

GOA UNIVERSITY  
Taleigao Plateau, Goa 403 206

**REVISED MINUTES**  
of the 5<sup>th</sup> Meeting of the Standing Committee of  
**X ACADEMIC COUNCIL**

**Day & Date**

Tuesday, 14<sup>th</sup> February, 2023 & Thursday, 23<sup>rd</sup> February, 2023

**Time**

10.00 a.m.

Venue  
Council Hall,  
Administrative Block  
Goa University

	<p>the University as Dean, Shenoi Goembab School of languages &amp; Literature during his tenure.</p> <p><b>(Action: Assistant Registrar Academic-PG)</b></p>
<b>D 3.17</b>	<p><b>Minutes of the Board of Studies in Sanskrit meeting held on 28.10.2022.</b></p> <p>The Standing Committee of the Academic Council approved the minutes of the Board of Studies in Sanskrit meeting held on 28.10.2022 with the following suggestions:</p> <ol style="list-style-type: none"> <li>1. Number of hours for Course Code SATE -401, Discipline Specific Elective Course to be verified.</li> <li>2. Titles of the Courses to be written in Devanagari and English language.</li> </ol> <p><b>(Action: Assistant Registrar Academic-PG)</b></p>
<b>D 3.18</b>	<p><b>Minutes of the Board of Studies in Marine Microbiology meeting held on 21.10.2022.</b></p> <p>The Standing Committee of the Academic Council approved the minutes of the Board of Studies in Marine Microbiology meeting held on 21.10.2022 with the following suggestions:</p> <ol style="list-style-type: none"> <li>1. Tutorials/Lectures (L-T-P) mentioned under Structure to be deleted.</li> <li>2. Prerequisite for the courses to be specified.</li> <li>3. Prerequisite to be changed of the Course MMTE 501 Phytoplankton Ecology and Genomics.</li> <li>4. Terminology Textbook/References to be changed to References/Readings.</li> </ol> <p><b>(Action: Assistant Registrar Academic-PG)</b></p>
<b>D 3.19</b>	<p><b>Minutes of the Board of Studies in Marine Science meeting held on 27.10.2022.</b></p> <p>The Standing Committee of the Academic Council approved the minutes of the Board of Studies in Marine Science meeting held on 27.10.2022 with the following suggestions:</p> <ol style="list-style-type: none"> <li>1. Tutorials/Lectures (L-T-P) mentioned under Structure to be deleted.</li> <li>2. Wherever only one module exists under content, heading 'Module I' to be deleted.</li> <li>3. Titles and the syllabus of the Courses to be verified.</li> <li>4. Python to be explored under Course Code MSTE 501.</li> <li>5. The content of the Course Code MSTE – 530 to be revised.</li> <li>6. MSTE – 525 Advanced Research Analysis Course, from Pedagogy Terminology 'faculty' to be deleted.</li> </ol> <p><b>(Action: Assistant Registrar Academic-PG)</b></p>
<b>D 3.20</b>	<p><b>Minutes of the Board of Studies in Earth Science meeting held on 29.10.2022.</b></p> <p>The Standing Committee of the Academic Council approved the minutes of the Board of Studies in Earth Science meeting held on 29.10.2022 with the following suggestions:</p> <ol style="list-style-type: none"> <li>1. Tutorials/Lectures (L-T-P) mentioned under Structure to be deleted.</li> <li>2. AGPE -508 Practical of Petroliferous Basins of India Programme to be conducted</li> </ol>

**GOA UNIVERSITY**  
**Taleigao Plateau, Goa 403 206**

**FINAL AGENDA**

**For the 5<sup>th</sup> Meeting of the Standing Committee of**

**X ACADEMIC COUNCIL**

**Day & Date**

**Tuesday, 14<sup>th</sup> February, 2023**

**Time**

**10.00 a.m.**

**Venue**  
**Conference Hall**  
**Administrative Block**  
**Goa University**

	<p>Date: 20.10.2022 Place: Goa University</p> <p style="text-align: right;">Sd/- Signature of the Dean (<a href="#">Back to Index</a>)</p>
<b>D 3.17</b>	<p><b>Minutes of the Board of Studies in Sanskrit meeting held on 28.10.2022.</b></p> <p><b>Part A</b></p> <p>(i) Recommendations regarding courses of study in the subject or group of subjects at the Under-Graduate level <b>NIL</b></p> <p>(ii) Recommendations regarding courses of study in the subject or group of subjects at the Post –Graduate level and Under-Graduate level. <b>NIL</b></p> <p><b>Part B</b></p> <p>(i) Scheme of examinations at the Under-Graduate level. <b>NIL</b></p> <p>(ii) Panel of examiners for different examinations at the Under-Graduate level <b>NIL</b></p> <p>(iii) Scheme of examinations at the Post-Graduate level. <b>NIL</b></p> <p>Panels of Examiners for different examinations at Post –Graduate level. <b>NIL</b></p> <p><b>Part C</b></p> <p>Recommendations regarding preparation and publication of selection of reading Material in any subject or group of subject or group of subjects and names of persons recommended for appointment to make the selection. <b>NIL</b></p> <p><b>Part D</b></p> <p>Recommendations regarding general academic requirements in the Department of University or affiliated Colleges. <b>NIL</b></p> <p>(ii) Recommendation of Academic Audit Committee and Status thereof <b>NIL</b></p> <p><b>Part E</b></p> <p>Recommendations of text-books for the courses of study at the Under-Graduate level: <b>NIL</b></p> <p>(ii) Recommendations of text books for the courses of study at the Post-Graduate level. <b>NIL</b></p> <p><b>Part F:</b></p> <p><u>Important points for consideration/approval of Academic Council</u></p> <p>The Board of Studies in Sanskrit, the School of Sanskrit, Philosophy and Indic Studies, in its meeting on 28<sup>th</sup> October 2022 has approved the syllabus of M.A. Sanskrit, Part-I (Semester I &amp; Semester II ) in accordance with the NEP 2020. (<a href="#">Annexure I Refer page No. 659</a>)</p> <p><b>M.A. Sanskrit Studies</b></p> <p><b>SEMESTER – I</b></p> <p><b>Discipline Specific Core Courses</b></p> <p>1)SATC- 401 – Vaidika Vanmaya</p> <p>2)SATC-402 – Sahitya Darpana</p> <p>3)SATC-403 – Sanskrit Sahitya</p> <p>4)SATC404 – Culture and Civilization in Sanskrit Literature</p>

	<p><b>Discipline Specific Optional Courses</b></p> <p>1)SATE-401 –Darsana Sastra 2)SATE – 402- Vedanta Darsana</p> <p><b>SEMESTER – II</b></p> <p><b>Discipline Specific Core Courses</b></p> <p>1)SATC –405 –Sanskrit Vyakarana 2)SATC -406- Paraskaraghyasutra and Arthasatra 3)SATC-407 – Sahitya: Natyastra and Dhvanyaloka 4)SATC-408- Survey of Indian Astrology</p> <p><b>Discipline Specific Optional Courses</b></p> <p>1)SATC-403 –Tarka evam Jnana Mimansa 2)SATE-404 – Buddha Darsana</p> <p>Date: 15.11.2022 Place: School of Sanskrit, Philosophy Indic Studies, Goa University</p> <p style="text-align: right;">Sd/- Signature of the Chairman of BOS and Indic</p> <p><b>Part G:</b> Remark of the Dean of faculty: The minutes are in order: Recommended for approval of Academic Council</p> <p>Date: 15.11.2022 Place: School of Sanskrit, Philosophy and Indic Studies, Goa University</p> <p style="text-align: right;">Sd/- Signature of the Dean,</p> <p style="text-align: right;"><a href="#">(Back to Index)</a></p>
<b>D 3.18</b>	<p><b>Minutes of the Board of Studies in Marine Microbiology meeting held on 21.10.2022.</b></p> <p><b>Part A</b></p> <p>i. Recommendations regarding courses of study in the subject or group of subjects at the undergraduate level: NIL</p> <p>ii. Recommendations regarding courses of study in the subject or group of subjects at the postgraduate level:</p> <p><b>1.BOS members met on 21.10.2022 at 1030 hrs and took up the following agenda for discussion.</b></p> <p>a. Approval of M.Sc. syllabus (Semester III and IV) as per OA35. (<a href="#">Annexure I Refer page No. 679</a>)</p> <p>b. Approval of Ph.D. syllabus of Research Methodology course (04 credits) (<a href="#">Annexure II Refer page No. 711</a>)</p> <p><b>2.Members of the BOS deliberated on the above matter and approved the following:</b></p> <p>(a) The program structure and syllabus in M.Sc. Marine Microbiology (Semester III and IV) was deliberated and few suggestions made by the Experts were incorporated and the same was approved.</p>

D 3.17 Minutes of the Board of Studies in Sanskrit meeting held on 28.10.2022.

