



MAEER's Institute for
Indian Knowledge Studies
An Initiative of MIT group Pune

Program Curriculum (Syllabus)

Program Name:- PG Diploma Indian Knowledge Studies

Approved by the Academic Council Meeting No., Dt., Item no.

(AS 2025-2026 onwards)

Sr.no.		
1.	Name of the Program	PG Diploma in IKS
2.	Name of the Faculty	Faculty of IKS
4.	Program Pattern (CBCS/Annual/)	Semester (CBCS)
5.	Program Duration	1 years (02 Semesters)
6.	Program Type (Master/Bachelor)	Master
7.	Program Level (PG/ UG/ PG Diploma/ Diploma/ Certificate etc.	PG
8.	Evaluation system (Grade System) Yes/No	Yes
9.	Follow credit System (Yes/No)	Yes

10.	Program total credits	14 Credits
11.	Program total marks	320
12.	Mode of Learning (Regular/ Distance learning)	Regular
13.	External Students (Yes/No)	Yes
14.	Medium of Instructions	English & Sanskrit
15.	Medium of Examination	English & Sanskrit
16.	Eligibility	Any Bachelor's degree
17.	Program Description	Herein, the Shaastras are approached from structure, process, thought model and application perspectives such that they may be utilized in the contemporary scenarios where those refined thought processes would be beneficial in application. Many fields like management, governance, psychology, aesthetics, law, design, food technology, architecture, wellness and wellbeing, linguistics etc have much to benefit from the insights of Vedic Sciences. The Sanskrit language required to strengthen this shastric study is provided.
18.	Program Objectives	<ul style="list-style-type: none"> ● To groom the next generation of ambassadors for Vedic Sciences – those who can study and authentically articulate the Indic scientific tradition and bridge the gap between Indian and modern scientific discourse; Specifically, those who can perform independent, application-oriented study of Vedic concepts for modern times. ● To impart Vedic science education at a level more suited to modern audience. Instead of targeting deep shaastra expertise, we design our curriculum and programs to familiarize modern students with the method and applications of Vedic sciences, and equip them with enough foundational knowledge and interpretative skills to enable further study and research.
19.	Program Outcome	<p>Those graduating from this program will -</p> <p>Demonstrate the technique (आकाङ्क्षापद्धतिः) of understanding Sanskrit verses without depending on translations</p> <p>Have ability to identify Sandhi, Samāsa & some popular Suffixes</p> <p>Describe critical understanding that the current or potential use of the given Indic knowledge discipline need not necessarily be the original context of it</p> <p>Demonstrate the spirit behind the lifestyle or day-to-day life of Indians from a Vedic perspective.</p>

Program Name: -

The performance of the learners shall be evaluated into two components. The learner's performance shall be assessed by Internal Assessment with xxx % marks in the first component by conducting the Semester End Examinations with xxx % marks in the second component. The allocation of marks for the Internal Assessment and Semester End Examinations are as shown below:-

a) Internal Assessment - xxx % for each course.

Sr.No.	Particulars	Marks
1	One periodical class test held in the given semester	
2	Subject specific Term Work Module / Assessment modes - at least two....	
3	Active participation in routine instructional deliveries (and in practical work, tutorial, field work etc as the case may be)	
4	Overall conduct as a responsible learner, mannerism and articulation and exhibit of leadership qualities in organizing related academic activities.	

MIT Institute for Indic Knowledge Studies
PG Diploma in IKS
Semester I

- | | |
|-------------------------|-----------------------------------|
| ● Course title | :Indic Knowledge Landscape |
| ● Course credits | :3 |
| ● Contact hr. | :45 |

General Information about the curriculum

This curriculum offers Caturdaśa-vidyāsthānas - Topography of disciplines - Classification of Indic knowledge disciplines - Basis of classification - Philosophy behind the basis. This course has been designed keeping in mind the needs of MSc Vedic Sciences students and their future needs. All the modules discussed in the curriculum are highly essential and help to outline of Indic Knowledge Landscape. Thorough research has gone into the design of the curriculum.

Program educational Objective(s)

- This is meant to be a foundation course, which means this is a common prerequisite for any course in Indic knowledge studies.

Course Outcome

At the end of the course the student will be able to -

1. Outline and articulate what is knowledge in terms of Vedic sciences to an audience understanding knowledge from a contemporary perspective
2. Describe the acculturation of the contemporary understanding of knowledge so as to grasp knowledge in Vedic sciences from the insider's perspective.
3. Explain the most comprehensive possible bird's eye view of the Vedic side of Indic knowledge systems
4. Explain for a student pursuing a specific area or stream of Vedic sciences, this helps to be able to identify one's own specific area within that big picture
5. Explain the original context and utility of each Indic knowledge discipline
6. Describe critical understanding that the current or potential use of the given Indic knowledge discipline need not necessarily be the original context of it

Curriculum

Module I

Knowledge - Vedic and contemporary contexts:

- Words for and concepts related to Knowledge in Vedic literature /Sanskrit: Veda, vidyā, jñāna, kalā etc.
- Contemporary words ‘knowledge’ and ‘skills’, ‘Arts’ as in the university titles; semantic change, ‘academic’ and ‘professional’ ‘education’. Education as HRT Vs Knowledge for knowledge sake (Liberal Arts view)
- Vedic context of knowledge and contemporary context of knowledge
- Contemporary studies of Vedic Knowledge; mapping, researching, validation, application etc.

