
- Learn about different literary import of Mahabharata.
- Understand the social, philosophical and the messages of statecraft and the skill it imparted by Mahabharata.
- Gain historical information that Mahabharata provides.
- Learn about the political institutions prevalent in the ancient times.
- Enhance the comprehension of life and will skilfully tread the path of Karama and Dharama in the world.

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

1. A *complete* grantha, i.e. an encyclopaedia 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), dheer (Savitri), vidya



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b. (tale of man-tiger-snake-elephant from Stri Parva), satyam (Harishchandra/Satyakam), akrodha (X)

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

Unit 3

1. Vidur-needi and Bhagvad Gita
2. Bhishma's upadesh to Yudhishthir about politics and governance

Unit 4

1. Political boundaries of Bharat-varsha
2. *Stree* vimarsha in Mahabharata