Annexure I

**M.A. Sanskrit Studies  
Course Chart**

<p><b>SEMESTER-I</b></p> <p><b>Discipline Specific Core Courses:</b> SATC 401: Vaidika Vāṇmaya</p> <p>SATC 402: Sahitya Darpana</p> <p>SATC 403: Sanskrit Sahitya</p> <p>SATC 404: Culture &amp; Civilization in Sanskrit Literature</p> <p><b>Discipline Specific Optional Courses:</b> SATE 401: Darśana Śāstra SATE 402: Vedanta Darśana</p>	<p><b>SEMESTER-II</b></p> <p><b>Discipline Specific Core Courses:</b> SATC 405: Sanskrit Vyākaraṇa</p> <p>SATC 406: Pāraskaraghyasūtra &amp; Arthaśāstra</p> <p>SATC 407: Sahitya: Nāṭyaśāstra &amp; Dhvanyāloka</p> <p>SATC 408: Survey of Indian Astrology</p> <p><b>Discipline Specific Optional Courses:</b> SATE 403: Tarka evam Jñāna Mīmāṃsa SATE 404: Bauddha Darśana</p>
<p><b>SEMESTER-III</b></p> <p><b>Research Specific Optional Courses:</b> 1. 2. 3. 4.</p> <p><b>Optional Generic Courses:</b> 1. 2. 3.</p>	<p><b>SEMESTER-IV</b></p> <p><b>Research Specific Optional Courses:</b> 1. 2.</p> <p><b>Discipline Specific Dissertation:</b></p>

**SEMESTER-I**

**Discipline Specific Core Courses**

**Vaidika Vāṇmaya**

Programme: M.A. (Sanskrit Studies)

Course Code: SATC: 401

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	Basic Sanskrit	
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<b>Objectives</b>	This course is designed to give a general introduction of vedic literature. The course studies a few important verses on Vedic Deities in Rgveda. The study of Nirukta helps us to understand Vedic etymological science, while the grammar explains the uniqueness of vedic language.	
<b>Content</b>	<p><b>1. Introduction of Vedic literature:</b> Samhita, Brahmana, Aranyaka, Upaniṣad)</p> <p><b>2. RkSamhita</b> – 1.1 (agni), 1.25 (varuna), 2.12 (Indra), 1.115 (surya), 3.33 (visvamitra-nadi-), 5.8 (agni), 7.95 (Saraswati), 9.73 (soma), 5.80 (usha), 10.90 (purusha)</p>	15 hours
	<p><b>3. Rk Samhitā:</b> 10.117 (dhanānnadāna), 10.125 (Vāk), 10.129 (Bhāvavrtta)</p> <p><b>Vaidika Vyākaraṇa:</b> vaidikasandhi (internal, external), sabdarūpa evam dhaturūpa, tumarthak pratyaya (suffix ending with 'tum'), tvārthakpratyaya (suffix ending with 'tva'), vaidika svara evam padapatha</p>	15 hours
	<p><b>4. Nirukta:</b> From first adhyāya to the first pāda of the second adhyāya: Especially four-fold classifications of padās, definitions of nāma, akhyāti, six bhāvavikaras Discussion about permanence-impermanence of a word (shabda), Meaningfulness of Mantras, Theory of “all nouns (nāma) are born out of action words (akhyāta)”</p> <p>Theory of prefixes (upasarga) being indicators or expressions when connection to worlds</p> <p>Purpose of Nirukta Principles or rules of giving etymologies (nirvachana) Explanation of Adhikāri- the rightful disciple. A general study of remaining portion along with its etymologies</p>	15 hours
	<p><b>5. Niruktā:</b> Chapter 2 From the reminder of 2<sup>nd</sup> adhyāya (pada 2 onwards) – only the etymologies. Chapter 7 Three kinds of Ṛcha &amp; Anādistadaivatamantra chandansi (the metres) Description of Earth-bound deities, agni (fire) Description of Vaisvanara and Etymologies</p>	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	<p>1. <i>Rgvedasamhita</i> (including sayanabhasya) part 1-4, (1982). Rashtriya Sanskrit Sanstān, New Delhi.</p> <p>2. Sāstri, Haridasa (ed.) (1971). <i>Rk-suktasangraha</i>. Sahitya Bhandara, Meerut.</p> <p>3. Channa, Devaraja (1983). <i>Rgbhasyasangraha</i>. Munshiram Manoharlal publishers, Delhi.</p> <p>4. Sheeladhaga (ed) (2001). <i>Vedamanjari</i>. Vidya Nilayam, Delhi.</p>	

	<p>5. Yogi, Satyabhusana and Vandita Madhuasini Aroda (2002). <i>Vedasamullasa</i>. Chaukamba Publishers, Varanasi.</p> <p>8. R̥shi, Umashankar (ed) (2001). <i>Nirukta-yaska</i>, Chaukamba Publishers.</p> <p>9. Savrūpa, Laksmana (ed) (1982). <i>Nirukta-yaska, A Critical Study</i>, part 1&amp;2, Delhi.</p> <p>10. Chaubey, Braj Bihari &amp; Shastri (1981). <i>Kantanath -New Vedic Selection</i>. Bhartiya Vidya Prakashan, Varanasi.</p> <p>11. Sarupa, Lakshaman (ed) (1967). <i>Nighantu &amp; The Nirukta</i> (with eng. trans.), Motilal Banarsidass Publishers, Delhi.</p> <p>12. Macdonell, A.A. (1962). <i>Vedic Mythology</i> (Also Hindi trans. - Vaidika Devashastra by Suryakanta). Motilal Banarsidas Publishers., Delhi.</p> <p>13. Macdonell, A.A (1960). <i>Vedic Reader for Students</i>. Oxford University Press, Delhi.</p> <p>14. Macdonell, A.A. (1975). <i>Vedic Vyakarana</i>. Bhartiya Publishing House, Delhi.</p> <p>15. Oldenberg, Herman (1988). <i>Religion of the Veda</i> (translation into English by Shridhar &amp; Shrotri), Motilal Banarsidass Publishers, Delhi.</p> <p>16. Rajvade, V.K. (ed) (1940). <i>Nirukta of Yaska</i>, Poona College, Poona.</p> <p>17. Renou, Louis (1965). <i>Destiny of the Veda in India</i>, Motilal Banarsidas Publishers, Delhi.</p> <p>18. Winternitz, Mourice (1988). <i>History of Indian Literature</i>, Vol. 1, Pt. 1-2(Translated into English by V. Srinivasa Sharma), Motilal Banarsidas Publishers., Delhi.</p> <p>19. Dwivedi, Parasnath (1998). <i>Vedic Sahitya ka Itihas</i>, Chaukamba Surabharati Prakashan, Varanasi.</p>	
<b>Learning Outcome</b>	The student will form a basic understanding of some fundamental concepts of vedas, especially nature, action, and representation of Vedic deities. The Nirukta deals with the study of etymology in Sanskrit language. This study will facilitate and enhance any further study on vedic texts.	