Module II

Sources of Indic (Vedic) Knowledge:

- Oral (memory) sources and written (manuscript and published) sources
- A bird’s eye view of sources: Vedas, Vedāṅgas, Darśanas, Śāstras etc.
- Gathering /figuring out Vedic knowledge in ‘lost’ sources from the available (oral and written) sources

Module III

Vedas:

- Mantra, Brāhmaṇa, Āraṇyaka, Upaniṣad (Upaniṣads as part of Brāhmaṇas and Āraṇyakas): Brāhmaṇas and Āraṇyakas as meta-Veda (Veda about Veda) and fountainhead of Mīmāṃsaka, Vedānta and other interpretations of Veda (as the earliest texts of interpretative science)
- Discussion around oral and written
- Discussion around counting Mantras: finite and infinite Vedas; Finiteness or infiniteness of knowledge or Vedic texts
- **Classification of Vedas:** Implications of classification of Vedas for Indic Knowledge Studies
- **Vedas as containers of Knowledge (contrast to the view as spells for rituals):**
 - Traditional view as revelation /discovery of fundamental principles underlying later developments; guiding spirit for later developments.
 - Modern view (e. g. Arya Samaj Dayananda Saraswati) as a source of all satya-vidyās (true sciences) viewed in the model of modern sciences. Śrī Aurobindo’s view

Module IV

Vedas and Yajñas

- **Vedas and Yajñas - Yajñas as Knowledge:**
 - Intense mutuality between Vedas and Yajñas
 - ‘Use’ of Vedas in Yajñas
 - Vedas as motivating factor for Yajñas: Mīmāṃsā view

- **‘Science’ and ‘Technology’ of Yajña:**

- Nature as yajña (as the life process or processing by Agni in Virāṭpuruṣa’s body; “yajñena yajñamayajanta devāḥ”), human yajña as imitation of natural yajña (“tāni dharmāṇi prathamānyāsan”)

- **Classification of Yajñas:**

- Nitya, Naimittika and Kāmya yajñas
- Śāntika (medicinal/healing) and Pauṣtika (tonic /nourishing) yajñas

Module V

Vedāṅgas

- **Vedāṅgas: Original context and so far identified contemporary knowledge aspects:**

- **Śikṣā:**

- Original Context: Protection of Vedic pronunciation
- Contemporary knowledge: Origin of the contemporary phonetics and phonology; study of phonation/articulatory phonetics; origin of Varṇamālā as a scientific table of phonemes in all Indian languages.

- **Chandas**

- Original Context: Protection of Vedic oral text and its prosody
- Contemporary knowledge: Mathematics; binary number calculations; origin of zero; combinatronics etc.

- **Vyākaraṇa**

- Original Context: rakṣohāgamalaghvasandehāḥ prayojanam
- Contemporary knowledge: Linguistics; origin of many modern general linguistic notions such as sandhi, internal and external sandhi, morpho-phonemics

- **Nirukta**

- Original Context: Protection of semantics of Vedas
- Contemporary knowledge: Origin of many contemporary linguistic ideas, etymologies, theories of origin of words from noun and verb roots, multiple interpretations of the same expression, hermeneutics etc.

- **Kalpa**

- Original Context: Protection of Yajña procedures
- Contemporary knowledge: Mathematics, particularly geometry etc.

- **Jyotiṣa**

- Original Context: Protection of space and time knowledge in Vedas
- Contemporary knowledge: Astronomy, meteorology etc.

Module VI

Vedārtha-darśanas

- **Vedārtha-darśanas: (Pūrva-)Mīmāṃsā and Vedānta (Uttara-mīmāṃsā) - Original context and so far identified contemporary knowledge aspects:**

- **Mīmāṃsā**

- Original Context: Interpretation of Vedic texts towards Dharma and Karma (Yajña)

- Contemporary knowledge: Methods of exegesis, interpretative techniques, a certain approach of Vedic linguistics, linguistic cognition, knowledge organization, knowledge management etc.
- **Vedānta**
 - Original Context: Interpretation of Vedic texts towards Brahman and Mokṣa
 - Contemporary knowledge: Vedic Psychology

Module VII

Other Vaidika-darśanas:

- **Second Pair:**
- **Nyāya**
 - Original context, Contemporary applicability
- **Vaiśeṣika**
 - Original context, Contemporary applicability
- **Third Pair:**
- **Sāṅkhya**
 - Original context, Contemporary applicability
- **Yoga**
 - Original context, Contemporary applicability
- **Sphoṭa as the 7th Vaidika-darśana**
 - Original context, Contemporary applicability

Module VIII

Itihāsas, mahāpurāṇas and upapurāṇas as books of Knowledge - Knowledge aspects of Kāvya:

- Direct knowledge in non-narrative sections
- Direct Knowledge in narrative sections
- Indirect Knowledge in narrative sections (Epics and personalities, environmental understandings etc.)
- “Encyclopaedic Literature” –Northrop Frye
- ‘vyavahāra-vide’ of Kāvya (contextual discussions of knowledge aspects)

Module IX

Śāstra-granthas: A survey

- Artha-śāstra, Kāma-śāstra, Nāṭya-śāstra, Saṅgīta-śāstra, Alāṅkāra-śāstra, Ayurveda, Vāstu, Citra-sūtra, Dhanurveda etc.

