



**Course Description:** Since ancient times **Bharat is known as Vishwa Guru** throughout the world. Time has changed in last 50 years and today, the whole world is eagerly desiring to know better alternatives in various forms of life from India. They want to know what is India ? What is Bharat? There is a great hope from the knowledge of ancient Indian history and culture. Indians in India and outside India have huge urge for fundamental and basic knowledge of India e.g. the true History, Philosophy, Dharma, Religious and Spiritual concepts, ancient Civilization, Heritage, Art & Architecture, Culture, etc. This course will satiate the thirst of knowledge of student about ancient Indian traditions and heritage as compare to western discourses.

**Relation to**

**Vad parampara, Vedang, Ramayana, Concept of Dharma and karma and western discourses.**

**Course Objective:** The course aims to enable students:

- Develop a good understanding of Vada Parampara underlying Hindu method of jurisprudence.
- Develop **analytical ability** through which various concepts can be analyzed through critical thinking processes.
- Inculcate a very good understanding of western discourses, Ramayana and concept of Dharma and Karma.

**Learning Outcome**

On completion of the course students will be able to :

LO 1 –Develop a good understanding of **analytical methods** through which knowledge, is analyzed and processed.

LO 2 – Achieve a good understanding of great Indian tradition of debate and develop an ability to make a comparison of western methods in context of underlying Hindu civilization, society, and culture.

LO 3 – Acquire knowledge of various interrelated philosophies of the Indian and western knowledge system

**Course Content – Core -V**

**UNIT-I Introduction to Vada-Parampara**

1. Vada-Parampara: The Method of Sastrartha
  - a. Rules for Engagement, Decision Making, Follow-up and Updation
  - b. Concept of Adhikarana
2. Katha (Nature and Types of Katha)
  - a. Vada (Nature and Purpose)
  - b. Jalpa (nature and purpose)
  - c. Vitanda (Nature and Purpose)

**UNIT-II Vada-Parampara-1**

1. Organization of Knowledge
  - a. Sutra (Concise Statement of a Theoretical Principle), Bhasya (description of theory), Vartika (Critique of Stated and Unstated Positions)
  - b. Vrtti (Short Description of Theory),
  - c. Tika (Detailed Description in easier



**GUJARAT TECHNOLOGICAL UNIVERSITY**

**Syllabus for M. A. in Hindu Studies, 2<sup>nd</sup> Semester**

**Branch: MH**

**Branch Code: 01**

**Subject Name: Vada Parampara**

**Subject Code: 1420101**

**With effective  
from academic  
year 2022-23**

style with Elucidations)

d. Tippani (Explanations related to Specific Points, Terms, Phrases, Very much like Footnotes)

2. Padaika-Vakya evam Vakyaikavakyata.

3. Rules for analysing “Tatparya” of Knowledge– Six-fold Process (Sad-Vidhitatparyanirnayaka Linga)

4. Methods for determining the meaning (Sruti, Linga, Vakya, Prakarana, Sthana, Samakhya)

**UNIT-III Vada-Parampara-2**

1. Tantra-yukti: “Research Methodology” especially for Natural Sciences, Technology and Medicine Jurisprudence: Discussion of Different Steps and Application to a Contemporary Problem (Vaghbhatt – 1 and Charak Samhita)

2. Naiyyayikaprakriya (Samsaya to Nirnaya) (Tantrayukti)

**UNIT-IV Vada-Parampara- 03**

1. Tools to Preserve the Sounds and Meanings of Vedas

a. Vedangas

b. Patha-Paddhati

**Project: ( Credit :2) Assignment / Book Review**

**REFERENCE BOOKS:**

1. Gairola Vacaspati, Kautīliya Arthasastram, Chaukhamba Vidyabhaban, Varanasi, 1962

2. Radhavallabh Tripathi, Vada in Theory and Practice: Studies in Debates, Dialogues, and Discussions in Indian Intellectual Discourse, D. K. Print World, New Delhi, 2016

3. Kamlesh Datta Tripathi, The Structure of the Sastra and the Tradition of Exegesis: An Overview of the Indian Exegesis

4. K. N. Chatterjee, Word and its Meaning - A New Perspective, Varanasi, 1980

5. P. K. Mazumdar, The Philosophy of Language: An Indian Approach, Calcutta, 1976

6. S. S. Barlingay, A Modern Introduction to Indian Logic, National Publish House, Delhi, 1965