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### Sāhityā Darpana

Programme: M.A. (Sanskrit Studies)

Course Code: SATC: 402

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	NIL	
<b>Objectives</b>	This course attempts to give an overview of the basic tools of poetry especially word, sense, rasa, dhvani, and various genres of poetry.	



<b>Content</b>	1. Introduction on Kavya parichaya	15 hours
	2. Sahitya darpana (first and second chapter): kavyaprayojana, kavyasvarupa, kavyalakṣana, and tatsambandhi vipratipatti, guna-dosasvarupa	15 hours
	3. Vākya or tadbeda pada, sabdavyāpāra	15 hours
	4. Sahityadarpana (third chapter): rasanirūpana, vibhāva (ālabhāna, uddhīpanaparibhāsāmātra) bhāva, anubhāva, vyabhicāribhāva, sthāyibhāva, rasābhāsa, bhāvābhāsa  Sahityadarpana (fourth chapter): kāvyabheda-dvanikāvya or gunībhūtavyangyakāvya and their relations.	15 hours
	5. Sāhityadarpana (sixth chapter) Nāndī, prastāvanā, arthopakṣhepak, panchaārthaprakṛti, pancakāryavasta, pancasandhi, vṛtti, sravyakāvya and its differences.	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	<ol style="list-style-type: none"> <li>1. Visvanatha (2004). <i>Sahityadarpana</i>. Nirupanavidyalankāra, Sahityabandar, Merut.</li> <li>2. Visvanatha and Shaligrama shastri (2004). <i>Sahityadarpana.</i>, Motilal Banarsidass Publishers, Delhi.</li> <li>3. Visvanath, Satyavratna Sinha (1988). <i>Sahityadarpana</i>. Chakamba Vidyabhawan, Varanasi.</li> <li>4. Kumar, Sushil (2006). <i>History of Sanskrit Poetics</i> (also Hindi translation), Oriental Book Centre, Delhi.</li> <li>5. Kane, P.V. (2002). <i>History of Sanskrit Poetics</i> (also Hindi translation), Motilal Banarsidass Publishers, Delhi.</li> <li>6. Pandey, Kanti Chandra (1972). <i>Comparative Aesthetics</i>, Vol. 1, (also Hindi translation Chaukhamba Sanskrit Series Office, Varanasi.</li> </ol>	
<b>Learning Outcome</b>	The students will have a grip over various poetic notions such as aims and definitions of poetry, and various categories in it such as Rasa and Dhvani as studied and defined upto 13 to 14 <sup>th</sup> century AD, especially within the Rasa and Dhvani schools of Sanskrit Poetics. This course will equip students with sufficient tools for poetic aspiration of ancient and modern Indian literature and languages.	

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### Sanskrit Sahitya

Programme: M.A. (Sanskrit Studies)

Course Code: SATC: 403

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	NIL	
<b>Objectives</b>	This course attempts to expose the student to the literary compositions of Sanskrit poetry through the works of greatest poets, namely, Kalidas and Bhavabhūti.	
<b>Content</b>	1. Introduction to Sanskrit literature: Sanskrit poets, Arsha Kāvya, Mahākāvya, Khandkāvya, Champukāvya	15 hours
	2. Pūrvamegha	
	3. Uttaramegha	15 hours
	4. Uttararāmacarita: First to Third Section	15 hours
	5. Uttararāmacarita: Sixth and Seventh Section	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	<ol style="list-style-type: none"> <li>1. Kale, M.R. (1962). <i>Uttararamacaritam</i>. Motilal Banarsidass Publishers, Delhi.</li> <li>2. Kane, P.V.(1962). <i>Uttararamacaritam</i>. Motilal Banarsidass Publishers., Delhi.</li> <li>3. Ray, Saradaranjan (1968). <i>Uttararamacaritam</i>. Calcutta</li> <li>4. Anandasvarupam (1972). <i>Uttararamacaritam</i>. Motilal Banarsidass Publishers, Delhi.</li> <li>5. Pande, Rama Avadh and Ravinath Misra (1977). <i>Uttararamacaritam</i>. University Publications, Varanasi.</li> <li>6. Tripathi, Ramakanth (1993). <i>Uttararamacaritam</i>. Chaukambha Press, Varanasi.</li> <li>7. Devadhar, C. R. (ed) (2015). <i>Meghadoota of Kalidasa</i>. Motilal Banarsidass Publishers, Delhi.</li> <li>8. Kale, M. R. (ed) (1934). <i>Meghadoota of Kalidasa</i>, Motilal Banarsidass Publishers, Delhi.</li> <li>9. Chandra, Samsara and Mohan Devapanth (2003). <i>Megadhutam</i>. Motilal Banarsidass Publishers, Delhi.</li> <li>10. Dixit, S.V. (1958). <i>Bhavabhūti: His Life &amp; Literature</i>, CPP, Belgaun.</li> <li>11. Keith, A.B (1964). <i>The Sanskrit Drama</i>, Oxford University Press.</li> <li>12. Mainkar, T.G (2000). <i>Studies in Sanskrit Dramatic Criticism</i>. Motilal Banarsidass Publishers, Delhi.</li> <li>13. Mirashi, V.V (1974). <i>Bhavabhūti: His Date, Life and Works</i>, Motilal Banarsidass Publishers, Delhi.</li> <li>14. Karamakar, Vinayak Vaman (1998). <i>Sanskrit Sahityacha Sopapattik Itihas</i>, Sharada Prakashan, Nagpur</li> </ol>	
<b>Learning Outcome</b>	The students would be able to appreciate the expressions of Rasa, Dhvani, and other literary elements contributing to the making of an art called Poetry. They will be able to appreciate the description of nature in various human forms and emotions as depicted in the two master pieces of literary art.	

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## Culture and Civilization in Sanskrit Literature

Programme: M.A. (Sanskrit Studies)

Course Code: SATC: 404

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	NIL	
<b>Objectives</b>	This course would introduce to students the knowledge of the Indian culture and civilization as preserved in Sanskrit Literature. The course focuses on the social, political, religious, and economic conditions the Vedic, Ramayana, Mahabharata and Puranic period. Apart from dealing with the development of social institutions such as varna, ashrama, puruśārtha etc., the origin and development of the doctrines of major dharmas namely, Saivism, Vaishnavism, Buddhism and Jainism are also dealt with.	
<b>Content</b>	1. Civilization and Culture: Definition & Nature; Ancient Indian Civilization; Characteristics of Vedic & Post Vedic Civilization in the context of Social, political, economic and religious situations.	15 hours
	2. Culture and Civilization as enshrined in Epics (Ramayana & Mahabharata) and Puranas during the times of upheaval in sociological, political, economic and religious spheres.	15 hours
	3. Varnavyavastha, Asramavyavastha, Puruśārtha, Samskāra, Position of Women in Ancient India, Educational System of Ancient India	15 hours
	4. Origin, development and important doctrines of Śaivism, Vaishnavism, Buddhism and Jainism.	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	<ol style="list-style-type: none"> <li>1. Altekar, AS (1944). <i>Education in Ancient India</i>. Delhi.</li> <li>2. Bhandarkar, RG (1913). <i>Vaiśnavism, Śaivism and Minor Religious Systems</i>, Delhi.</li> <li>3. Dandekar, RN (1965). <i>Vedic Religion &amp; Mythology: A Survey of the Works of Some Western Scholars</i>. University of Poona, Poona.</li> <li>4. Mookerjee, RK (1988). <i>Ancient Indian Education</i>. Motilal Banarsidass Publishers, Delhi.</li> <li>5. Tandan, Kiran (1973). <i>Bharatiya Sanskriti</i>, Eastern Book Linkers, Delhi.</li> <li>6. Keith, A. B. (2014). <i>A History of Sanskrit Literature</i>, Motilal Banarsidass Publishers, Delhi.</li> </ol>	

	7. Windternitz, Maurice (1988). <i>History of Indian Literature</i> , Motilal Banarsidass Publishers, Delhi. 8. Kapoor Subodh (ed.) (2002). <i>Encyclopaedia of Indian Heritage</i> , Vol.1-9. Cosmo Publications, India.	
<b>Learning Outcome</b>	The students will know the various aspects of Indian Culture and Civilization of the Vedic Period. They will be able to acquire knowledge of the culture and civilization as reflected in the epic and puranic texts.	