Module X

Traditional Classifications of Indic Knowledge systems:

- **Catuṣṣaṣṭi-vidyāsthānas model:**
- **Three cleansing sciences model:**
 - Āyurveda – body cleansing
 - Yoga – mind cleansing

- Vyākaraṇa – speech cleansing
- Upaniṣadic (ādhyātmika/mokṣa-centric) model: Parāvidyā - aparāvidyā, vidyā-avidyā

Module XI

Contemporary classification: Objective, Subjective, Knowledge courses model

- Subjective Sciences
- Objective Sciences
- Knowledge Sciences
- Contemporary classification: ‘Vedic Sciences’ model:

Vedic Health /Wellness Science	Āyurveda
Vedic Linguistics	Language study in Vyākaraṇa
Vedic Mathematics	Mathematics in Chandas, Sulba-sūtras
Vedic Science of Aesthetics	Alaṅkāra-śāstra
Vedic Science of Logic	Nyāya
Vedic Science of Public Administration	Artha-śāstra
Vedic Science of Psychology	Ideas drawn from Yoga, Upaniṣads etc.
Vedic Science of Ethics	Ideas related Dharma drawn from various Vedic sources

Module XII

Oral textual and non-textual (found in practice) knowledge:

- Scope for research on Vedic Knowledge systems through fieldwork, ethnography and other qualitative research methods

Evaluation & Assessment Methods Used

Formative Assessment:

- Continuous Evaluation (Continuous Assessment)
- 100% weightage: 100 marks
- Formative Assessment will be based on a continuous comprehensive pattern
- There shall be assignments and quizzes

Formative Evaluation - The answer sheet of the formative examination will be shown to individual students, and the student will be guided on how to improve upon the performance.

References

1. Holiness Jagadguru Sri Chandrasekendra Saraswathi, Hindu dharma, a note the Students, B.I.T.S. Pilani,
2. Keerti Jhoshi, Glimpses of Vedic Literature, Standard Publishers, New Delhi, 2006

MIT Institute for Indic Knowledge Studies
PG Diploma in IKS
Semester I

• Course title	: Thinking in Sanskrit
• Course credits	: 2
• Contact hr.	: 30

General Information about the curriculum

This curriculum offers immersive learning of the Sanskrit language just like a child learns mother tongue - by listening and speaking - without support of other languages as much as possible. It explicitly avoids grammatical terminology, just like you don't teach a child grammar and then the language. This is the most natural and effective way of learning a language. This course has been designed keeping in mind the needs of MSc Vedic Sciences students and their future needs. All the modules discussed in the curriculum are highly essential and help to think and speak in Sanskrit. Thorough research has gone into the design of the curriculum.

Program Educational Objective(s)

- Working knowledge of Sanskrit language – to understand and speak without translations

Course Outcome

1. Construct simple sentences in Sanskrit. (सरल-संस्कृत-सम्भाषणम्)
2. Identify the basic structure of Sanskrit without learning grammar.
3. Explain natively in Sanskrit.
4. Identify the proper pronunciation of Sanskrit words through knowing the science of pronunciation. (वर्णोच्चारणम्)
5. Identify and illustrate the frequently used suffixes in Sanskrit literature. (प्रत्ययाः – क्त्वा, तुमुन् इत्यादयः)
6. Demonstrate the technique (आकाङ्क्षापद्धतिः) of understanding Sanskrit verses without depending on translations.
7. Practice the method of splitting compound words. (समासविग्रहः)

8. Practice the modification of the form or sound of a word under the influence of an adjacent word. (सन्धिविच्छेदः)
9. Reflect the beauty of Sanskrit words, in expressing meaning precisely. (संस्कृतस्य गम्भीरता)
10. Construct compound sentences with simple sentences. (यथा तथा, किन्तु, यत्र तत्र इत्यादि)

Curriculum

Module I

सम्भाषणसंस्कृतम्

- परिचयः (मम/भवतः/भवत्याः)
- सः/सा/तत्/एषः/एषा/एतत्
- कः, का, किम्
- अहम्/भवान्/भवती/त्वम्
- आम्/न/किम्
- अस्ति/नास्ति
- अत्र/तत्र/कुत्र/अन्यत्र/सर्वत्र/एकत्र
- षष्ठी विभक्तिः
- पुरतः/पृष्ठतः/वामतः/दक्षिणतः/उपरि/अधः/अन्तः
- आवश्यकम्/मास्तु/पर्याप्तम्/धन्यवादः
- वर्तमानकालः (लट्लकारः)
- कः किं करोति?
- अहम्, त्वम्
- आज्ञाप्राथनादयः (लोट्लकारः)
- शरीरावयवाः
- सङ्ख्याः
- कः समयः?
- क्रियापदस्य विभज्य प्रयोगः
- सप्तमी विभक्तिः
- कदा?
- अद्य/श्वः/परश्वः/प्रपरश्वः.....
- भूतकालप्रयोगः (क्तवतु/लङ्लकारः/स्म)
- उपसर्गाः
- द्वितीया विभक्तिः
- क्तवतुप्रयोगः
- लृट्लकारः
- पञ्चमी विभक्तिः
- तः पर्यन्तम्
- वारम्/अद्य आरभ्य

- शीघ्रम्/मन्दम्/सम्यक्/उच्चैः/शनैः
- क्त्वाप्रत्ययान्तानि
- ल्यप्-प्रत्ययान्तानि
- अव्ययानि (च/अपि/एव/इति/यत्)
- चतुर्थी विभक्तिः
- किमर्थम् ?
- अद्यतन/श्वस्तन/पुरातन/इदानीन्तन - इत्यादयः
- किन्तु/निश्चयेन/प्रायशः/खलु/अपेक्षया
- तृतीया विभक्तिः
- तुमुन्प्रत्ययान्तानि
- अतः
- यतः
- सम्बोधनम्

Module II

वर्णाः

- वर्णमाला
- उच्चारणम्

Module III

सर्वनाम्नां परिचयः

- एषः कः, एषा का, एतत् किम्
- कः, के? का, काः? किम्, कानि?
- एषः, एते। एषा, एताः। एतत्, एतानि
- सः, ते। सा, ताः। तत्, तानि।
- अस्ति/नास्ति
- अस्ति, स्तः, सन्ति
- क्रियापरिचयः
- वर्तमानकाले प्रथमपुरुषे वचनत्रयम्
- अहम्/त्वम्
- अहम्, आवाम्, वयम्
- अस्मि, स्वः, स्मः
- असि
- मि, वः, मः
- अहम्, भवान्
- अहम्, भवती
- त्वम्, भवान्, त्वम्, भवती
- भवान्, भवन्तौ, भवन्तः
- भवती, भवत्यौ, भवत्यः

Module IV

शब्दानां परिचयः

- अजन्तस्त्रीलिङ्गाः शब्दाः - प्रथमा विभक्तिः
- अजन्तनपुंसकलिङ्गाः शब्दाः - प्रथमा विभक्तिः
- हलन्तपुंलिङ्गाः शब्दाः - प्रथमा विभक्तिः
- हलन्तस्त्रीलिङ्गाः शब्दाः - प्रथमा विभक्तिः
- हलन्तनपुंसकलिङ्गाः शब्दाः - प्रथमा विभक्तिः
- द्वितीया विभक्तिः - अजन्ताः हलन्ताश्च (लिङ्गत्रयम्)
- तृतीया विभक्तिः - अजन्ताः हलन्ताश्च (लिङ्गत्रयम्)
- चतुर्थी विभक्तिः - अजन्ताः हलन्ताश्च (लिङ्गत्रयम्)
- पञ्चमी विभक्तिः - अजन्ताः हलन्ताश्च (लिङ्गत्रयम्)
- षष्ठी विभक्तिः - अजन्ताः हलन्ताश्च (लिङ्गत्रयम्)
- सप्तमी विभक्तिः - अजन्ताः हलन्ताश्च (लिङ्गत्रयम्)
- सम्बोधन प्रथमा - अजन्ताः हलन्ताश्च (लिङ्गत्रयम्)
- सर्वनामशब्दाः
- सम्बोधनप्रथमा
- अव्ययानि

Module V

क्रियापदानां परिचयः

- प्रसिद्धानां क्रियापदानां प्रयोगः, लट्, लोट्, लङ् एषां लकाराणां ज्ञानम्
- प्रसिद्धानि क्रियापदानि
- विशेषक्रियापदानि (जानाति, करोति, क्रीणाति, शक्नोति, शृणोति, गृह्णाति, ददाति)
- लकाराः - लट्, लोट्, लङ्
- कानिचन ण्यन्तक्रियापदानि

Module VI

प्रत्ययानां ज्ञानम्

- क्तवतु-प्रयोगः
- नपुंसकक्तवतुप्रत्ययान्तस्य प्रयोगाः
- क्त्वा-प्रयोगः
- ल्यप्-प्रयोगः
- तुमुन्-प्रयोगः
- शतृशानचौ
- चित्-चन-प्रयोगाः

Module VII

सन्धिः

- सन्धिज्ञानसामर्थ्यं सन्धिविच्छेदसामर्थ्यं च
- सन्धिः

Module VIII

सुभाषितादीनाम् अवगमनम्

- सरलकथानां पठनाभ्यासः, सरलश्लोकानाम् अवगमनं, पदानाम् अन्वयः
- चिताः कथाः।
- चितानि सुभाषितानि

Practical structural setup

Sr. No.	Title of Practical activity	No. of Activities
1	Reading comprehension: Reading small Sanskrit stories and identifying the nominal forms (based on their liṅga, vacana and vibhakti), verbal forms (based on their puruṣa and vacana, kāla) and phrases.	2
2	Listening skills: Practice listening to talks, speeches and lectures	1
3	PowerPoint Presentation – Practice and sample analysis	1
4	Individual and group presentation, features of oral presentation	1
5	Group discussion	1
6	Dyadic communication – Face to face conversations	1
7	Self-study and practice of simple Sanskrit shlokas with anvaya	1
	Total	7

Evaluation & Assessment Methods Used

Formative Assessment:

- Continuous Evaluation (Continuous Assessment)
- 100% weightage: 100 marks
- Formative Assessment will be based on a continuous comprehensive pattern
- There shall be assignments and quizzes

Formative Evaluation - The answer sheet of the formative examination will be shown to individual students, and the student will be guided on how to improve upon the performance.