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### Discipline Specific Optional Courses:

#### Darśana Śāstra

Programme: M.A. (Sanskrit Studies)

Course Code: SATE 401

Number of Credits: 4

Effective from AY: 2022–23

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objectives:</u></b>	To have an understanding of the philosophical tradition of India from the ancient to the classical period.	
<b><u>Content:</u></b>	<ol style="list-style-type: none"> <li><b>Introduction:</b> Darśana, Śruti and Smṛti, āstika and nāstika General Presuppositions of Indian Philosophy, Phases of Indian Philosophy.</li> <li><b>Carvaka:</b> Epistemology – Pratyakṣa as the only pramāṇa, critique of anumāṇa and śabda. Metaphysics – The concept of the world, Non-existence of soul, non-existence of God.</li> <li><b>Jainism:</b> Jaina Theory of Knowledge, Dravya, Guṇa, Paryāya, Jiva and Ajiva, Anekāntavāda, Syādvāda, Naya-vāda.</li> <li><b>Buddhism:</b> Four Noble Truths – Astāṅgamaṛga, Nirvāṇa. Pratityasamutpāda, Kṣāṇika-vāda, Anātma-vāda Schools of Buddhism – Vaibhaṣika, Sautrāntika, Yogācāra, Madhyamika.</li> <li><b>Nyaya:</b> Definition and classification of knowledge. Pramāṇas: Pratyakṣa, Anumāṇa, Upamāṇa, Śabda. Individual self and its liberation, Concept of God and arguments for the existence of God.</li> <li><b>Vaisesika:</b> Concept of Padārthas (Categories) – Dravya, Guṇa, Karma, Samānya, Samavāya, Viśeṣa, Abhava Paramāṇuvāda or Atomic Theory, Asatkāryavāda – theory of causation.</li> <li><b>Samkhya:</b></li> </ol>	<p>5 hours</p> <p>5 hours</p> <p>7 hours</p> <p>10 hours</p> <p>7 hours</p> <p>7 hours</p> <p>7 hours</p>

	<p>Theory of knowledge, Satkaryavada – Theory of causation. Prakrti, Purusa, arguments for plurality of purusa, Evolution of the world. The Doctrine of Liberation, The Problem of God.</p> <p>8. <b>Yoga:</b> Psychology – Citta and Citta-vrtti, Eightfold path of yoga. Place of God in yoga.</p> <p>9. <b>Purva Mimamsa:</b> The nature and sources of knowledge Metaphysics – Theory of Potential energy – Sakti and Apurva, Concept of soul. Religion and Ethics – The place of Vedas, The Conception of Duty, The Highest Good, Atheism of Purva Mimamsa.</p> <p>10. <b>Vedanta:</b> Sankara – Concept of Brahman, God and World. Ramanuja – Concept of Brahman, God, and World. Madhva – Concept of God and World.</p>	<p>7 hours</p> <p>5 hours</p>
<b><u>Pedagogy:</u></b>	Lectures, discussions, and tutorials.	
<b><u>References/ Readings:</u></b>	<ol style="list-style-type: none"> <li>1. M. Hiriyanna: <i>Outlines of Indian Philosophy</i>, Bombay: Blackie &amp; Son, 1983.</li> <li>2. S.N. Dasgupta: <i>A History of Indian Philosophy, Vols. I to V</i>, Delhi: Motilal Banarsidass, 2000.</li> <li>3. S. Radhakrishnan: <i>Indian Philosophy, Vols. I &amp; II</i>, New Delhi: Oxford University Press, 2008.</li> <li>4. K. Mittal: <i>Materialism in Indian Thought</i>, Delhi: Munshiram Manoharlal Publishers, 1974.</li> <li>5. D. Chattopadhyaya: <i>Lokayata: A Study in Indian Materialism</i>, Delhi: Peoples Publishing House, 2008.</li> <li>6. T.R.V. Murti: <i>Central Philosophy of Buddhism</i>, London: George Allen &amp; Unwin, 1955.</li> <li>7. S. Stevenson: <i>The Heart of Jainism</i>, London: Oxford University Press, 1915.</li> <li>8. P. Chakravarti: <i>Origin and Development of the Samkhya System of Thought</i>, Delhi: Munshiram Manoharlal Publishers, 1975.</li> <li>9. Satishchandra Chatterjee: <i>The Nyaya Theory of Knowledge</i>, Delhi: Rupa Publishers, 2015.</li> <li>10. Ganganath Jha: <i>Prabhakara School of Purva Mimamsa</i>, Delhi: Motilal Banarsidass, 1978.</li> <li>11. K. Satchidananda Murty: <i>Revelation and Reason in Advaita Vedānta</i>, Bombay: Asia Publishing House, 1959.</li> <li>12. P.N. Srinivasachari: <i>The Philosophy of Visitadvaita</i>, Madras: Adayar Library, 1943.</li> <li>13. B.N.K. Sharma: <i>Philosophy of Sri Madhvacarya</i>, Delhi: Motilal Banarsidass, 2014.</li> <li>14. Jadunath Sinha: <i>Indian Philosophy, Vols. 1–3</i>, New Delhi: Motilal Banarsidass Publishers, 2006.</li> <li>15. Paul Williams: <i>Buddhist Thought: A Complete Introduction to the Indian Tradition</i>, London: Routledge, 2000.</li> </ol>	
<b><u>Learning Outcome:</u></b>	Familiarity with the problems and approaches of various schools of thought in Indian Philosophy.	

[\(Back to Index\)](#) [\(Back to Agenda\)](#)**Vedānta Darśana****Programme:** M.A. (Sanskrit Studies)**Course Code:** SATE 402**Number of Credits:** 4**Effective from AY:** 2022–23