References

1. प्रथमदीक्षा, राष्ट्रियसंस्कृतसंस्थानम्, नवदेहली
2. अभ्यासपुस्तकम्, विश्वासः, संस्कृतभारती, बेङ्गलूरु

3. अभ्यासदर्शिनी, जनार्दन हेगडे, संस्कृतभारती, बेङ्गलूरु
4. हिन्दीसंस्कृतशब्दकोषः, श्रीप्रकाशपाण्डेयः, संस्कृतभारती, नवदेहली
5. संस्कृतव्यवहारसाहस्री, संस्कृतभारती, बेङ्गलूरु

MIT Institute for Indic Knowledge Studies
PG Diploma in IKS
Semester I

● Course title	:Structures and Methods of Bharatiya Shastras
● Course credits	:2
● Contact hr.	:30

General Information about the curriculum

This curriculum offers Shaastric methodologies of Samskrit Shastra texts to obtain the skills to read and analyze them. This course has been designed keeping in mind the needs of MSc Vedic Sciences students and their future needs. All the modules discussed in the curriculum are highly essential and help to read and analyze Samskrit Shastra texts. Thorough research has gone into the design of the curriculum.

Program educational Objective(s)

- To enable the participants to understand the organization and methodology of Indic sources as per their structural framework.

Course Outcome

At the end of the course the student will be able to -

1. Practice of Indic shaastra texts independently to explore contemporary relevance.
2. Investigate Indic texts for concept search and knowledge mining applications.
3. Paraphrase Indic shaastra content to novice mainstream-educated audience.

Curriculum

Module I

Indian world view:

- What is world according to Indic perspective
- Purpose of life (Purusharthas – the purpose that Indic literature meet)

Module II

Indic knowledge sources:

- Ashtaadasa-vidyaasthaanas
- Darsanas
- Classical literature
 - o History vs literature
 - o Rasa as the primary purpose
 - o Mangalaasamsana - Message/teaching promoting optimism
- Technical literature
- Commentarial tradition and reading the original work

Module III

Transmission methods from oral to written:

- Oral tradition is the watermark for written tradition (human centric rather than paper centric knowledge tradition)
- Methods of paraphrasing a text (śruti-liṅga-vākya-prakarāṇa-samākhyā)
- Interpretation of a text - Tātparya-nirṇaya (upakrama-upasamhāra-abhyāsa-apūrvatā-phalam-arthavāda-upapatti)
- Structural hierarchy and purpose - Sūtra - Bhāṣya - Vyākhyā - Tīkā - Tīppaṇī - Prapañcikā - Saṅgraha - Kārikā - Vṛtti - Vārtika - Prakaraṇa - Vāda - Khaṇḍana etc.
- Features in Indic sources
 - o Anubandha-catustaya
 - o Maṅgalācarāṇa
 - o Uddeśa-lakṣaṇa-parīkṣā
 - o Vāda-paddhati
 - o Nyāya-vākya
 - o Dṛṣṭānta
 - o Laukika-nyāya
 - o Śāstrīya-nyāya
 - o Adhikaraṇa-racanā
 - o Discussions on etymology, grammar, apparent contradiction, mild apprehension (mandā śaṅkā)

Module IV

Scientific literature:

- Soft sciences – dealing with mind, soul, psychology
- Hard sciences – pertaining to world and worldly endeavour

- Gleanings of Indic ‘scientific’ sources (Mathematics, Āyurveda, Siddhauśadha etc.)
- Tantrayukti - manuals/tools prescribing how to study the text – e.g. Tantrayukti for Amarakoṣa, Āyurveda, Arthaśāstra, Jyotiṣa etc.

Project topics –

- Maṇḍala and aṣṭaka structures of Ṛgveda
- Vedāṅga structures
- Link between Saṁhitā and Āraṇyaka sections of Yajurveda
- Structure of Āgama texts
- Structure of Tantra texts
- Structure of Mahābhārata
- Structure of Purāṇas
- Structure of Mahākāvya
- Caranavyūha - Vedalakṣaṇa

Evaluation & Assessment Methods Used

Formative Assessment:

- Continuous Evaluation (Continuous Assessment)
- 100% weightage: 100 marks
- Formative Assessment will be based on a continuous comprehensive pattern
- There shall be assignments and quizzes

Formative Evaluation - The answer sheet of the formative examination will be shown to individual students, and the student will be guided on how to improve upon the performance.

References

1. Tantrayukti, by PV Kane
2. Nyaya paribhasha Pradeepa by Prof. V.N. Jha

MIT Institute for Indic Knowledge Studies

PG Diploma in IKS

Semester II

- | | |
|-------------------------|----------------------------------|
| ● Course title | :Indic Philosophy of Life |
| ● Course credits | :3 |
| ● Contact hr. | :45 |

General Information about the curriculum

This curriculum offers Vedic worldview of life by intruding various Philosophical concepts in Indic Knowledge systems. This course has been designed keeping in mind the needs of MSc Vedic Sciences students and their future needs. All the modules discussed in the curriculum are highly essential and help to analyze and apply the Indic philosophy of life in present context. Thorough research has gone into the design of the curriculum.

Program educational Objective(s)

- Pursuing “philosophy of life” by itself as one of the Indic knowledge systems
- Understanding the same (Vedic worldview) as the context of various Indic knowledge disciplines being pursued

Course Outcome

At the end of the course the student will be able to -

1. Explain the spirit behind the so-called “Unity in Diversity” in the demographic patterns, settlement patterns, inter-group interactions of Indian society
2. Describe the perspective of how that can help the contemporary world as a role model
3. Demonstrate the spirit behind the lifestyle or day-to-day life of Indians from a Vedic perspective
4. Illustrate the ideas about life before death and life after death that govern the motives of individual and social actions of Indians from a Vedic perspective

Curriculum

Module I

As reflected in settlement patterns: urban, rural and tribal; nāgara, grāmya, āraṇya / pārvata:

- Reference to tribal life in various scriptures, poetic and other kinds of pre-modern Sanskrit works
- References to urban-rural, rural-tribal and urban-tribal interface in various pre-modern Sanskrit texts
- Mahābhārata and Rāmāyaṇa: references to multiple lifestyles, particularly, Mahābhārata as a book of cultural relativist understanding of diverse lifestyles
- Contrast with urban-centric, uniformity imposing, messianic, globalizing, philosophies

Module II

As reflected in Organic unity of social structure:

- Puruṣasūkta and human body model of social structure
- Guṇa-karma-vibhāgaśaḥ vs birth-based views
- Arjuna-Aśvatthāma
- Svadharma nidhanaṁ śreyaḥ: all svadharma are dharmas, as such can bestow puṇya etc.

- Dharmavyādha-upākhyānam (pativratā-upākhyānam) from Aranyaparva

Module III

As reflected in Trivarga and Caturvarga (Pravṛtti and Nivṛtti; Iha and Para) balance:

- **Pravṛtti / Iha:**
 - No negation or looking down upon trivarga view
 - Due consideration for artha and kāma:
 - Foundation in Vedas
 - Continuity in later texts
 - Artha as power and wealth
 - View of arthasādhana in various sources:
 - Acquisition of power as legitimate
 - Purpose of Power: “Kṣatām trāyate iti kṣattrah”
 - Acquisition of Wealth as legitimate:
 - Purpose of wealth
 - Dāna: Praise of dāna right from Śruti, all through the ancient Sanskrit texts
 - Kāma (Sexual or general pleasure) as legitimate (dharmabaddha)
 - Kāmasādhana as puṇya-giving
 - Pañcāgnividyā
- **Pravṛtti / Iha: Dharma:**
 - Dharma as the means/path/method for artha and kāma
 - Method as goal
 - Dharma as end in itself (not necessarily a step towards mokṣa)
 - Dharma as a means for puṇya (as such, a means of svarga or uttamajanma)
 - Dharma-centrality of Vedic philosophy of life
 - Mīmāṃsā view as karma-centric view, dharma-centric view and yajña-centric view
 - Yajña-centrality right from Vedas
 - Extended meaning of yajña: vratas in Purāṇas
 - Vṛkṣāropana, taṭākoddhāra etc. as vratas
 - Gārhaṣṭhya as yajña: yajamāna as the common word for householder
- **Para-pravṛtti: Afterlife (non-mokṣa afterlife):**
 - Cycle of birth and death
 - Paralokas:
 - Pitṛloka
 - Punnāma-naraka
 - Svarga and naraka
 - Various Deva-gaṇas such as yakṣa, gandharva and devalokas
 - Āditya-vasu-rudrādi-lokas
 - Āditya-vasu-rudrādi-rūpas
 - “kṣiṇe puṇye martyalokaṁ viśanti”

- Śrāddha rituals
- Marriage as a duty towards pitṛs through giving birth to offspring and thus delivering the pitṛs from the naraka of waiting to be born again
- **Para-nivṛtti: Mokṣa-oriented afterlife:**
 - Brahmaloḥa
 - Mokṣa, various mokṣalokas
 - Śāśvata-brahmaloka-prāpti
 - Vedānta as Mokṣa-śāstra
 - Upaniṣads and understanding of mokṣa aspect of afterlife
 - Dharma and karma as a step towards mokṣa
 - “na hi kaścit kṣaṇamapi jātu tiṣṭhatyakarmakṛt”
 - Dharma > puṇya as essential even for a mokṣa seeker
 - Gita: Various paths for Mokṣa
 - Equal status of all paths
 - Paths as mutual alternatives
 - Spiritual paths: Each path for each: Karma-mārga, Jñāna-mārga, Bhakti-mārga, Rāja-yoga or Yoga-mārga, Tantra-mārga etc.
- **Iha and para as a pair:**
 - Iha and para as twin goals for puṇya-oriented activities
 - Bhakti (iṣṭadevatā, kuladevatā, grāmadevatā, rāṣṭradevatā; household worship, collective temple worship) for iha-para vs bhakti for mokṣa
- **Gītā: Samanvaya of Pravṛtti and Nivṛtti, Trivarga and Caturvarga:**
 - Views on the necessity of giving up of iha for mokṣa
 - Janaka to Yājñavalkya
 - Karmaphalasannyāsa-yoga or Karma-yoga
 - Metaphor of war

Module IV

Karma theory:

- Various understandings and misunderstandings
- Karma-yoga different from Karma theory
- Daivam - Puruṣakārah
- Encouragement for puruṣakāra while recognizing Daiva
- Karma theory as puruṣakāra-motivating but not fatalistic justification of the existing conditions

Module V

Violence and non-violence

- Distribution of violence and non-violence between Rājadharmā – Ṛṣidharmā

- Viśvāmitra invites Rāma and Lakṣmaṇa
- Mutual respect between Rājā and Ṛṣi
- Rājā-Ṛṣi pairing
- Mutual dependence of Gṛhastha and Sannyāsa

Module VI

View towards nature:

- Ecology, Ecosystem
- “parasparaṁ bhāvayantaḥ”
- In contrast to extremisms

Evaluation & Assessment Methods Used

Formative Assessment:

- Continuous Evaluation (Continuous Assessment)
- 40% weightage: 40 marks
- Formative Assessment will be based on a continuous comprehensive pattern
- There shall be assignments and quizzes

Summative Assessment:

- End Term Examination
- 60% weightage: 60 marks
- There shall be an End-term examination of 60 marks

Formative Evaluation-The answer sheet of the formative examination will be shown to individual students, and the student will be guided on how to improve upon the performance.