<b><u>Prerequisites for the Course:</u></b>	NIL	
<b><u>Objectives:</u></b>	To introduce the students to the Vedānta tradition.	
<b><u>Content:</u></b>	<ol style="list-style-type: none"> <li><b>Introduction to the Vedas and Major Upanishads</b></li> <li><b>Advaita:</b> Avidyā, Adhyāsa, Antaḥkaraṇa, jīva, Sākṣin, States of Consciousness; jāgrat, svapna, suṣupti, turīya. Pramāṇas: Role of Śabda in knowledge of Brahman, Māyā, Saguṇa Brahman, Grades of Satya, Theory of Causation, Karma, Jñāna, Jīvanmukti.</li> <li><b>Viśiṣṭādvaita:</b> Saguṇa Brahman, Jīva and its kinds, God, Śarīra-Śarīrisambandha, Aprthaksiddhi, Refutation of Māyā (Saptavidhānupapattiḥ), Pariṇāmavāda, Dharmabhūtajñāna, nityavibhūti, Satkhyativāda, Doctrine of Pañcīkaraṇa (quintuplication), Jñāna, Bhakti, Prapatti, Videhamukti.</li> <li><b>Dvaita:</b> Nature of Brahman, the concept of Bheda, Concept of Viśeṣa, Jīva, Sākṣin, Sadasatkāryavāda, Abhinava-anyathākhyativāda, Parādhīnaviśeṣāptiḥ; Bhakti; importance of God's grace, Aparokṣajñāna, kinds of Mukti.</li> <li><b>Bheda-abheda:</b> Anirvacaniya and Brahman.</li> <li><b>Shuddha Advaita:</b> Brahman and Maya Co-existence.</li> </ol>	5 hours 15 hours  15 hours  15 hours  5 hours 5 hours
<b><u>Pedagogy:</u></b>	Lectures, discussions, and tutorials.	
<b><u>References/Readings:</u></b>	<ol style="list-style-type: none"> <li>Swāmī Gambhīrānanda (Tr.): <i>Brahmasūtra Bhāṣya of Śaṅkara</i>, Calcutta: Advaita Ashrama, 1977.</li> <li>Swāmī Vireśwarānanda (Tr.): <i>Brahma Sūtras (Śrī Bhāṣya of Rāmānuja)</i>, Calcutta: Advaita Ashrama, 1978.</li> <li>B.N.K. Sharma (Tr.): <i>Brahma Sutras and their Principal Commentaries</i>, New Delhi: Munshiram Manoharlal Publishers, 1986.</li> <li>K. Narain: <i>An Outline of Madhva Philosophy (Dvaita)</i>, Delhi: Motilal UK Books of India, 1986.</li> <li>T.M.P. Mahadevan: <i>The Philosophy of Advaita</i>, Madras: Ganesh &amp; Co., 1957.</li> <li>K.T. Pandurangi: <i>Dvaita Vedānta Darśana of Śrī Madhvāchārya</i>, New Delhi: Rashtriya Sanskrit Sansthan, 1995.</li> </ol>	

	<p>7. M. Hiriyanna: <i>Outlines of Indian Philosophy</i>, Delhi: Motilal Banarsidass, 2005.</p> <p>8. S. Radhakrishnan: <i>Indian Philosophy (Vols. I and II)</i>, London: George Allen and Unwin, 1958.</p> <p>9. N.K. Devaraja: <i>An Introduction to Śāṅkara's Theory of Knowledge</i>, Delhi: Motilal Banarsidass, 1972.</p> <p>10. Swami Nikhilananda: "The Three States of Consciousness," <i>Philosophy East and West</i>, Vol. I, No. 1, April 1952.</p> <p>11. Jadunath Sinha: <i>Indian Philosophy</i>, Vol. 2, New Delhi: Motilal Banarsidass Publishers, 2006.</p> <p>12. A.C. Das: "Brahman and Māyā in Advaita Metaphysics," <i>Philosophy East and West</i>, Vol. II, No. 2, July 1952.</p> <p>13. A.C. Das: "Advaita Vedānta and Liberation in Bodily Existence," <i>Philosophy East and West</i>, Vol. IV, No. 2, July 1954.</p> <p>14. Andrew O. Fort: "The Concept of Sākṣin in Advaita Vedānta," <i>Journal of Indian Philosophy</i>, Vol. 12, 1984.</p> <p>15. Roy W. Perrett: "Self-refutation in Indian Philosophy," <i>Journal of Indian Philosophy</i>, Vol. 12, 1984.</p> <p>16. Mrudula I. Marfatia: <i>The Philosophy of Vallabhācārya</i>, Munshiram Manoharlal, Delhi: Oriental Publishers &amp; Book Sellers, 1967.</p> <p>17. G.H. Bhatt: <i>Sri Vallabhacharya and His Doctrines</i>, Delhi: Shri Vallabha Publications, 1984.</p> <p>18. P. Nagaraja Rao: <i>The Epistemology of Dvaita Vedānta</i>, Madras: The Adyar Library and Research Centre, 1976.</p> <p>19. D.N. Shanbhag: <i>Sri Madhvacarya and His Cardinal Doctrines</i>, Dharwad: Bharat Book Depot &amp; Prakashan, 1990.</p>	
<b>Learning Outcomes:</b>	To comprehend the nuances of various vedāntic positions.	

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## SEMESTER-II

### Discipline Specific Core Courses:

#### Sanskrit Vyākaraṇa

Programme: M.A. (Sanskrit Studies)

Course Code: SATC: 405

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	NIL	
<b>Objectives</b>	One of the important objectives of this course is to make the students acquainted with the techniques of Pāṇinīan grammar that will enable them to pursue the grammar of Pāṇinī on their own.	

<b>Content</b>	1. Introduction to Sanskrit Vyakarana: Sandya Prakaranam 2. Structure of Astadhyāyī, Types of Sources (with example), importance in inflexion in sutras, Important definitions, (shastī sthaneyogā, aloanthasya, yasmin vidhisthadā, yen vidhistadanthasya, tasminniti nirdiste pūrvasya, tasmādityuttarasya, anekālashitsarvasya, adeh: parasya, anthādivacca, sthāneantharatmah, taparastatkālasya, anuditsavarnasya, chapratyayah (use of above definitions)	15 hours
	3. Subantaprakaranā: Masculine gender: Rama, Sarva, Hari, Sakhi Feminine gender: Ramā, Sarvā, Matī, Tisr Neuter gender: Jnāna, vāri Halant Pulling: Idam, Rājan	15 hours
	4. Tidantha; Bhvādiganah: Bhū and Edh Adādiganah: adh and han Juhotsyādiganah: Hu and Dā Divādiganah: Div and nrt Svādiganah: su and chi Tudādiganah: tud and muc Rudhādiganah: Rud and Bhuj	15 hours
	4. A) Tanādiganah: tan and kr; Kiryādiganah: krī and Jnā; Churādiganah: Chur and Kath  B) Tidanth Prakriyāh: nyanth, sannanth, yadanth, yadlundanth, namadhatu and lakārārth	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	1. Kanshiram (2010). <i>The Laghusiddhantakaumudi of Varadaraja</i> , volume I, II, Motilal Banarasidass Publishers, Delhi. 2. Sharma, Prof. Ramanath. <i>Ashtadhyayi of Panini</i> (vol.1) 3. Sharma, Govindaprasad (2007). <i>Laghusiddhantakaumudi</i> , Part 1-3. Chaukamba Publications, Delhi. 4. Sinha Satyapal (2014). <i>Laghusiddhantakaumudi</i> . Shivalik Publications, Delhi. 5. Chandra, Subhash Kumar (2017). <i>Laghusiddhantakaumudi adharit computarakrit subantharūpasiddhiprakriyā</i> . Vidyavidhi Prakashan, New Delhi.	
<b>Learning Outcome</b>	The Students will know the structure of the Astadhyāyī along with the operational techniques of panini. This will enable them to understand the sutras of Pānini without derivational problems. The course is also aimed at giving the student a thorough idea of Sanskrit declensions.	