Summative Evaluation - The end term examination shall be conducted as per the university examination schedule. The paper, for Theory, shall be assessed by the teacher who teaches the course.

References

1. Bhagavadgīta
2. Upaniṣad texts
3. Sage Vyāsa, Brahmasūtras
4. Rāmāyaṇa and Mahābhārata texts
5. Sarva-darśana-saṅgraha
6. Īśvara Kṛṣṇa, Sāṅkhyakārikā
7. Kanaada, Vaisheshika Sutra
8. Laugakshi Bhaskara, Arthasangraha
9. Gautama Nyayasutras

MIT Institute for Indic Knowledge Studies
PG Diploma in IKS
Semester II

- **Course title** :Sanskrit 2
- **Course credits** :2
- **Contact hr.** :30

General Information about the curriculum

This curriculum offers basic grammatical aspects of Sanskrit language to obtain the skills to analyze the prose and poetic literature. This course has been designed keeping in mind the needs of MSc Vedic Sciences students and their future needs. All the modules discussed in the curriculum are highly essential and help to analyze prose and poetic literature in Sanskrit. Thorough research has gone into the design of the curriculum.

Program educational Objective(s)

- Understanding Sanskrit used in Simple Sanskrit Texts

Course Outcome

At the end of the course the student will be able to -

1. Explain the Simple Sanskrit Sentences
2. Identify Sandhi, Samāsa & some popular suffixes

Curriculum

Module I

Usage of Vibhaktis

विभक्तीनां प्रयोगाः

- कारक-विभक्तीनां सम्यक्तया अवगमनम्, उपपद-विभक्तीनां ज्ञानम्, सति-सप्तमीप्रयोगस्य अवगमनं, विशेष्य-विशेषणयोः सम्बन्धः
- विना, अन्तरेण, दूरे इत्यादीनां प्रयोगे विभक्तयः
- सति-सप्तमी

- विशेषण-विशेष्यभावः (यल्लिङ्गं यद्वचनं या च विभक्तिर्विशेष्यस्य तल्लिङ्गं तद्वचनं सा च विभक्तिर्विशेषणस्य)

Module II

Samāsa

समासः

- समस्त-पदस्य अर्थावधारण-सामर्थ्य-वर्धनम्
- समास-निर्णयक्रमः
- समासस्य भेदाः (तत्पुरुषः, द्वन्द्वः, बहुव्रीहिः, अव्ययीभावः)
- दीर्घ-वाक्येषु विग्रहः

Module III

Introduction of most commonly used kṛt and taddhita suffixes in Śāstras

शास्त्रे उपयुज्यमानानां कृतद्धित-प्रत्ययानां परिचयः

- शब्दकोशानाम् अनवलम्बनेन प्रसिद्धपदानाम् अर्थनिर्णयः, धातुपाठस्य साहाय्येन स्वतन्त्रतया अर्थग्रहणम्
- केचन प्रसिद्धाः कृतप्रत्ययाः – ण्वुल्, ल्युट्, अनीयर्, क्त, क्तवत्, तव्यत्, तुमुन्, तृच्, क्त्वा, ल्यप्, यत्, ण्यत्, क्यप्, घञ्, अच्, अप्, क्तिन्, अ, युच्, उ, शत्, शानच्
- धातुपाठस्य उपयोगद्वारा प्रत्ययानां साहाय्येन अर्थावधारणक्रमबोधनम्
- केचन प्रसिद्धाः तद्धितप्रत्ययाः - वत्प्रत्ययः, भावर्थकप्रत्ययाः, पूरणार्थकप्रत्ययाः, मत्वर्थकप्रत्ययाः, तसिलादयः (थाल्, दा), च्वि, अतिशयार्थकाः
- प्रत्ययान्तानां स्त्रीलिङ्गरूपाणि
- व्याकरणे प्रत्ययानां योजनस्य यः क्रमः तस्य परिचयः

Module IV

Methodology to understand sentences

वाक्यावगम-प्रकारः

- शास्त्रीय-वाक्यानाम् अर्थस्य सम्यक्तया ग्रहणम्
- प्रयोग-परिवर्तनम्
- आकाङ्क्षा-पद्धतिः
- अन्वय-क्रमः
- यत्तदोर्नित्यसम्बन्धः
- तात्पर्य-निर्णयक्रमः

Module V

Bālarāmāyaṇam – 43 ślokaś

विषयः – बालरामायणस्य साम्प्रदायिकम् अध्ययनम्

- साधारणश्लोकेषु विद्यमानानां पदविभागादीनां परिशीलनम्
- पदविभागः
- सन्धिः

- समासः
- प्रत्ययाः

Evaluation & Assessment Methods Used

Formative Assessment:

- Continuous Evaluation (Continuous Assessment)
- 100% weightage: 100 marks
- Formative Assessment will be based on a continuous comprehensive pattern
- There shall be assignments and quizzes

Formative Evaluation-The answer sheet of the formative examination will be shown to individual students, and the student will be guided on how to improve upon the performance.