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### Pāraskaragr̥hyasūtra & Arthasāstra

Programme: M.A. (Sanskrit Studies)



Course Code: SATC: 406

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	NIL	
<b>Objectives</b>	This course exposes the students to the knowledge of ancient Indian Science of rituals and political institutions.	
<b>Content</b>	1. Sanskāra Paddati,	15hours
	2. Pāraskaragrhyasūtra- Part I	
	3. Pāraskaragrhyasūtra- Part II	15 hours
	4. Arthaśāstra: Third Section-First Ten Chapters	15 hours
	5. Arthaśāstra: Third Section-Eleventh to Twentieth Chapter	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	<ol style="list-style-type: none"> <li>1. Bakre, Mahadeva Gangadhar (1982). <i>Grihya-sutra</i>. Munshiram Manoharlal Publishers, Delhi.</li> <li>2. Malaviya, Sudhakar (2018). <i>Pāraskaragrhyasūtram</i> (Sanskrit text with English translation) Chaukhamba Prakashan, Varanasi.</li> <li>3. Muller, F. Max and Hermann Oldenberg (2021). <i>The Grihya-Sūtras</i>. Gyan Publishing House, Delhi.</li> <li>4. Apte, V.M. (1939). <i>Social and Religious Life in the Grhya Sutras</i>. Published by Dr. V. M. Apte, Gujarat College, Ahmedabad.</li> <li>5. Chaudhary, R.K. (1971). <i>Kautilya's Political Ideas and Institutions</i>. Chaukhamba S. Series, Varanasi.</li> <li>6. Mehta, U. and Thakkar, U (1980). <i>Kautilya and His Arthaśāstra</i>. S. Chand Publication, Delhi.</li> <li>7. Kumar, Pushpendra (1981). <i>Kautilya's Arthaśāstra : An Appraisal</i>. Nag Publication, Delhi.</li> <li>8. Kangale, R. P. (2010). <i>The Kautilyā Arthashāstra</i>, Part I-III. Motilal Banarsidass Publishers, Delhi.</li> </ol>	
<b>Learning Outcome</b>	Through different samskaras depicted in Paraskaragrhyasutras and other grhyasturas the student will be able to learn about the kalpa vedangas in details. This course will also introduce the students many aspects of administrative and taxation policy depicted in the Arthashāstra.	

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Programme: M.A. (Sanskrit Studies)

Course Code: SATC: 407

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	NIL	
<b>Objectives</b>	This course attempts to introduce the multi-facetedness of Indian Dramaturgy through the reading of the text Nātyashāstra. Through study of the text Dhvanyāloka this course strives to familiarize the learners with the theory of Rasa or aesthetic relish, and Dhvani or suggestive meaning, which has a significant place in the poetic genre.	
<b>Content</b>	1. Nātyashāstra (abhinavabhāratī) Sixth Chapter: rasavishayakaprashna, sthāyibhāva, sanchāribhāva, sattvikabhāva, nātyāsrita abhinaya, dharmī, vrtti, pravrtti, nātyānga-siddhi, svara, gāna, ātodhya	15 hours
	2. Nātyashāstra (abhinavabhāratī) Sixth Chapter: Rasa-sūtra, various opinions on Rasa-sūtra and abhinavagupta's refutation, origin and evolution of four kinds of rasa, number of Rasas.	15 hours
	3. Dhvanyaloka (locana): First Udyotah: Nature of Dhvani and Views of Anandavardhana, Role Dhvani Theory, nature of Sahridaya, Counter opinions on Dhvani and their refutation, readable and suggestive meaning in Dhvani, Various Kinds of Dhvani: Vastu, alankāra, and rasa, Importance of Dhvani in poetry	15 hours
	4. Dhvanyāloka (locana): First Udyotah: characteristics of Dhvani Kavya, dhvani in alankāra (prohibition of intuition); dissimilarity between lakshanā-vyāpāra and vyanjanā vyāpāra	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	<ol style="list-style-type: none"> <li>1. Ingalls, Daniel H. H. (1990). <i>The Dhvanyaloka of Anandavardhana With Locana of Abhinavagupta</i>. Harvard Oriental Series, Harvard University Press.</li> <li>2. Krishnamoorthy, K. (1988). <i>Dhvanyāloka-locana</i>. Meharchand Lachhamandas, Delhi.</li> <li>3. Shukla, Babulal (ed) (2015). <i>Nātyashāstra</i>. Chakamba sanskrita samsthāna, Varanasi.</li> <li>4. Nagar, R. S. (2012). <i>Nātyashāstra of Bharatamuni with Commentary Abhinavabhāratī by Abhinavaguptāchārya</i>. Parimal Publications, Delhi.</li> <li>5. Gosh, Manohar (1967). <i>The Nātyasāstra</i> (ascribed to Bharatamuni) vol.1 (Chapters 1-27: edited with introduction and various readings), Manisha Granthālaya Private Ltd, Calcutta.</li> <li>6. Deshpande, Ganesh Tryambak (1972). <i>Abhinavagupta</i> (also Hindi Trans. by Mithilesh Chaturvedi), Sahitya Akademi, New Delhi.</li> <li>7. Gnoli, Raniero (1968). <i>Aesthetic Experience, According to Abhinavagupta</i>, Chowkhamba Sanskrit Series Office, Varanasi.</li> <li>8. Gupta, C.B. (1991). <i>Indian Theatre</i>. Munshiram Manoharlal, Delhi.</li> <li>9. Kulkarni, V.M. (1993). <i>More Studies in Sanskrit Sāhitya Śāstra</i>. Saraswati Pustak Bhandar, Ahmedabad.</li> <li>10. Kulkarni, V.M. (1983). <i>Studies in Sanskrit Sahityashastra</i>, B.L. Institute of Indology, Patna.</li> </ol>	

	<p>11. Patwardhan, M.V. and J.L. Masson (1970). <i>Aesthetic Rapture: Rasādhāyāya of the Nāṭyaśāstra</i> (Vol. II), Deccan College, Poona.</p> <p>12. Patwardhan, M.V. and J.L. Masson (1969). <i>Nāṭyaśāstra and Abhinavagupta's Philosophy of Aesthetics</i>, BORI, Poona.</p> <p>13. Wilson, H.H. (1826). <i>Theatre of the Hindus</i>, Calcutta, W.E. Burton.</p>	
<b>Learning Outcome</b>	The students will understand some of the fundamental terminologies of the Natya and Kavya as presented by Bharata and Anandavardhana. The student will have acquired an in-depth knowledge of the theories of Rasa and Dhavni and also will be able to understand and explain the prescribed text and terms therein. They will be able to apply this knowledge for critical analysis in the light of suggestive meanings in drama and poetry.	

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### Survey of Indian Astrology

Programme: M.A. (Sanskrit Studies)

Course Code: SATC: 408

Number of Credits: 4

Effective from AY: 2022-23

<b>Prerequisites for the course</b>	NIL	
<b>Objectives</b>	This course attempts to introduce Indian Astrology along with prominent acharyas.	
<b>Content</b>	1. Jyotishhāstra: Definition, Origin & Evolution, Jyotishhāstra with Five Skandas, Importance of Jyotishhāstra, Useful Classifications	15 hours
	2. Pancānga, Prasnashāstra, Ramalashāstra, Shakunashāstra, Vāstushāstra, Sāmudrikāshāstra, Muhutravichāra	15 hours
	3. Introduction to ancient writers and their works: (Aryabhatta-I, Aryabhatta-II, Kālakāchārya, Varāhamihīra, Kalyānavarmā, Brahmagupta, Munjāla, Bhattotpala, Bhāskarācārya, Ballalasena, Keshava-II, Ganeshadaivajna, Dundirāja)	15 hours
	4. Ghata chakra, Avadi chakra, Phalādeśa, Masa, Ritu, Ayana, Varsha, Yuga, Grahakakshya, Naksatra, Grharāshi, Grahana, Bhavavichāra, Yogavichāra, Vishuvadinavichāra, Sauramāsa, Karana, Sāvanadina, Uttaragola, Amāvasyā, Pūrṇimā	15 hours
<b>Pedagogy</b>	Lectures, Discussions and Tutorials	
<b>References/ Readings</b>	1. Gorkhaprasad 2010. <i>History of Indian Astrology</i> , Uttar Pradesh Hindi Sansthān, Lucknow.	

	<p>2. Dikshit, S.B. (1931) <i>Bhāratiya Jyotiṣā</i> (2nd printing). Aryabhushan Press, Poona.</p> <p>3. Vaidya, R. V. (1969). <i>History of Astronomy during the Vedic and Vedanga Period</i>, by. Government of India Press, Delhi.</p> <p>4. Acharyalokamanidāhālah, (1920). <i>A History of Indian Astrology</i>, Chaukamba Surabhārati Prakashan, Varanasi.</p> <p>5. Shankara Balakrishna Dikshita (trans) (1981). <i>A History of Indian Astrology</i>, Hindi Sansthāna, Lucknow.</p>	
<b>Learning Outcome</b>	Students will be able to know the development of various branches of Indian astrology and their contribution to modern Science. The learning could trigger interest in further research in the area of Indian astrology.	

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**Discipline Specific Optional Courses:**

**Tarka evam Jñānamimāmsa**

**Programme:** M.A. (Sanskrit Studies)

**Course Code:** SATE 403

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objectives:</u></b>	This Course studies the contrasting epistemological views represented by Gotama, Kanada, and Dinnaga in <i>Nyāya Sūtra</i> , <i>Vaiśeṣika Sūtra</i> , and <i>Pramāṇasamuccaya</i> respectively. Whereas the above texts deal mainly on the theory of <i>anumāna</i> , in the fourth text, namely, <i>Nyāyabindu-tīka</i> an analysis of perception is also undertaken. The course will focus on issues such as the definition, nature, factors ( <i>pramā</i> , <i>prameya</i> , <i>pramātṛ</i> , <i>pramāṇa</i> , and <i>pramāṇaphala</i> ), process, kinds, linguistic-psychological, syllogistic characteristics, criteria ( <i>rūpa</i> ) of reason or sign ( <i>liṅga</i> , <i>hetu</i> ), and sign( <i>liṅga</i> )-signified ( <i>liṅgin</i> ) relation while discussing the inferential means of knowledge ( <i>anumāna-pramāṇa</i> ).	
<b><u>Content:</u></b>	<p>1. <i>Nyāya-sūtra</i> <i>Nyāya-sūtra</i> of Gautama (original in Sanskrit) <i>Anumāna-khaṇḍa</i> with translation by Ganganatha Jha, 1939.</p> <p>2. <i>Vaiśeṣika-sūtra</i> <i>Vaiśeṣika-sūtra</i>, <i>Anumāna-khaṇḍa</i> with Praśastapāda's <i>Bhāṣya</i> and Śrīdhara's <i>Nyāyakandalī</i>, Benares, (1895).</p> <p>3. <i>Pramāṇasamuccaya</i> <i>Pramāṇasamuccaya</i> of Dignāga, <i>Anumāna-pariccheda</i> (Sanskrit text not available), translated by Richard Hayes from Tibetan version, <i>Dignāga on the Interpretation of Sign</i>, "Chapter 6: On Reasoning," Dordrecht: Kluwer Academic Publishers, 1988.</p> <p>4. <i>Nyāyabindu Tika</i></p>	<p>15 hours</p> <p>15 hours</p> <p>15 hours</p> <p>15 hours</p>

	<i>Nyāyabindu Tika</i> by Dharmottara, <i>Pratyaksa</i> and <i>Anumāna</i> as translated in Th, Stcherbatsky. <i>Buddhist Logic</i> , Vol. 2, New York: Dover Publications, 1962.	
<b><u>Pedagogy:</u></b>	Lectures, discussions, and tutorials.	
<b><u>References/Readings:</u></b>	<ol style="list-style-type: none"> <li>1. A. B. Keith: <i>Indian Logic and Atomism</i> (Chapter I 1–2, pp. 9–40), Delhi: Munshiram Manoharlal Publishers, 1977.</li> <li>2. Annambhatta: <i>Tarkasamgraha</i>, Translated by Virupakshananda (Chapter IV &amp; notes, pp. 1–24 &amp; 7–87, 161–96), Myslapore: Ramakrishna Math, 2008.</li> <li>3. B. K. Matilal and Robert D. Evans: <i>Buddhist logic and epistemology: Studies in the Buddhist analysis of inference and language</i>, Dordrecht: D. Reidel Publishing Company, 1986.</li> <li>4. B. K. Matilal: <i>Logic, language, and reality</i>, Delhi: Motilal Banarsidass Publishers, 1985.</li> <li>5. B. K. Matilal: <i>Perception: An essay on classical Indian theories of knowledge</i>, Oxford: Clarendon Press, 1986.</li> <li>6. B. Kar: <i>Indian theories of error</i>, Delhi: Azanta Books International, 1990.</li> <li>7. C. S. Vyasa: <i>Buddhist Theory of Perception with Reference to Pramāna Vārthika of Dharmakirti</i>, New Delhi: Navrang Publishers, 1991.</li> <li>8. Claus Oetke: “Ancient Indian logic as a theory of non-monotonic reasoning,” <i>Journal of Indian Philosophy</i> (24), 1996, 447–539.</li> <li>9. D. C. Guha: <i>Navya Nyāya System of Logic</i>, New Delhi: Motilal Banarsidass Publishers, 1979.</li> <li>10. D. M. Datta: <i>The six ways of knowing</i>, Calcutta: Munsiram Manoharlal Publishers, 1998.</li> <li>11. Douglas Walton: <i>The new dialectic: Conversational contexts of argument</i>, Toronto: University of Toronto Press, 1998.</li> <li>12. Ernst Prets: “Theories of debate, proof and counter-proof in the early Indian dialectical tradition,” in <i>Essays in Indian Philosophy, Religion and Literature</i> (Piotr Balcerowicz, Marek Mejer (eds), Delhi: Motilal Banarsidass Publishers, 2000, pp. 369–382.</li> <li>13. H. T. Colebrooke: “On the philosophy of the Hindus: [Part II]: On the Nyāya and Vaiśeṣika Systems,” <i>Transactions of the Royal Asiatic Society</i>, 1824, pp. 92–118.</li> <li>14. H. S. Prasad: Understanding Buddhist epistemology. <i>The centrality of ethics in Buddhism</i> (Chapter 10). Delhi: Motilal Banarsidass Publishers, 2007, pp. 397–429.</li> <li>15. Jonardon Ganeri: <i>Indian Logic: A Reader</i>, Surrey: Curzon Press, 2001.</li> <li>16. Jwala Prasad: <i>History of Indian Epistemology</i>, Delhi: Munshiram Manoharlal Publishers, 1958.</li> <li>17. Karl Potter (ed.): <i>Encyclopedia of Indian philosophies</i>, Introduction to Vols. II &amp; VI (Nyāya-Vaiśeṣika), Delhi: Motilal Banarsidass, 1993.</li> </ol>	

	<p>18. Kuppaswami Sastri: <i>A Primer of Indian Logic</i> (Chapter Introduction, pp III–XLIII). Madras: Kuppaswami Sastri Research Institute, Mylapore, 1968.</p> <p>19. Pradumna Kumar Jain: <i>Jaina and Hindu Logic: A Comparative Study</i>, Delhi: Research Books, Yamuna Vihar, 2009.</p> <p>20. S. C. Chatterjee: <i>Nyāya theory of knowledge: A critical study of some problems of logic and metaphysics</i>, Calcutta: Munsiram Manoharlal Publishers, 2017.</p> <p>21. S. C. Vidyabhusana: <i>History of India Logic</i>, Delhi: Motilal Banarsidas Publishers, 1971.</p> <p>22. S. C. Vidyabhusana: <i>A History of Indian Logic</i>, New Delhi: Motilal Banarsidass Publishers, 1970.</p> <p>23. Stephen Philips and Ramanuja Tatacharya: <i>Gangesa on Upadhi</i>, New Delhi: ICPR, 2002.</p>	
<b><u>Learning Outcomes:</u></b>	The course studies the classical issues in reference to <i>pramā</i> , <i>prameya</i> , <i>pramātṛ</i> , <i>pramāṇa</i> , <i>pramāṇaphal</i> , and explores their philosophical significance to Indian Thought.	