References

1. प्रथमदीक्षा, राष्ट्रियसंस्कृतसंस्थानम्, नवदेहली
2. अभ्यासपुस्तकम्, विश्वासः, संस्कृतभारती, बेङ्गलूरु, शतश्लोकी बालरमायणम् च

MIT Institute for Indic Knowledge Studies PG Diploma in IKS Semester II

● Course title	:Sanskrit 3
● Course credits	:4
● Contact hr.	:60

General Information about the curriculum

This curriculum offers basic grammatical aspects and shaastric terms of Sanskrit language to obtain the skills to analyze prose and poetic literature. This course has been designed keeping in mind the needs of MSc Vedic Sciences students and their future needs. All the modules discussed in the curriculum are highly essential and help to analyze prose and poetic literature in Sanskrit. Thorough research has gone into the design of the curriculum.

Program educational Objective(s)

- Understanding Samskrit used in Simple Samskrit Texts

Course Outcome

At the end of the course the student will be able to -

Explain and analyze Shaastra texts written in Samskrit including their technical writing style by oneself

Curriculum

Module I

Raghuvamsha & Champuramayana

विषयः – रघुवंश-चम्पूरामायणयोः साम्प्रदायिकम् अध्ययनम्

- साधारणश्लोकेषु विद्यमानानां पदविभागादीनां परिशीलनम्
- पदविभागः
- सन्धिः
- समासः
- प्रत्ययाः

Module II

Methodology to introduce the subject matter in a Shaastra

विषयः – शास्त्रीय-विषयोपस्थापन-क्रमः

- भाष्यादि-व्याख्यान-ग्रन्थानां सुलभतया अवगमनम्
- उद्देशः लक्षणं परीक्षा
- पञ्चभिः अवयवैः निरूपणम्
- पूर्वोपक्षोपस्थापनम् (उत्थापिताकाङ्क्षा) / प्रश्नस्य उपस्थापनम् (उत्थिताकाङ्क्षा) -
 - ननु....., अत आह
 - न च..... वाच्यम्
 - केचित्/केचित्तु/अपरे/परे/अन्ये
 - स्यादेतत्
 - यद्यप्युक्तंतन्न
 - यद्यप्याहुः
 - यत्तु.....आहुः
- पक्षान्तरोपस्थापन-क्रमः
 - यद्वा
- सिद्धान्तोपस्थापन-क्रमः
 - एवञ्च
 - इति भावः
 - इत्यर्थः

- वस्तुतस्तु.... आहुः
- फलति/फलितोऽर्थः
- इति न्याय्यम्
- तस्मात्
- इति दिक्
- हेतूपस्थापन-प्रकारः
 - हि
 - अत एव
 - पञ्चमीप्रयोगः
 - किञ्च (हेत्वन्तरयोजनम्)

Module III

Introduction to technical terms used in Shastras

विषयः – पारिभाषिक-पदानां परिचयः

- तत्तच्छात्रीय-पारिभाषिक-पदानां ज्ञानम्
- नव्यन्याय-भाषा-प्रदीपः
- तर्क-सङ्ग्रहस्य उद्देश-ग्रन्थः (न्याय-वेदान्तयोः पदार्थ-ज्ञानार्थम्)
- व्याकरणे संज्ञाः/सूत्रभेदः
- गणित-ज्योतिषयोः पारिभाषिक-पदानि
- आयुर्वेदस्य पारिभाषिक-पदानि
- साङ्ख्य-योगयोः पारिभाषिक-पदानि
- अर्थशास्त्रस्य पारिभाषिक-पदानि
- वेदान्त-पारिभाषिक-पदानि

Module IV

Shaastra Self-study - Practice

विषयः – शास्त्र-ग्रन्थानां पठनाभ्यासः

- शास्त्र-ग्रन्थानां स्वाध्याय-क्रम-परिज्ञानम्
- अर्थशास्त्रादि-ग्रन्थानां चितभागस्य पठनाभ्यासः

Practical structural setup

Sr. No.	Title of Practical activity	No. of Activities
1	Reading Comprehension: Reading of basic prose and poetic literature in Sanskrit and analyzing the words and sentences based on vibhakti, karaka and other grammatical aspects.	2
2	Listening skills: Practice of listening to slokas and stories with their meaning	1

3	PowerPoint Presentation – Practice and Sample Analysis	1
4	Self-study and practice of simple Sanskrit shlokas and stories based padavibhaga, sandhi, samasa, and pratyaya	1
	Total	5

Evaluation & Assessment Methods Used

Formative Assessment:

- Continuous Evaluation (Continuous Assessment)
- 100% weightage: 100 marks
- Formative Assessment will be based on a continuous comprehensive pattern
- There shall be assignments and quizzes

Formative Evaluation-The answer sheet of the formative examination will be shown to individual students, and the student will be guided on how to improve upon the performance.

References

1. प्रथमदीक्षा, राष्ट्रियसंस्कृतसंस्थानम्, नवदेहली
2. अभ्यासपुस्तकम्, विश्वासः, संस्कृतभारती, बेङ्गलूरु
3. अभ्यासदर्शिनी, जनार्दन हेगडे, संस्कृतभारती, बेङ्गलूरु
4. हिन्दीसंस्कृतशब्दकोषः, श्रीप्रकाशपाण्डेयः, संस्कृतभारती, नवदेहली
5. संस्कृतव्यवहारसाहस्री, संस्कृतभारती, बेङ्गलूरु