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### Buddha Darśana

Programme: MA (Sanskrit Studies)

Course Code: SATE 404

Number of Credits: 4

Effective from AY 2023-24

Prerequisites for the Course	NIL	
Objective	To acquire an in-depth understanding of various issues dealt with in major schools of Buddhism	
Content	<p><b>Unit I: General Introduction &amp; Abhidharma Schools</b></p> <ol style="list-style-type: none"> <li>1. Buddhist Thinkers and Schools</li> <li>2. Buddhist Philosophy in India: As a Wheel Ever Turning</li> <li>3. The Foundations of Buddhist Philosophy</li> <li>4. Key Doctrines of Buddhism: Four Noble Truths, Eight-fold Path, Pratityasamutpāda (Dependent Origination), Theory of Causation (arthakrīyavāda), Doctrine of No-Self (anatta), Five aggregates, Doctrine of Karma (action), anitya &amp; Ksanikavada, Triratna (Sila, samadhi &amp; Prajna), Doctrine of Nirvana</li> <li>5. Introduction to Abhidharma Schools</li> <li>6. Sarvāstivāda (Vaibhāsika School): Concept of Reality</li> <li>7. Sautrāntika: Knowledge of external world</li> </ol>	15 hours

	<b>Unit II: The Philosophy of Mahayana Schools</b> <ol style="list-style-type: none"> <li>Notes on Mahayāna Buddhism</li> <li>Madhyamaka Philosophy: The Second Turning</li> <li>Nagarjuna's Critique of Abhidharma Philosophy</li> <li>Theory of Four Conditions, Madhyamika Dialect</li> <li>Sunyavāda, Paramarthika &amp; Samvrtti satta</li> <li>Three Madhyamika Critiques (on causation-on motion &amp; rest, On the Self)</li> <li>Concept of Nirvana</li> <li>Notion of Bodhisattava</li> <li>Nagarjuna's Philosophical Project: An Evaluation</li> </ol>	15 hours
	<b>Unit III: Yogacara Vijnanavāda:</b> <ol style="list-style-type: none"> <li>Vijnaptimatratā (Consciousness only): The Third Turning               <ol style="list-style-type: none"> <li>Vijnapti-mātrata &amp; Refutation of Realism</li> <li>The Three Vijnānas</li> <li>The Dharma Theory in Yogacara</li> <li>The Yogacara Conception of Absolute</li> <li>The Concept of Tathāgata</li> </ol> </li> <li>Madhyamaka and yogacara: allies or rivals?</li> </ol>	15 hours
	<b>Unit IV: The Philosophy of Logico-Epistemological School</b> <ol style="list-style-type: none"> <li>Epistemology of Dinnaga School:               <ol style="list-style-type: none"> <li>On Nature and Definition of Perception,</li> <li>Inference and Universal Concomitance</li> <li>Buddhist Syllogism</li> <li>Fallacies</li> </ol> </li> <li>The Buddhist Theory of Apoha               <ol style="list-style-type: none"> <li>Negative Character of Apoha</li> <li>Refutation of Apoha by Realists</li> </ol> </li> </ol>	15 hours
Pedagogy	Lectures/Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none"> <li>Murti, TRV. (1998). <i>The Central Philosophy of Buddhism: A Study of the Madhyamika System</i> (New Delhi: Munsiram Manoharlal publishers)</li> <li>Burton, David. (2001). <i>Emptiness Appraised: A Critical Study of Nagarjuna's Philosophy</i> (Delhi: Motilal).</li> <li>Tola, Fernando and Carmen Dragonetti. (2004) <i>Being as Consciousness: Yogacara Philosophy of Buddhism</i> (Delhi: Motilal).</li> <li>Williams, Paul. (1996) <i>Mahayana Buddhism: The Doctrinal Foundations</i> (London: Routledge).</li> <li>Stcherbatsky, Th. (1962) <i>Buddhist Logic. Vol. II.</i> (London: Dover Publication).</li> <li>Stcherbatsky, Th. (1967) <i>The conception of Buddhist Nirvana.</i> (Varanasi: Bharatiya Vidya Prakashan).</li> </ol>	

7. Chatterjee, Ashok Kumar (1987). *The Yogacara Idealism* (Delhi: Motilal Banarsidass Publishers).
8. Siderits, Mark (et.al.). (2011). *Apoha: Buddhist Nominalism and Human Cognition* (New York: Columbia University Press).
9. Siderits, Mark (2016). *Studies in Buddhist Philosophy* (UK: Oxford University Press).
10. D' Amato, Mario (et.al) (2009). *Pointing at the Moon: Buddhism, Logic, Analytic Philosophy* (New York: Oxford University Press).
11. Garfield, Jay L. and Jan Westerhoff (2015). *Madhyamaka and Yogācāra: Allies or Rivals?* (New York: Oxford University Press).
12. Garfield, Jay L. (2015). *Engaging Buddhism: Why it Matters to Philosophy* (New York: Oxford University Press).
13. Westerhoff, Jan (2018). *The Golden Age of Indian Buddhist Philosophy*. (UK: Oxford University Press).
14. Ruegg, David Seyfort (2010). *The Buddhist Philosophy of the Middle: Essays on Indian and Tibetan Madhyamaka* (Boston: Wisdom Publications).
15. Katsura, Shoryu (1999). *Dharmakīrti's Thought and Its Impact on Indian and Tibetan Philosophy* (Verlag Der Österreichischen Akademie Der Wissenschaften Wien).
16. Carpenter, D. Amber (2014). *Indian Buddhist Philosophy: Metaphysics as Ethics* (London & New York: Routledge, Taylor & Francis Group).
17. Sarao, K.T.S., and Jeffery D. Longs (eds.) (2017). *Buddhism and Jainism* (Encyclopedia of Indian Religions) Springer Netherlands
18. Inada, K. Kenneth (1993). *Nāgārjuna: A Translation of his Mūlamadhyamakakārikā with an Introductory Essay* (Delhi: Sri Satguru Publications).
19. Vyas, C. S. (1991). *Buddhist Theory of Perception: With special reference to Pramāna Vārtika of Dharmakīrti* (New Delhi: Navarang).
20. Elder, George R. (ed. 1984). *Buddhist Insight: Essays by Alex Wayman* (Delhi: Motilal Banarsidass Publishers).
21. Salvini, Mattia (2019). "Etymologies of What Can (not) be Said: Candrakīrti on Conventions and Elaborations" in *Journal of Indian Philosophy* 47, 661-695.
22. Richards, Glyn (1995). Śūnyatā: Objective Referent or Via Negativa?. In: *Studies in Religion*. Palgrave Macmillan, London. [https://doi.org/10.1007/978-1-349-24147-7\\_12](https://doi.org/10.1007/978-1-349-24147-7_12)
23. Sebastian, C.D. (2016). Śūnyatā and the Limits of Saṃvṛtti in Nāgārjuna. In: Sebastian, C. D., *The Cloud of Nothingness. Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures*, vol 19. Springer, New Delhi. [https://doi.org/10.1007/978-81-322-3646-7\\_3](https://doi.org/10.1007/978-81-322-3646-7_3).



	<p>24. Ghose, Ramendra Nath (1987). The Modality of Nāgārjuna's Dialectics. IN: Journal of Indian Philosophy 15, 285-309.</p> <p>25. Priest, Graham (2021). The Catuskoti, the Saptabhangī, and "Non-Classical" Logic. In: In: Sarukkai, S., Chakraborty, M. (eds) Handbook of Logical Thought in India. Springer, New Delhi. <a href="https://doi.org/10.1007/978-81-322-1812-8_50-1">https://doi.org/10.1007/978-81-322-1812-8_50-1</a></p>	
Learning Outcomes	Enables students to raise research-specific questions in Buddhist Philosophy	

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